

The Northwestern Lumina

Rev. C. Buenger
65 N. Ridge
Jan 21

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8: 51.

Vol. 7.

Milwaukee, Wis., September 5, 1920.

No. 18.

WHAT SHALL I DO TO INHERIT ETERNAL LIFE? FOR MY YOKE IS EASY, AND MY BURDEN IS LIGHT.—Matt. 11:30

Luke 16:25.

Precious Jesus, dearest Savior,
Bearer of the Father's favor;
Bread of Life, for mortals broken,
Love, of Love Divine the token;
Blest Messiah, long expected,
King of Kings, by God elected,
Wilt Thou hark to my appealing,
As, before Thee I am kneeling?

Burdened down with countless errors,
Trembling at the Law's dread terrors;
Filled with sin and ill behavior,
Thus I seek Thee, sinless Savior!
O the deeds of Law can never
Give me peace. My best endeavor
Still deserves but condemnation,
Only Thou canst grant salvation!

Dare I, naught but guilt revealing,
Come before Thee, humbly kneeling?
Sinai's dread judgment tasting,
Dare I seek Life everlasting?
Faith reveals I'm lost without Thee,
How can reason dare to doubt Thee?
Pardon from Thy hand receiving,
Let me leave Thy throne, believing.

Thou hast died, o dearest Savior,
That Thine own might live forever.
Thou hast burst the grave's dark prison,
Mighty Victor! Thou hast risen!
Open now is Heaven's portal!
In that glorious realm immortal
Life Eternal I inherit
Through Thy sacrificial merit.

Fill my heart, o dearest Jesus,
With a love that never ceases
To bestow good-will and kindness.
Purge me from pride's carnal blindness!
Grant Thou me the joy to labor
For the welfare of my neighbor.
Thy blest Law of Love fulfilling,
To serve others make me willing.

Naught but death and hell deserving,
Of from Thy blest pathway swerving,
Still Thy grace, O Love Supernal,
Freely grants me Life Eternal!
Till I cross the banks of Jordan
I'll extol Thy blood-bought pardon,
And in Paradise forever
Praise Thy boundless love, my Savior!

ANNA HOPPE,
Milwaukee, Wisconsin.

On the Gospel Lesson for the
Thirteenth Sunday after Trinity.

Man is a creature and as such he is destined to serve. For him there is no such condition as absolute independence. He will ever be a yoke-bearer.

The glorious service for which he was created was to be at one with his God, to do His will and by his whole being to glorify his Maker. This was a service of love.

The service to which man has fallen by sin and into which he is born by reason of his natural birth is just the opposite. He leads a life which is contrary to God, in defiance of God, under the wrath of an insulted Creator and, therefore, under the sentence of His justice and holiness. Man's perversion is so utter that he sometimes calls this outcast condition freedom and independence.

To come to know something of this dreadful state of things and to strive to bridge the chasm which separates him from his God by his own efforts can but lead to self-deception or, at the best, make him as one who "labors and is heavy laden;" it cannot bring him nearer to his God.

There is but One who can restore that which is lost. It is He who says: "I am the way, the truth, and the life; no man cometh unto the Father, but by me."

It is He that here assures the sinner: "For my yoke is easy, and my burden is light." What he bore for the sinner's atonement was no easy yoke, no light burden; but for that very reason it now can but mean an easy yoke and a light burden, thanks to the Savior's suffering and death.

To come unto Him means nothing less than by faith to receive the adoption of sons. The ransomed sinner is to be a child of Grace. The Only-begotten Son in His infinite love draws the outcast to Him under the light of the Father's love, under the shelter of His protecting care, under the blessed heritage of all that which sonship under God promises.

The results of coming unto Him are far-reaching. The spirit of adoption not only bears witness with our spirit that we are the children of God but also turns our whole being God-ward. Hate and defiance are supplanted by love and a desire to glorify and offer thanks. For the manner of expressing this new life which fills his whole being the sinner naturally turns to Him who is his Savior; for who should

be better able to show us how to be children of God than He who is the Son of God and became the Son of man for us?

Having laid our burden at the foot of the cross and found rest for our souls in our peace with God which is Jesus we rejoice to follow our risen Lord in newness of life; that is the only path which does not lead back to the former condition, that of hopeless labor and a soul-weariness which finds no rest. Following in His steps, daily rejoicing in the rest which He has brought to our troubled souls, we know and come ever better to understand that "His yoke is easy, and his burden light." G.

COMMENTS

The Circle Is Complete Some men of science insist that the human race was evolved from lower forms of animal life and goes back directly to the apes. If it were true there would have to be a way of degenerating, or devolving back to such ancestry, just as we have reversion to type within a species. Just now, it seems, humanity is to be brought around in the evolutionary circle until it again joins hands with the ancestral ape.

Man is to be reconstructed, rebuilt, by means of repair parts lifted bodily from the ape. America is just now entertaining a great French scientist, Serge Voronoff, who comes to demonstrate that old men may be rejuvenated by means of the renewal of certain glands; the glands which are worn out are to be replaced with the corresponding glands taken from the ape. Some experiments are said to have proved successful.

The old medical aphorism was: a man is as old as his blood vessels. The new dictum is: a man is as old as his interstitial glands. Dr. Voronoff would have been hailed as a Russian in the old days when the Russians were our beloved allies, but now, with the Russians causing the rest of us so much concern, he is converted into a Frenchman to keep the glory of his achievement in deserving hands. For a like reason the existence of a rival scientist in this particular field of endeavor is carefully suppressed.

Not feeling so strongly as some other purveyors of public information that all good things must come from certain races, we feel free to divulge that the Franco-Russian Voronoff's startling discovery is antedated by some time by the very similar discoveries of the Austrian Eugene Steinbach, the celebrated Viennese scientist. Professor Steinbach has not shunned publicity, as it would appear, but has been writing on his favorite topic for some time and students of his have been reporting remarkable results in their experiments.

Whatever may come of this new theory, we may rest assured that it will not force God the Creator

to abdicate. Every now and then painstaking scholars are able to make progress in the ways and means by which human life is preserved, but however, much sensational reporters and publicity-hungry scientists of a cheaper order may exploit such experiments, there has in all the history of man never been a discovery that would actually upset the standard of Moses, which seems to be the standard which God set for the race of our times, and that is "three score years and ten, or four score years" as the span of human life. H. K. M.

* * * * *

Republicans Always Take Their Time It is the simplest matter in the world to pass a resolution. A flourish

of the pen and the most far-reaching change may be decreed. But it is a long time before such decrees become translated into actual practice. Governments are notoriously deliberate, most of all republican governments. A sweep of public sentiment may put a revolutionary law upon the books but sober second thought finds so many difficulties in the path of enforcement that republics may often be described as governments where half the laws are dead letters. We are experiencing something of the sort in the matter of prohibition.

Germany has given evidence of being quite determinedly republican by the deliberateness with which it is going to work in carrying out some of the revolutionary decrees which were passed so easily in the heyday of its political rebirth.

When the new government got to functioning one of the first things it did was to separate church and state. But quite a number of things remain to be done and there is so little progress made in adjusting affairs to the new conditions that certain groups of men are suffering keenly because of this dilatoriness.

In regard to the public school it was quite simple. A stroke of the pen was enough to secularize them; it was simply an order that discontinued the supervision heretofore exercised by churchmen and also discontinued religious instruction. But of the teachers there is one group which at this late day does not know where it stands and where it must look for its support: the church organists and choir-masters. Their work is going on, but their pay has stopped at the old scale. The state seems to have forgotten their existence.

By far more hardship is caused by a similar failure to provide for the new status of the evangelical ministers, those who formerly served the state church. They are not servants of the state but no property settlement has been made. Their salaries are estopped and they have no congregations of standing that can vote them new ones. It is a pitiable condition because the ministers of the old state church were really devoted servants of the state—too devoted.

Their resources and their families were dedicated to it. As agents of the state they did not hesitate to risk their all in keeping public opinion contented, feeling all the while that their future was assured. And now they are utterly cut off.

There is poetic justice in their plight when looked at with the understanding that our American conditions enable us to possess. They would have been better citizens, they would have served their parishes better, they would have had less cause to mourn today, if they had never bowed to the state in their office as preachers of the Gospel. No real good can come from any attempt to serve two masters.

We grieve with the Christians of Germany in this hardship and realize better than they do, perhaps, the difficulties before them. We know that it will be a long, and hard struggle to become established as a truly independent church. The material and financial troubles will be serious—we had to go through the same thing here. Still more serious and the one vital issue is the problem of establishing the independent church on a sound scriptural and doctrinal basis. Money and other material aid will not help them to this end; they need the grace of God and our prayers.

H. K. M.

* * * * *

A Fair Answer In *The People's Popular Monthly* an opinion contest was offered on the subject, "What must the New Church accomplish?" Among the prize-winning letters received by the Monthly, the following we think, contains a fair answer and is deserving of consideration. It was the second prize-winning letter, written by R. Preston Bruner, Minden, Louisiana, and we desire to give it publicity in our columns:

"I gather from your description of your "Modern Minister" that you believe the old church does not offer enough amusement for the congregations and they have therefore dwindled down to very few in number. I, too, believe they have dwindled, but I have never once thought of this as being the cause of the decrease in church attendance.

"The real cause is a lack of sincerity and thought, or study of God's word and a disregard for His demands. We all know that God's House is a Temple set aside and dedicated to His cause, that His people may the better serve Him and that men may learn of His wonderful love and plan of their faith and practices.

"God's House is most assuredly not a place for worldly enjoyment and gaiety. If it is not to teach strictly the word of the Creator, then it is not of God and can be of nothing more than of men or of Satan as the case may be, and can only prosper for a little while. No community can prosper without a church and so much the better for it when it can be brought

to realize this fact. Neither can a community hope to be at its best and not look to the future of its young people by providing good, clean and wholesome recreation and entertainment—but the two, the church and the social life, combined as one, can never be, because there is too wide or too vast a difference between church service and community entertainment.

"The only manner in which the old church has failed is that many who are would-be Christians have deserted her ranks and gone in search of worldly things and such they must reap. And it will not profit them or us to try to toll them back with entertainments, thus offering an easy road to the "new life" in this manner.

"As to the combining of churches into one Church, I must again differ with you—observing the past history of the progress of Christianity, I am certain that no such movement will succeed to any marked degree. The difference of interpretation and beliefs will not permit it to gain over many converts. As for me, I am bound firmly to my belief as to God's plan and it is as sacred to me as my very existence. And for that reason I am holding nothing against the other fellow for his beliefs or conception of that plan. I would be glad to see such a church, but since it would demand that I give up certain views I maintain as the true ones and declare that something else is just as good, then I cannot enter into such a bond.

"I am for all things that will uplift man and make this a better world to live in. But let's be sure that we do not do more harm than benefit toward our brother, as we shall most assuredly pay for all evil emanating from us as well as reap laurels of victory for all battles of life well and nobly won." J. J.

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

(Concluded.)

The Parochial School

The Schools Commission created by a resolution of the synod of 1919 submitted its first report. Mr. Claus Gieschen of Kenosha was called as School Visitor. The duties of the Visitor are: to visit the parochial schools within the Joint Synod and to study them carefully; to point out their shortcomings and to offer the teachers, school boards and congregations brotherly advice and encouragement in matters pertaining to their schools; to report to the Commission, which will advise with him and take such action as the welfare of the parochial school may demand.

Visitor Gieschen entered upon the duties of his office in January 1920. Till May, 39 schools in Wis-

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

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

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

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

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

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

consin and Minnesota had been visited and reports on them submitted to the Commission. The Commission feels encouraged to expect great results from the work of the Visitor. The report was discussed. The following resolutions were adopted:

1) That the appointment of Prof. Aug. Pieper as member of the School Commission be ratified. (A vacancy had been created by the death of Dir. J. Schaller.)

2) That Prof. E. Blifernicht and the teachers Alex Jaeger and Wm. Manthey be added to the Commission as members.

3) That the Committee on Education prepare regulations for the election of the members of the School Commission. These are to be presented to the convention of 1921.

4) That the School Commission plan arrangements which will offer to those teachers who desire this the opportunity to refresh their memory on certain subjects or to pursue advanced studies.

5) That the School Visitor be instructed to start and conduct a Registration Bureau for the lady teachers engaged in our parochial school. Ladies desiring to teach in our schools will register in this bureau and the list of those registered will be supplied to our congregations on request.

Pensions

The resignation of School Visitor C. Gieschen from the Pension Committee was accepted, Mr. A. Wanderssee being elected to fill his term.

A committee is to be appointed which is to present at the next meeting of the synod a detailed plan for a pension system.

The Pension Committee was instructed to carry out the New Ulm resolution fixing the amount to be paid the pensioners.

Report of the Finance Committee

In order that every individual member of the Synod may feel his responsibility to do his share in carrying on the work of the Kingdom of God in the sphere of our Synod, it is highly important that he personally take part in it in the following manner:

a) After the synod has adopted a budget for the ensuing two years, the amount appropriated is given to the Central Budget Committee for apportionment among the various Districts. The members of the Central Budget Committee are the chairmen of the District Budget Committees.

b) The District Budget Committee will take the amount assumed by the District and assign to each conference in the District its proportionate share.

c) Then the pastors, teachers and delegates of congregations constituting a conference come to an understanding as to what amount each congregation should assume in order that the demands of the Synod's budget be met.

d) Each conference will make the synodical work, especially that part which relates to the providing of funds for the carrying on of the synod's activities, an important part of its order of business, so that every member may be fully informed on the financial status of the Synod.

e) The chairman of the conference will keep an account of the contributions of every congregation for synodical work, so that he may confer and advise in a brotherly spirit with the pastor and the members of those congregations that fail to meet the amount of the assumed contribution.

f) Let all things be done in charity. Then we will gradually be educated to work with combined strength for the Kingdom of God.

g) The Treasurer shall publish quarterly a brief report in the "Gemeinde Blatt" and the Northwestern Lutheran showing in a comprehensive manner the financial condition of the Synod.

h) When the moneys for the Lord's Treasury are raised by collections in the church on certain occasions, the member who happens to be absent loses the opportunity to contribute; we therefore recommend that the envelope system be adopted wherever it is feasible to do so.

Miscellaneous Resolutions

Resolved:

1) That the President and the Secretary express the sympathy of the Synod to the bereaved families of Director John Schaller, Prof. H. Meyer, and Rev. G. Albrecht.

2) That a committee of seven be appointed in matters of Bethany College, Mankato, Minn., this committee to report next year.

3) That the Synod recommend that the conferences or smaller groups of congregations within the conferences hold meetings several times a year to which the congregations delegate several members for the discussion of synodical affairs, the arrangement of these meetings to be left to the Districts.

4) That the Northwestern Publishing House be requested to consider the advisability of engaging a

representative who is to introduce the synodical church papers and periodicals in our congregations. To be reported on next year.

5) That the remainder of the "Army and Navy Fund" be advanced to the Church Extension Fund.

6) That the faculty of the Theological Seminary be asked to devote a part of the "Quartalschrift" to matters pertaining to the parochial school.

7) That the members of the Board of Northwestern College serve till 1921, the question of a reduction of the number of members in that board to be reported on by the Committee on Constitution.

8) That another residence be erected in Saginaw.

9) That Mr. Herbert A. Sitz (teacher) be, and hereby is admitted as a member of the Synod.

10) That the hearty thanks of the Synod be expressed to the pastor and the members of St. Mark's for the kind hospitality they extended to the delegates during the convention of the Synod.

This report was adopted and the Finance Committee was instructed to carry out its provisions.

The convention adjourned at half past four on Tuesday afternoon, the gathering singing the verse:

All praise and thanks to God
The Father now be given,
The Son, and Him who reigns
With them in highest heaven;
The One eternal God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be evermore!

J. B.

WHO SALARIED THE APOSTLE PAUL?

(By the Rev. A. W. Meyer, in Luth. Witness.)

St. Paul was a missionary called directly by the Holy Ghost, and sent out by the Church at Antioch, for we read Acts 13: "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Paul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away." Paul, however, did not go forth with a fixed salary guaranteed by some strong home church, but in compliance with the call received and in obedience to that injunction our Lord gave to all his true ministers, "Go ye into all the world and preach the Gospel to every creature." So Paul did not enter the active ministry, because unable to make a living in any other calling, but because prompted by that God-begotten love for the salvation of souls. And he found abundant exercise for faith and trust in that God who sent him. True, he often visited cities with Jewish congregations, or colonies, but being a follower of the rejected Nazarene, he found little comfort and often bitter hostility at their hands. Even after the organization of Christian congrega-

tions consisting for the greater part of Greek or heathen converts and generally but few Jews. Paul did not find it expedient to ask the newly organized churches for support. To the Corinthians he writes: "What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the Gospel."—1 Cor. 9:18.

The congregation at Antioch, that had sent out the Apostle, seemed unable to render him financial assistance. So the peculiar circumstances compelled Paul to work for his support and sometimes that of his assistants by making tents—all this in addition to his astounding activity for the Church of Christ.

Concerning Paul's first missionary tour we find no direct references made to his profession as a tent-maker. But Barnabas, Paul's companion on this journey, had given his personal possessions to the congregation at Jerusalem (Acts 4:36, 37), and of these two missionaries we have the express statement (1 Cor. 9) that they did not "forbear working" for a livelihood, this necessarily including the first missionary tour. And in the same connection Paul says: "I have used none of these things"—temporal things, given in acknowledgment of missionary services.

For the second and third missionary journey undertaken by Paul we have distinct utterances on this point. 1 Thess. 2:9, and 2 Thess. 3:8 show the incessant and arduous manual labor Paul underwent. From the touching words of parting addressed to the brethren at Ephesus we learn (Acts 20:33-35), that he worked for his own support and that of his assistants. See 2 Cor. 1:9.

The great deal of traveling Paul had to do did not make work at his trade impossible, did not seem to retard it materially. Aquila and his wife Priscilla, being "of the same craft" and friends of the Apostle, found it impossible in the pursuit of their trade to journey from Pontus to Rome, from there to Corinth, then on to Ephesus and back to Rome. Probably in the protracted stay Paul made at Ephesus and Corinth he found the presence of Aquila and Priscilla of great advantage in procuring sustenance through their united efforts.

As Paul worked day and night to provide for his bodily needs, it is with the greater relief that we hear of some assistance being offered him. The first we read of was at Philippi; there Lydia, a recent convert and "seller of purple," has this touching record: "She besought us saying, 'If ye have judged me to be faithful to the Lord, come into my house, and abide there.' And she constrained us." Acts 16. The congregation at Philippi twice sent a collection to St. Paul when in Thessalonica, Phil. 4:16. And this was the first Church to assist the

Apostle in a material way, v. 15. Perhaps he used a part of these collections to travel to Corinth in the interest of the gospel, for he says 2 Cor. 11:8, "I robbed other churches, taking wages of them, to do your service." The Philippians were, it would seem, in financial straits for a time (Phil. 4:10, 18), but as soon as possible they again sent, and liberally too, for the Apostle's sustenance at Rome. To the Philippian congregation belongs the enviable record of having shown the greatest appreciation of Paul's inspired word and self-sacrificing work, by rendering acts of kindness and, as they were able, the means of livelihood. Once more we hear of the Apostle acknowledging assistance, and this time from "the brethren which came from Macedonia." 2 Cor. 11.

Sad to say, these are all the instances on record of assistance given the Apostle. This great missionary had to remind the Corinthians that he neither directly or indirectly received from them any assistance, nor that he would accept any of them in future, under existing circumstances. Compare 2 Cor. 11:9 and 12:11-15.

And it pains us to read of this hard-working servant of God having been in actual want at times. 2 Cor. 12:8, 27; Phil. 4:11, 12. This we can readily understand, since the recorded offerings were presumably of no large amount, and were—excepting the contribution sent to Rome—limited to Paul's second missionary journey.

Why did the Apostle submit to so many privations? Why not insist on a reasonable support?

Happily Scriptures give us a full answer to this question. St. Paul was placed in circumstances making it advisable for him to divide his time between working for the Church and his livelihood. But did the Apostle think this the standard for all missionaries and regular ministers of the gospel? In other words, may congregations, synods or individual persons, when looking to the example of St. Paul hold themselves justified in refusing to contribute for the salary of ministers, or the support of missions or any branch of the Church needing aid? By no means. St. Paul held to the principle that a pastor or missionary may justly look to the Church at large or local congregation for a reasonable support. To the Galatians he writes (Gal. 6:6), "Let him that is taught in the Word communicate unto him that teacheth in all good things." This is plain.

And the Apostle found himself called upon to enlarge on the same topic when writing to the Corinthians. We refer to the ninth ch. of first Ep., and especially to v. 7-14. The inspired writer here adduces divers reasons for the principle laid down above. In v. 7 he opens the subject with three illustrations from every-day life, followed up in v. 8-10 with scriptural proof from the Law; in v. 11 the

propriety of not withholding "carnal things" when having received the "spiritual things" of far greater value is shown. In v. 13 the Apostle asks you, if you do not know that the Priests and Levites of the Old Covenant "lived of the things of the temple," and he caps the argumentation with the divine ruling: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." So by divine ordinance the same rule in the Old Testament as to the support of God's ministers holds good in the New.

The other Apostles, it would appear from the opening verses of our chapter, looked to the congregation they visited for a support, and indeed, if accompanied by a sister or a wife, would expect a support for them also. This St. Paul finds the proper thing.

You will now ask: If this was the principle of the Apostle, why did he never avail himself to it? For in accepting an occasional collection he did not surrender the principle. We would say, the Apostle gives divers grounds for his actions, governed by prevailing circumstances. The Thessalonians (3:9) he directs to his industry and the work of his hands, to discourage idleness on their part. With becoming modesty he asks the Corinthians (2 Ep. 11) to compare his self-sacrificing labors with the practices of false teachers that had crept in, charging Paul with great effrontery with selfish interests.

But the main reason why Paul never made use of the privilege of being maintained by his ministry, was that to insist upon it would have frustrated the ends of his mission. The home congregation, say at Antioch and Jerusalem, were weak as to temporal means. Indeed we read of Paul taking up a collection for the brethren at Jerusalem. So these could not give much of a support, if any. And as Paul was the pioneer missionary of the Apostles, it goes without saying that to ask money for the first thing when preaching to heathen multitudes would never do. On having effected an organization, his trust in God was too strong, his delicacy too great, his prudence too circumspective for him to make a personal appeal in his own interests. Read what he says on this, 1 Cor. 9:18; 2. Cor. 12:14, 15; 11:9; 1 Thess. 2:9; 2: Thess. 3:8.

We confess to have written the above lines for the special benefit of such as withhold all support to the Church of God, trying to justify their conduct with such insinuating questions as, Who salaried St. Paul?

On the other hand, the word "salary," taken from the Latin *salarium*, literally means "salt money," the name indicating the small salary the Roman soldiers received. We pastors are soldiers of the cross. Our Captain, Christ Jesus, asks us while fighting His battles not to look for more than "salt money." In

Bible language this would read, "If we have food and raiment let us be therewith content."

Yea, our Master may place us in circumstances similar to those of St. Paul, and while recognizing the duty the Church has to support her ministers, let us never in privation lose sight of our duty towards God and the best interests of the Church. Christ has a reward for grace in store for those that persevere, though in view of our sinfulness we do not even earn our "salt money."

THE GREAT MUMMY FIND

(Abridged from "In Scripture Lands." Edward L. Wilson.)

For the beginning of the story we must go back three thousand, three hundred years. Then the land of Egypt, from Goshen to Thebes and beyond, was in an uproar.

The pharaoh, the king, was dead! Rameses II.—the precocious youth who at the age of ten had joined his warrior father Sethi I. upon the throne; the ruler whom his people regarded as a god; the oppressor under whom the Israelites are said to have "sighed by reason of their bondage," the great Sesostris of the Greeks—had breathed his last.

The gay and busy life of the Delta was hushed, and the hundred gates of Thebes were open only to those who ministered to the necessities of the living or who performed the sacred offices of priesthood. All street processions, minstrelbands, and mountebanks fled appalled. The cities which the great architect and artist-king had re-founded—Raameses and Pithom—built by the forced labor of the Hebrews, were in their meridian splendor. The Rameseum at Thebes was yet unsurpassed, and the colossal monolith which represented the enthroned king was then unbroken.

But Rameses II. in whose honor, for whose glory, and by whose command all these grand creations were finished, could look upon them no more with mortal eyes. His body was embalmed, and in due season the funeral procession followed. The mummied king was placed aboard the royal barge, and, attended by the priests and the images of the gods Horus and Isis and Hathor, was floated up the Nile to the Theban city of the Dead—Biban-el-Moluk, the St. Denis, the Westminster Abbey of the kings, and a great lamentation went up to the skies from stricken Egypt.

As the funeral cortege journeyed slowly on, the people of the cities and villages flocked to the quays to render homage to their dead ruler. Even the despised and persecuted Hebrew suspended labor because his cruel overseer had forgotten him. The men rent their garments, the women tore their hair, and all gathered up the dust and threw it upon their

heads. Tens of thousands of funeral offerings were cast into the sacred river, and the gods were called upon to attend the dead throughout the sacred journey.

When the sad company had arrived at the necropolis, all the complicated funeral rites were conducted with priestly ostentation. Then the body of Rameses was sealed in the great sarcophagus which had been cut from the limestone of Biban-el-Moluk. The location of the tomb was well known then, because it had been the habit of the monarch to visit it frequently during its excavation. More than once, probably, had the architect announced that the tomb was ready, but only to be met with the command to excavate still other vaulted halls and longer passages and side chambers, all to be finished with stuccoed walls adorned with representations in relief of the processions of the gods, of the life work of the king, and of the scarabaeus, the emblem of immortality. Moreover, all were to be richly colored. "There is plenty of time for all that and much more before I am ready," said Rameses, and he returned to his capital. But he died before the work was completed. According to custom, after the burial the doorway of the tomb was walled up, and so disguised by rocks and sand as to make extremely difficult for any but the priests to discover its whereabouts.

Although his original tomb, that of his father Sethi I. and that of his son Menephtah, had long before been discovered, they were empty, and until July, 1881, the real hiding place of the "Pharaoh of the Oppression" was a mighty secret. Then its door was opened, and soon after history in a measure repeated itself—his mummy was carried across the plain of Thebes. The story of its finding is more romantic than any told in Egypt since Isis gathered the scattered remains of Osiris and buried his head within the alabaster temple of Abydus.

For a number of years the acute officials of the Museum of Antiquities at Balaq had seen funeral offerings and other antiquities brought from Thebes by returning tourists, which they knew belonged to the dynasty of Rameses II. of his father Sethi I. and of his grandfather Rameses I. Even scarabees bearing the cartouch of the great king were displayed by innocent purchasers. This being so, argued the clear-headed officials, the mummies of those royal personages must have been discovered by some one. By whom? Professor Maspero, the Director-general of the Bulaq Museum, at once organized a detective force to help him solve the mystery. Arrest after arrest was made, and the bastinado was applied to many a callous sole which had never felt even shoe or sandal—the men refused all information.

In a line of tombs beyond the Rameseum lived four sturdy Arabs named Abd-erRasoul. They supplied guides and donkeys to tourists who desired to visit

the ruins of Thebes, and sold them genuine and spurious antiquities. When they found a mummy, it being forbidden by law to sell it, the head and hands and feet were wrenched off and sold on the sly, while the torso was kicked about the ruined temples until the jackals came and carried it away. I purchased a head and hand of one of the brothers amid the dark shadows of the temple at Qurneh. Early in 1881 circumstantial evidence pointed at Ahmed Abd-er-Rasoul as the one who knew more than he would tell Professor Maspero caused his arrest, and he lay in the prison at Kenah for several months besides suffering the bastinado. His lips told no more than the unfound tomb—and not as much. Finally his brother Mohammed regarded the offer of “bakshish,” which Professor Maspero deemed it wise to make, as worth more to him than any sum he might hope to realize from future pillaging, and made a clean breast of the whole affair. How the four brothers ever discovered the hidden tomb has remained a “family secret.” On July 5, 1881, the wily Arab conducted Herr Emil Brugsch Bey, curator of the Bulaq Museum, to Deir-el-Bahari and pointed out the hiding place so long looked for. A long climb it was, up the slope of the western mountain, till, after scaling a great limestone cliff, a huge, isolated rock was found. Behind this a spot was found where the stones appeared to an expert tomb-searcher’s eye to have been arranged “by hand,” rather than scattered by some upheaval of nature. “There,” said the sullen guide; and “there” the enterprising Emil Brugsch Bey, with more than Egyptian alacrity, soon had a staff of Arabs at work hoisting the loose stones from a well into which they had been thrown.

The shaft had been sunk into the solid limestone to the depth of about forty feet, and was about six feet square. Before going very far, a huge palm-log was thrown across the well and a block and tackle fastened to it to help bring up the debris. When the bottom of the shaft was reached a subterranean passage was found which ran westward some twenty-four feet and then turned directly northward, continuing into the heart of the mountain straight except where broken for about two hundred feet by an abrupt stairway. The passage terminated in a mortuary chamber about thirteen by twenty-three feet in extent and barely six feet in height. There was found the mummy King Pharaoh of the Oppression, with nearly forty others of kings, queens, princess and priests.

Not until June, 1886, was this most royal mummy released from its bandages. A few months after the romantic finding took place, accompanied by my camera, I visited the Bulaq Museum and photographed the entire “find.”

The photography done, we embarked for Luxor. There we met Professor Maspero and Mohammed

Abd-er-Rasoul, and together we visited the scene of the latest drama of the Nile. When we reached the chamber of the dead, the rope which had hoisted the royal mummies from the tomb was made fast to our bodies, and we were lowered into the depths. At the bottom of the shaft, on the right and left wall of the entrance to the subterranean chamber, were written in black ink some curious inscriptions. It was the duty of the ancient “Inspector of Tombs” to make frequent visits to the royal dead, to repair the mummy cases and wrappings, and, if necessary, to remove all to a safer tomb. The handwriting on the wall may have been that of the Pharaonic tomb inspector whose duty it was to make record of every change. Professor Maspero being desirous of having photographs made of these inscriptions, the little American camera was set for the work, and succeeded in securing them even there in the bowels of the earth.

Lighting our torches and stooping low, we proceeded to explore the long passage and the tomb at its terminus. The rough way was scattered with fragments of mummy-cases, shreds of mummy cloth, bunches of papyrus plant, lotus flowers, and palm-leaf stalks, while here and there a funeral offering was found. After much stumbling we arrived at the inner chamber where but a few weeks before, stood or reclined the coffins of so many royal dead.

Seated upon a stone which for centuries had served as the pillow of priest or king while waiting for immortality, Herr Brugsch told the whole story of his “find.”

“Finding Pharaoh was an exciting experience for me,” said my companion. “It is true I was armed to the teeth, and my faithful rifle, full of shells, hung over my shoulder; but my assistant from Cairo was the only person with me whom I could trust. Any one of the natives would have killed me willingly, had we been alone, for every one of them knew better than I did that I was about to deprive them of a great source of revenue. But I showed no sign of fear and proceeded with the work. The well cleared out, I descended and began the exploration of the underground passage. Soon we came upon cases of porcelain funeral offerings, metal and alabaster vessels, draperies and trinkets, until, cases came into view in such number as to stagger me. Collecting my senses, I made the best examination of them that I could by the light of my torch, and at once saw that they contained the mummies of royal personages of both sexes; and yet that was not all. Plunging on ahead of my guide, I came to the chamber where we are now seated, and there standing against the wall or here lying on the floor I found even a greater number of mummy-cases of stupendous size and weight. Their gold coverings and their polished surfaces so plainly reflected my

own excited visage that it seemed as though I was looking into the face of my own ancestors. The gilt face of the amiable Queen Nofretari seemed to smile upon me like an old acquaintance. I took in the situation quickly, with a gasp, and hurried to the open air lest I should be overcome and the glorious prize still unrevealed be lost to science. It was almost sunset then. Already the odor which arose from the tomb had brought some slinking jackals to the neighborhood, and the howl of hyenas was heard not far distant. A long line of vultures sat upon the highest pinnacles of the cliffs near by, ready for their hateful work. The valley was as still as death. Nearly the whole of the night was occupied in hiring men to help remove the precious relics from their hiding place. There was but little sleep in Luxor that night.

"Early the next morning three hundred Arabs were employed under my direction — each a thief. One by one the coffins were hoisted to the surface, were securely sewed up in sail-cloth and matting, and then carried across the plain of Thebes to the steamers awaiting them at Luxor. Two squads of Arabs accompanied each sarcophagus—one to carry and a second to watch the wily carriers. When the Nile overflow, lying midway of the plain, was reached, as many more boatmen entered the service and bore the burden to the other side. Then a third set took up the ancient freight and carried it to the steamers. Slow workers are these Egyptians, but after six days of hard labor under the July sun the work was finished. I shall never forget the scenes I witnessed when, standing at the mouth of the shaft, I watched the strange line of helpers while they carried across that historic plain the bodies of the very kings who had constructed the temples still standing, and of the very priests who had officiated in them; then, beyond all, some more of the plain, the line of the Nile, and the Arabian hills far to the east and above all; and with all, slowly moving down the cliffs and across the plain, or in the boats crossing the stream, were the sullen laborers carrying their antique burdens. As the Red Sea opened and allowed Israel to pass across dry-shod, so opened the silence of the Theban plain, allowed the strange funeral procession to pass—and then all was hushed again. When you go up, you will see it all spread out before you—with the help of a little imagination.

"When we made our departure from Luxor, our late helpers squatted in groups upon the Theban side and silently watched us. The news had been sent down the Nile in advance of us. So when we passed the towns, the people gathered at the quays and made most frantic demonstrations. The fantasia dancers were holding their wildest orgies there; a strange wail went up from the men; the women were screaming and tearing their hair, and

the children were so frightened I pitied them. A few fanatical dervishes plunged into the river and tried to reach us, but the sight of the rifle drove them back, cursing us as they swam away. At last we arrived at Bulaq, where I soon confirmed my impressions that we had indeed recovered the mummies of the majority of the rulers of Egypt during the eighteenth, nineteenth, twentieth, and twenty-first dynasties, including Rameses II. Rameses III. King Pinotem, the high priest Nebseni, and Queen Nofretari, all of which you have seen and photographed at Bulaq, arranged pretty much as I found them in their long-hidden tomb. And thus our Museum became the third and perhaps the final resting-place of the mummy of the great Pharaoh of the Oppression."

Thus was the story of finding Pharaoh modestly told me by my friend who had displayed such enthusiasm and tact in securing for science what had puzzled science for so long a time to discover.

HOW RESEARCH CONFIRMS THE BIBLE (By Prof. L. S. Keyser, D.D., in *The Lutheran Companion*.)

In these days of lax and negative views of the Bible, it is gratifying to know that staunch and capable defenders of the integrity of the Sacred Volume are coming to the front. We are led to make this remark because of the profit we have received from reading Dr. Melvin G. Kyle's recent book (1920) entitled, "Moses and the Monuments: Light from Archeology on Pentateuchal Times." The book proves conclusively that further research in eastern lands confirms the old view of the Bible as a truly historical record of God's special revelation to mankind. To our mind, it again and again overturns the documentary theory of the books of Moses, the theory held by the partition critics of the school of Graf, Wellhausen, Cheyne, Driver, MacFayden, Bade, and many others.

The book was written in a readable style, consists of lectures delivered in 1919 before the Princeton Theological Seminary on the L. P. Stone Foundation. The investigations are therefore brought up to date. The author is himself an expert archeologist, not an amateur, for he has travelled over much of the Orient, and has made valuable first-hand investigations. He is also a good reasoner. He does not jump hastily to conclusions, nor permit "drop stitches" in his logic, but moves carefully step by step in all his reasoning. Briefly we shall indicate some of his conclusions.

In his first chapter he throws "light on peculiar words, phrases and narratives in the Pentateuch." He has found in the Egyptian language some sig-

nificant words that are used in the Pentateuch; also the Hebrew translations of Egyptian words, as well as Hebrew accounts of Egyptian narratives. There are also Egyptian words and proper names which are given literally in Genesis and Exodus. Thus the writer of the Pentateuch shows a minute and intimate knowledge of literary conditions in Egypt at the very time when the Bible teaches that the Israelites were in bondage in that country.

Dr. Kyle draws his conclusions very keenly. Is it likely that writers of the seventh century before Christ, some nine centuries after Moses, would have been acquainted with all these idioms and other literary details? Yet the divisive critics hold that much of the Pentateuch was composed in the seventh century, the time of Josiah, and a large part of it much later; even coming down to 444 B. C. Could the scribes of Josiah's time or the time of the exile have written a piece of fiction running so far back into history without tripping in their facts and representations? No! The narratives of the Pentateuch bear on the face of them plain marks that they were written near the time of the events recorded.

In another chapter our author throws much light on certain historical allusions in the books of Moses. Take just one example among many—Joseph's "coat of many colors." Why did Jacob's gift to Joseph excite so much jealousy and resentment in the minds of his brethren, some of whom were middle-aged men, while Joseph was only a lad? Strangely enough, the researches of Clay, Steindorff and Budge make the matter plain. In that day a coat of colors was "an insignia of rank and authority," and meant that Jacob had chosen Joseph to be the chief of the tribe after the father's death. How simply this explains the intense rancor of Joseph's older brothers! Some centuries afterward a robe of variegated hue did not have the same significance, as Dr. Kyle proves by a number of citations. Yet the writer of Genesis tells the story without any explanations, proving that the narrative was written near the time of the event, and therefore its writer felt that no explanations were needed.

Here follow many details which throw light on the history recorded in the books of Moses. Our author also proves that the structure of the tabernacle had many Egyptian features, which can be explained only on the ground that the description was written by some one who had recently come from Egypt. It is not probable that writers living from nine to eleven centuries later could have had such minute knowledge of Egyptian forms of architecture. But if Moses wrote the portrayal, as the Bible teaches, all that is made clear and natural. At the same time the tabernacle was unique in so many ways that it symbolized true monotheism and eliminated the gross polytheism of the Egyptians.

The last chapter of Dr. Kyle's luminous book is worth reading again and again. He proves that the sacrificial system established by Moses was so unique, so different in all its deep, spiritual and essential features, that it could not have been borrowed either from Egypt or Babylonia. Indeed, Moses avoided all the crude, paganish errors of the heathen systems around him. His symbolism taught pure monotheism, when all the nations around him were steeped in idolatry. How can the exceptional character of Mosaic teaching be adequately accounted for? Only by direct revelation from God. So Dr. Kyle concludes, and we agree with him. Thus the latest discoveries and the best scholarship confirm the Bible as the historical record of God's special revelation to the children of men.

Let the whole Lutheran Church in the future, as it has in the past, stand firmly on "the impregnable rock of Holy Scripture."

Springfield, Ohio.

WHAT OTHERS SAY

More Doctrinal Preaching

Recent events in connection with the Baptist churches of the North make it perfectly clear that the time is ripe for a revival of doctrinal preaching. There seems to be a lamentable ignorance on the part of many people concerning the doctrines for which the church of which they are members stands. Possibly the reason why there are such large losses annually from our churches is found in the same fact. People who know what they believe and why they believe it are not so likely to become indifferent and are not such easy victims of propaganda from the faddish sects of the time as are those who have been converted but who have never been properly instructed. The pastor who does not see to it that his people, young and old, have something like accurate knowledge of the faith they have most surely believed has signally failed in his duty.

There are all kinds of doctrinal preaching, of course. It is entirely possible to preach doctrine in such a way as to fail of a hearing. But in a time when people are intensely interested in discussing world questions, there should be no difficulty in getting a good hearing for faithful and skilful presentation of the great truths of the Christian faith. In our opinion, the members of many of our churches are hungry for just such preaching. The doing of it will demand much work on the part of the pastor. He cannot prepare such a sermon in a hurry after the labors of the week have largely been performed. His very best thought will be demanded. But he will find that in the long run the most practical preaching is wise doctrinal preaching. People are tired of living

and thinking on the surface; they are quite ready to delve somewhat deeper into the meaning of life.

We take it for granted that such doctrinal preaching will be Biblical preaching. For the Bible is the Baptist preacher's source book. In it is contained the revelation which he is to expound. Naturally he will bring to the task all the resources of learning and all the light which science and history may give. But the Bible is the center of that which he has to say; it is the beginning and end of his exposition. Only when we have outgrown Jesus Christ and his significance can we feel that we have outgrown the Bible.

Nobody should infer from what has just been said that there is not at the present time a good deal of just such preaching as we have described. But there is room for more. The people are ready for an orderly presentation of what the Bible has to say upon the great facts of life and death, of sin and salvation. Wise pastors everywhere will govern themselves accordingly.—The Baptist.

* * * * *

Difficulties of Americanization

Conditions during the war revealed that our country has not assimilated all the elements coming to these shores in past years. Hence our most earnest men and women have entered with enthusiasm upon the process of the Americanization of the aliens. It is interesting to note how these efforts are regarded by the immigrants themselves. The United Presbyterian intimates that it is not all a matter of language and civics. There are some things we could with profit learn from the alien.

It is to be regretted that some features of American life do not commend themselves to the foreigners, and this makes harder the process of Americanization. They may not specially object to the materialistic spirit which they find. Many of them seem to have brought that same materialistic spirit with them. But they cannot bring themselves to admit that all of the customs and culture of their former homes are inferior. As one of them states it, "We are not all ignorant, unwashed animals. We have our customs and traditions and culture."

An interesting incident reveals their point of view. In a community club for foreign born an evening club for working girls was started. The attendance was poor. A house-to-house canvass brought out the answer, "We do not want our girls Americanized. All the American girls in this neighborhood stay out every night until midnight and later. We do not want our girls to go with them." So long as there are defects in the social, industrial, religious life of America, which these aliens can easily discover, the task of "selling" Americanization to them will have its difficulties. Something besides charity must begin

at home. American people must open their eyes to their own shortcomings and make an earnest effort to remedy them. The ideal process of Americanization would be to let them teach our citizens the good they have brought with them, as well as learn the good which this country has developed.—The Lutheran.

* * * * *

Sacrifice?

The "Christian Herald" has some very pertinent remarks to make on the subject of "Sacrifice?" which we take pleasure in reproducing. Think about them and use them as a standard of measurement *mutatis mutandis* (the necessary changes having been made) for yourself.

"There is a good deal of cheap talk about sacrifice in giving. People in churches and other places use the word as if they really knew what it meant, when in reality they have never made a sacrificial gift in their lives.

"There is one denomination in the United States that numbers 808,000 members. The missionary boards of this church have asked for a special sum of \$3,000,000 for missionary and educational purposes. This amount seems large, and one church member commenting on it critically, said, 'Why, we never can raise that amount in the time given us. We shall have to make a 'raw-bone sacrifice'!

"But a friend asked him to consider the following which he had carefully worked out and tabulated:

"If 10 per cent of the membership of the church contributed the price of a pair of shoes, 10 per cent the price of a very ordinary umbrella, 10 per cent the price of a pound of candy (not the best), 10 per cent the price of a box of tobacco (not the best), 10 per cent the price of a pair of silk hose (not guaranteed) 10 per cent the price of a two-cent postage stamp (very ordinary), 10 per cent the price of a pair of gloves (not very good ones), 10 per cent the price of a novel (not a very good one), 10 per cent the price of a theater ticket (balcony), 10 per cent the price of a movie (any kind), the total would more than equal the entire \$3,000,000 asked for.

"How much sacrifice is involved in the giving of the average citizen who goes to church in a \$3,000 automobile, for which he pays \$100 a month for upkeep, when he puts \$1 into the collection, and then criticizes the appeal of his \$2,500 salary minister because he asks for more money to keep the starving people in Europe from dying?

"How much sacrifice does the man know who is planning a trip to Europe this summer at a cost of \$2,000 or more, when he gives \$25 a year to support medical missions abroad, and is looked upon as a generous man because he gave \$50 last year out of a large business to support an orphan overseas?

"How much sacrifice does the man know who makes a clear profit in a year's time of \$25,000 and gives one-hundredth of that to benevolence and religion?"

"Heaven help some of us in the final Judgment, when the real accounts of men will be made up by the eternal Bookkeeper who is an expert who cannot be deceived by our juggling of the ledger which we have tried to keep with a balance for 'sacrifices' to our credit."

INTERNATIONAL RELIEF SOCIETY OF THE NORTHWEST

In submitting our monthly report a few words of explanation will not be out of place. We have carried on our relief work now for a period of eight months and we find that the situation across the sea makes it necessary to continue in the work for some time to come. We have shipped clothing, money, bacon, condensed milk and other things. There was considerable doubt expressed by many of our friends who were afraid that the shipments would never arrive at the proper destination. We are very glad that we can now report that practically all of our relief goods arrived safely in the hands of those to whom they addressed. The desired object of our work has thus been attained, and it should be an inspiration for our future activities. Let us not grow weary in well-doing. We know help is necessary, and that such help will reach those in want; therefore we again appeal to our Christians not to forget our work. The situation in Germany has changed to some extent. While it was possible for us several months ago to purchase large amounts of supplies from Armour & Co., or other large firms, we have been notified that the warehouses of these firms are now absolutely empty. The only available food supply over there can be reached through the government food drafts. Otherwise we must send the supplies directly.

Relief goods which we need most urgently at present are lard, soap, condensed milk, clothing, and money. Your co-operation is requested.

A. C. HAASE, President.

International Relief Society of the Northwest.

FOR INFORMATION:

Send all supplies to our secretary, Rev. G. A. Ernst, 566 Humboldt Avenue, St. Paul, Minnesota.

Send all moneys either to your district treasurer with instruction to have them turned over to our society, or send them directly to our Financial Secretary Mr. A. E. Thom, 502 Merchants Bank Building, St. Paul, Minnesota.

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

Receipts

July 1, 1920 balance on hand	\$ 3,021.91
Received from Financial Secretary	527.00
Total Receipts	\$ 3,548.91

Disbursements

Rev. C. A. Ernst, freight and express charges....	\$ 126.94
Teacher Josef Holzinger, Teachers' Society, Vienna (in food drafts).....	500.00
Teacher Karl Hess, Teachers' Society, Upper Austria (in food drafts).....	500.00
Pastor Gustav Fischer, Eger, for sufferers in Bohemia (in food drafts).....	560.00
Robert Hess, Schatzmeister des Vereins "Kinderhilfe" in Berlin (in food drafts).....	500.00
Total Disbursements	\$ 2,126.94

Balance on hand July 31st, 1920.....\$ 1,421.97

Respectfully submitted by

A. H. GERBER, Treasurer.

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

Receipts

W. H. Graebner, Treas., Ev. Luth. Joint Synod Wisconsin and other States.....	\$ 438.00
Mr. R. Schoenek, Enterprise, Wisconsin.....	10.00
Mr. Frank P. Hemp, Neillsville, Wisconsin.....	79.00
Total for month of July, 1920.....	\$ 527.00

Disbursements

Paid over to A. H. Gerber, Treasurer of the International Relief Society of the Northwest, as follows:	
August 13th, 1920	\$ 527.00
Cash on hand	\$ 000.00

Recapitulation

December Receipts	\$ 2,293.90
January Receipts	3,462.60
February Receipts	1,626.40
March Receipts	1,434.62
April Receipts	1,783.73
May Receipts	1,029.48
June Receipts	1,734.52
July Receipts	527.00
Total to date	\$13,892.25

Respectfully submitted by

ARTHUR E. THOM.

Financial Secretary of the International Relief Society of the N. W. Dated at St. Paul, Minn., August 13th, 1920.

THE CONSTANT EMPHASIS

The first sermon that Jesus preached when He began his public ministry was on repentance. "Repent! For the Kingdom of heaven is at hand!" was His cry to the world.

It is not difficult to imagine a dozen different things He might have said. He might have denounced the unjust and military system under which He was born. He might have made a powerful oration against social injustice. There was plenty of it in His day. The earth was full of cruelty and wrong, apparently caused by the unjust "system" which prevailed.

But He did not speak of these things as foremost. The one emphasis He insisted on was the need of repentance on the part of the individual. From Caesar on his imperial throne in the palace, glutted with lust and pride, to the meanest slave sweating in the field to make possible more lust and pride for Caesar, the cry went from the heart of Jesus, "Repent!"

If Jesus were here today, speaking from any pulpit, or from any public platform, what do you think He would choose for His subject, and what text would He take to emphasize it?

It is very doubtful if Jesus would even mention the "Issues of the Day". It is, however, not difficult to imagine Him saying from any pulpit or platform, "Repent!" He would use the same text he used two thousand years ago, because the need of that emphasis is still the same. Of what use is a League of Nations unless the people who make it and shape it are new-born men? What good will it do to get bigger wages and live in bigger houses and have more Things, unless the heart loves God and one's neighbor? What kind of a president will this republic have if all he can promise the people is the betterment of the railroads or the settlement of the labor question, unless he is a man of prayer and humble faith in a divine wisdom?

The Master is speaking today again. Let us go and hear Him. The politicians are emphasizing the superficial. Jesus emphasized the eternal. Let us go and hear Jesus preach. Surely He will take for His text for this generation, "Repent!" For the world needs to do that more than anything else.—Dr. Charles M. Sheldon, in Christian Herald.

PUT OUT OF THE HOME

"The trouble with them is, they have put this book out of their home."

This was the strange cry which sounded through the hall of the city police court that morning. The room was filled with the back-wash of the underworld. The judge had asked me to sit with him as he tried the cases. Anyone who has been in a police court on Monday morning has some idea of the docket. I watched the bedraggled line of soiled humanity as it drifted by in squalor and wretchedness indescribable.

Then came a man and his wife. He was sullen and defiant. She was hysterical, and so nervous that she could scarcely make her story coherent. They were arrayed against each other—husband and wife—both accusers. It seems they had sent for a policeman to quell a disturbance in their neighborhood, and while he was there had started the row which ended in their being locked up themselves.

After listening to their story, the judge said:

"You have broken into the police court. This is no case for me. Go home and try to treat each other right."

Then it was that an old man who had been on the witness stand in the case stepped back on the little platform. He was the father of the wife. Drawing a book from under his coat and holding it up before the judge and that soiled crowd from the slums, he said: "Your honor, the trouble with them is, they have put this book out of their home. I have pleaded with them and begged them, but they will not listen to me. They will never be happy until they put this book back!"

The book was the Bible!

The old man had accurately diagnosed the cause of the ruin of many an American home.

The best friend of the home is the Bible. The old Book will never lead us astray. Better put it back, my friend. In the still hours let it speak to you and yours of that

"Which makes this life worth while,
And heaven a surer heritage."

—Dr. J. I. Vance in Milwaukee Journal.

BEFORE YOU GET ENGAGED

Before you get engaged, my dear girl with the dreamy eyes, consider whether the young fellow is the kind of man whose company you could enjoy—not only on Sunday evenings, but on Monday mornings.

Find out how he treats his mother and sister and younger brother, when he is alone with them.

Discover the opinion of him entertained by his employer, and by his fellow employees, way in the back of their heads.

Learn the caliber of his religion; can it hold its own in the face of disappointment and loss and sickness and death?

Do you regard him as a suitable companion, not so far above you intellectually that you can not stimulate him, nor so far below you intellectually that he cannot stimulate you?

Do you believe in him so thoroughly that your promise to love, honor—yes, and obey—will come without hesitation or reservation and with glad and proud loyalty.

Are you sure that he would bring to you the same unsullied purity that you would bring to him?

In short, are you confident that he would be to you a life companion dearer than life, with a love stronger than death, and that your marriage would have upon it the blessing of the Christ of Cana?

Then, dear girl with the dreamy eyes, place your heart in his hands.

But not until then.—Christian Endeavor World.

GOD IN THE HOME

Unless God is recognized in the home, the child is not likely to grow up God-fearing. There are few church members that do not come from homes where at least one parent is a Christian. But the alarming fact is that many Christians are ceasing to have a family religion.

Our lives are full of afflictions; and it is as great a part of a Christian's skill to know afflictions as to know mercies; to know when God smites, as to know when He girds us; and it is our sin to overlook afflictions as well as to overlook mercies.—Joseph Caryl.

RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will convene in Zumbrota, Minn., (Rev. Fr. Zarling) Sept. 28th and 29th. Services in the German language Sept. 28th in the evening. Sermon by Rev. Jeske (Wichman). Confessional address by Rev. Franzmann (Atrops). All pastors and delegates belonging to this conference are requested to register with Rev. Zarling at their earliest convenience.

RUD. P. KORN, Sec'y.

ENGLISH CONFERENCE

The English Conference will meet the 14th and 15th of September at Waukesha, Wis., in the congregation of Rev. H. Wojahn. Rev. P. Oehlert (alternate Rev. J. Ruege) will preach the sermon.

Those wishing to attend will please notify Rev. H. Wojahn, 506 Oakland Avenue, Waukesha, Wis., in advance so that they can be cared for while at the meeting.

R. W. HUTH, Sec'y.

REDWOOD FALLS CONFERENCE

The Redwood Falls Delegate Conference will meet on the 26th day of August, in the congregation of Rev. Wm. F. Albrecht, Fairfax, Minn.

R. POLZIN, Sec'y.

INSTALLATION

On the 11th Sunday after Trinity, Rev. Otto Gruendemann was installed as pastor of the Ev. Luth. Congregation at Marion Springs, Saginaw Co., Mich. May the Lord bless him and his flock.

OTTO J. R. HOENECKE.

Address: Rev. Otto Gruendemann, R. R. 2, Brant, Saginaw County, Mich.

At the request of President Adolph Spiering the Rev. Philip Froehlke was installed on the 11th Sunday after Trinity as pastor of St. Matthew's Ev. Lutheran Church, Appleton, Wis., the Rev. F. Redlin and R. E. Zieseemer officiating. The Lord bless the pastor and those that hear him.

R. E. ZIESEMER.

Address: Rev. P. Froehlke, 1300 Lawrence St., Appleton, Wisconsin.

NOTICE

The pastors of the Minnesota District are kindly requested henceforth to send the blue slip of their triplicate remittance blanks to Prof. R. M. Albrecht, New Glenn, Minn. WM. F. ALBRECHT, Pres.

THEOLOGICAL SEMINARY, WAUWATOSA, WIS.

The sessions of the Seminary will be opened with devotional exercises on Wednesday, September 8th at 10 A. M.

JOHN PH. KOEHLER.

NORTHWESTERN COLLEGE BOARD

The regular annual stated meeting of the Board of Trustees of the Northwestern College at Watertown, Wis., will be held on the second Wednesday in September, the 8th day of that month, 1920, at its meeting room in the college dormitory at Watertown, Wis.

JUL. KLINGMANN, Chairman.

CHR. SAUER, Sec'y.

Juneau, Wis., Aug. 11, 1920.

ANNOUNCEMENT AND REQUEST

The joint committee of the Wisconsin Synod and Southern Wisconsin District of the Missouri Synod has called the undersigned as student pastor at Madison. Everyone knowing of university students or faculty members from our circles is earnestly requested to lend his aid to the cause by directing them to the undersigned and by sending him their names and, if possible, their Madison address.

REV. AD. HAENTSCHEL,
935 E. Gorham St., Madison, Wis.

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.

ITEMS OF INTEREST

Women Rabbis Soon?

Cincinnati—"Shall women enter the Jewish ministry?" is a question raised by Joseph Leiser of Cincinnati, in the latest issue of the American Israelite. The question is creating considerable discussion in Cincinnati Jewish circles, and indirectly has brought to light the fact that one young woman, Martha Neumark, Cincinnati, is already studying at the Hebrew Union college for the pulpit. She is a daughter of Prof. David Neumark, a member of the faculty. Miss Neumark is the first girl in history to enter college to prepare to become a rabbi.—Milw. Leader.

Turkish Fast Days

Constantinople—Moslems have just been observing Ramadan, a month of trials to all classes, especially to laboring men, who are supposed to go without food, drink and tobacco from sunup to sundown. Turkish restaurants are watched carefully by Mohammedan policemen, who are instructed to arrest customers and owners alike if any of the followers of Allah violate the laws of the koran. Consequently Christian restaurants, and especially those which have private rooms, become very popular with Mohammedans during the twenty-eight days which are supposed to be given over to fasting and prayer.

Big guns are fired in Constantinople to indicate sundown and the rush of Turks to coffee houses and restaurants approaches a riot in Stamboul and other Turkish sections of Constantinople. Recently evening target practice of the British fleet has frequently been confused—many times intentionally—with the food gun and Moslems have broken their fast ahead of time.

Hot weather has made Ramadan especially trying, as the followers of the great prophet are not even supposed to drink water during daylight hours. Fasting makes the Turks so irritable and impatient that it is extremely difficult to transact business with them.

Ramadan is a less trying period to Turkish men and women who are unemployed, as they merely sleep through the day and turn night into a time of feasting. Throughout Ramadan all the minarets of Constantinople are ablaze with electricity. The Turkish streets are crowded at night, bands play everywhere and fire-crackers are discharged wherever the allied military officers do not prevent.—Milw. Sentinel.

Another Record

London—At least twenty-five Protestant ministers are reported to have died of starvation in England last year, and the persons have now formed the National Clerical union for "establishment of a minimum living wage for the clergy." While it is announced the union will follow the trend of trade unionism, the clergymen have declared they have no intention to strike to enforce their demands.—Wis. News.

Final Result of Chaplain Legislation

Following is a copy of section 15 of the Army Re-organization Bill as relating to chaplains with an excerpt from section 24, also bearing upon chaplain questions:

"Section 15. Chaplains: There shall be one chaplain for every 1,200 officers and enlisted men of the Regular Army, exclusive of the Philippine Scouts and the unassigned recruits, authorized from time to time in accordance with law and within the peace strength permitted by this act. Chaplains shall hereafter have rank, pay and allowances according to length of active commissioned service in the

Army, or, since April 6, 1917, in the National Guard while in active service under a call by the President, as follows: Less than 5 years, first lieutenant; 5 to 14 years, captain; 14 to 20 years, major; over 20 years, lieutenant colonel. One chaplain, of rank not below that of major, may be appointed by the President, by and with the advice and consent of the Senate, to be chief of chaplains. He shall serve as such for four years, and shall have the rank, pay, and allowances of colonel while so serving. His duties shall include investigation into the qualifications of candidates for appointment as chaplain, and general coordination and supervision of the work of chaplains. Of the vacancies existing on July 1, 1920, such number as the President may direct shall be filled by appointment on that date of persons under the age of 58 years, other than chaplains of the Regular Army, who served as chaplains in the Army at some time between April 6, 1917, and the date of the passage of this act. Such appointments may be made in grades above the lowest under the same restrictions as to age and rank as are hereinafter prescribed for original appointments in other branches of service, and in accordance with the recommendation of the board of officers provided for in section 24. For purposes of future promotion, persons so appointed shall be considered as having had, on date of appointment, sufficient prior service to bring them to their respective grades under the rules of promotion established in this section."

"Sec. 24. Filling of vacancies: Not less than one-half of the total number of vacancies caused by this act, exclusive of those in the Medical Department and among chaplains, shall be filled by the appointment, to date from July 1, 1920, and subject to such examination as the President may prescribe, of persons other than officers of the Regular Army who served as officers of the United States Army at any time between April 6, 1917, and the date of the passage of this act. A suitable number of such officers shall be appointed in each of the grades below that of brigadier general, according to their qualifications for such grade as may be determined by the board of general officers provided for in this section. No such person above the age of 50 years shall be appointed in a combatant branch, or above the age of 58 in a non-combatant branch. No such person below the age of 48 years shall be appointed in the grade of colonel, or below the age of 45 years in the grade of lieutenant colonel, or below the age of 36 years in the grade of major."

"Section 24e.....Appointments as chaplains shall be made from among persons duly accredited by some religious denomination or organization, and of good standing therein, between the ages of 23 and 45 years."

NATIONAL LUTHERAN COUNCIL,
O. C. Mees, Acting Secretary.

In Lutheran Church Herald.

Westminster Abbey in Need of Repairs

Unless the British public dives deep into its pockets, future kings of England will have no place to be crowned. Westminster Abbey is entering on a phase of structural deterioration and is up against the twentieth century problem of the increased cost of living.

The 1,000 year old edifice is threatened with senile decay and the dean of Westminster ruefully proclaims that without the necessary structural repairs, the Abbey is no longer able to pay its way.

"We are faced with a desperate state of things," he said in an appeal recently issued. "The immense rise in the cost of materials and in the wages of the staff, together with the

increased standard of efficiency demanded in the last half century from every branch of service to church and nation, have brought us to the verge of bankruptcy."

A sum of \$500,000 is required for immediate structural repairs, and the public is appealed to for an additional \$750,000 to constitute a fund for keeping the Abbey in repair.

King George has sent his check for \$25,000 and Queen Mary has given \$2,500.—Sentinel.

Germans Would Stop Church Resignations

So great is the falling off in church membership here that the Berlin Synod of the German Lutheran Church has voted to take drastic measures against persons who withdraw. Reports read at a recent meeting of the Synod showed that while in 1915 there were only twenty-five defections, the number last year reached 5,287. As many women as men withdraw most of them being young, and the majority member of the social democratic party.

The Synod resolved that all those withdrawing should be excluded from the privileges of the church, their children to be denied baptism and to receive confirmation instruction only on certain conditions. To make these measures effective the Synod voted to introduce cards to show that the holders are bona fide church members.

Escape from church taxation is said to be the principle reason for the withdrawals. Every German citizen is assumed to be a member of the state church and is taxed for its upkeep. Formerly there were few withdrawals owing to the difficulties placed in the way of those wishing to do so and also to the social discredit that accompanied the act. But under a new law, all a person has to do is to appear before a designated official and state his desire to give up his church membership. Thereafter he is exempt from the payment of church taxes.—Sentinel.

Degrees on the Instalment Plan

Our British cousins seem to think we have peculiar ways of getting our D. D.'s over here. A London newspaper relates how the congregation of a certain church in the southern part of the United States, being desirous of honoring their pastor, wrote to the dean of a certain faculty: "We want to get our beloved pastor a D. D. We enclose all the money we can raise at present. Be good enough to send one D. now. We hope to raise sufficient for the other D. by and by."—Boston Transcript.

A Protest

We, the Danish-Norwegian Baptist Conference of Minnesota, assembled in annual convention at Clarks Grove, desire to enter a formal protest against the Board of Promotion of the Northern Baptist Convention having requested the moving picture houses of America to throw upon their screens the distinctly Christian and spiritual work of our beloved Baptist denomination.

The Danish-Norwegian Baptist churches of the state, having contributed generously and heartily to the New World Movement, feel that this departure from time-honored and Bible-sanctioned methods of work is fraught with solemn consequences to the moral and spiritual welfare of our youth.

Be it further resolved, that a copy of this resolution be sent for publication to The Baptist and to the Danish-Norwegian official organs and to the General Board of Promotion.

July 1, 1920.

O. P. LOVIK, Secy.

Ordination of Buddhist Priests

A cable from Changchow, China, to one of the daily papers of this country tells of a recent experience of Dr. John Dewey (formerly professor in the University of Chicago, when on a lecture tour in the land of Confucius. Dr. Dewey was present at the ordination of 1800 Chinese Buddhists. The despatch states:

"The Buddhist ceremony of ordination in China follows ancient lines that are barbaric—in the eyes of the Occidental—and this explains why the shaven polls of the priests the traveler meets are marked with deep-pitted scars. The novitiate is a matter of forty days usually, and at its close, as a climax of the temple ceremony, upon the shaved heads of lines of kneeling novices are placed lighted cones of highly inflammable incense. These sink into the flesh as a chorus prayer issues from the throats of the assemblage. Upon the heads of the most devout—those taking the "full vow"—is placed a circle of twelve smoldering incense heaps. Of the 1,080 who became priests at the recent ceremony here, 822 took the full vow, while others, accepting lesser orders, were sent forth with fewer scars, some with but one and the rest from two to nine."

REVIEW

"Whose is the Child"—A complimentary copy of Prof. W. H. Dau's tract, "Whose is the Child," published by the American Luther League, we assume, has recently been sent to every pastor and teacher of the Synodical Conference, and, let us hope, has enjoyed a wide circulation among our Lutheran Christians, also among senators, representatives and other politicians of the different states, where the fight against our Parochial Schools wages the hottest, before the publication of this copy of "The Northwestern Lutheran." We cannot pass this tract without comment, at the same time recommending its wide circulation and thorough study. It is to be considered the best of its kind ever written. The object of all tracts is a twofold one, either to defend some special interests or to antagonize certain influences detrimental to that special interest. In the first instance a tract loses its value, let us say power, by laying too much stress upon the special interest to be defended, furthering and nourishing existing prejudice or enmity by repeatedly naming and defining the interest. The same holds true in the second instance. By naming and defining the antagonistic influences, enmity, prejudice, hatred, malice, but smoldering, is fanned to a wild consuming conflagration. Herein lay the failures of most tracts written in the past defending our Lutheran interests. I do not wish to criticize the worthy defenders of our cause. To return to Prof. Dau's tract. The reader is agreeably surprised to miss such expressions as "Lutheran Church," "Lutherans," "Parochial Schools," the names designating the different synods, the names of the antagonistic forces, and the like, things seemingly indispensable to the notion of most writers of tracts. And yet all these apparent omissions are clearly set forth. A Lutheran knows at first glance that Prof. Dau is championing the cause of Christian Education in home and Parochial Schools and setting this forth for non-Lutherans as the foundation of true Americanism. Any true American at heart, irrespective of sect or creed, must be and will be convinced that a Christian Education, no matter where received, makes "a full-fledged, genuine, loyal American." A wide circulation of this tract in our congregations and among senators, representatives and other politicians, must stimulate our Christians and materially help to break down the forces opposing our Parochial Schools.

A. B. K.