

# 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 Kin

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## EPIPHANY

Desire of ev'ry nation,  
Light of the Gentiles, Thou!  
In fervent adoration  
Before Thy throne we bow;  
Our hearts and tongues adore Thee,  
Blest Dayspring from the Skies!  
Like incense sweet before Thee  
Permit our songs to rise!

Thou Herald of the morning,  
They who in darkness dwell  
Behold Thy brightness dawning  
O'er realms of Israel.  
With glorious beams unclouded  
Thy all-transcendent Light  
Dispels the gloom that shrouded  
Earth's dark and dismal night.

Arise and shine in splendor,  
Thou Bright and Morning Star!  
The Gentiles come to render  
Their gifts from realms afar!  
The Word, by prophets spoken,  
In truth is now fulfilled,  
And yearning hearts, once broken,  
With sweetest hope are filled.

Arise and bring salvation  
To all who dwell below,  
Let earth in jubilation  
Reflect Thy radiant glow!  
O long-expected Savior,  
Thou hope of Israel,  
Let Gentiles gain Thy favor,  
And of Thy glory tell!

Our every transgression  
Is cleaned away by Thee,  
And from sin's vile oppression  
Thy pow'r hath set us free.  
Since Thou hast come, dear Savior,  
The sting of death is lost;  
Thine Own shall live forever  
When Jordan's stream is crossed.

Our Life and Resurrection,  
Lord Jesus Christ, Thou art!  
O shed Thy Light's reflection  
To earth's remotest part!  
Let Gentile tongues confess Thee,  
Rejoicing in Thy Light;  
Thy ransomed thousands bless Thee,  
Thou hast dispelled the night.

With Simeon and Anna  
We hail Thee Lord and King!  
Accept the glad Hosanna  
Our hearts and tongues now bring!

Let us proclaim the story  
Of Thy so boundless grace,  
Till we behold, in glory,  
The brightness of Thy face!

Epiphany, 1921.

ANNA HOPPE,  
Milwaukee, Wis.

## Here We Have No Continuing City, But We Seek One To Come. Hebr. 13:14

"Here we have no continuing city"—of this we are reminded as we again enter the portals of a new year. Ceaselessly the days, weeks and months have rolled on, marking the passing of the time allotted us here on earth. The end will come sooner or later, perhaps to-day.

Just as the time, whose progress we are not able to stay for even a moment, slips away from us, so do also the earthly treasures that lie in our hands for a brief season. When our end comes, our fingers, growing rigid in death, loose their hold on everything of this world that we have once possessed. "Here we have no continuing city."

"But we seek one to come,"—we do not regard the transitoriness of our earthly existence with hopeless regretting, knowing of our true home, the Heavenly Jerusalem, the city that continueth. An ever-present, without past or future, our life in that city will be; and glorious that nothing in this world can bear comparison with it.

The treasures we will receive there are abiding treasures; the joys that will be granted us, joys that never fade; the peace in which we will rest, a peace that will ever remain undisturbed; the crown of victory that will be placed upon our brow, a crown that we will never again have to contend for; the songs of praise we will sing, songs that will never be silenced.

We seek a continuing city to come; and we do not grope for it blindly or strive toward it in doubt of our final arrival in that city, for that city is ours by the blood and merit of Jesus Christ, and He is our sure Way to that glorious future home.

"Here we have no continuing city, but we seek one to come," this is the confession of our faith and hope; may it ever find expression in our lives! May we now on the threshold of a new year earnestly resolve by the help of God to conform our conversation on earth to the glorious hope we profess!

What a blessed life that would mean for us here in time! To walk in the light of our eternal hope;

Jan 22  
Ridge



to strive toward that life by the prayerful use of the means of grace; patiently to yield ourselves to the hand of Him who also uses pain in training His children for the life to come; to renounce the lusts of this world and to avoid everything that might hinder us from receiving the city that continueth; to teach others concerning that city and to help them on toward that glorious goal;—that is, indeed, a rich, full life, an earthly life worth living.

And then, the call of God and the first notes of the eternal song:

O Zion, hail! Bright city, now unfold  
The gates of grace to me!  
How many a time I longed for thee of old,  
Ere yet I was set free  
From yon dark life of sadness,  
Yon world of shadowy naught,  
And God had given the gladness,  
The heritage I sought.

J. B.

### COMMENTS

**After-War Confessions** "Poetry and art are taking the place of the religious faith many persons lost during the war." That was the assertion of Marjorie Allan Seiffort at the Art Institute in Milwaukee recently, when she spoke before the Wisconsin Players. If this were true in more than isolated cases it were indeed terrible; it is sad enough when it occurs only here and there. It is probable that the people referred to as having lost religion during the war have in reality lost none because they had none to lose; but to have these now after the war turn to Poetry and Art is a sad confession,—that, as far as their spiritual progress is concerned, the lesson the war taught was given in vain.

Here is another confession which appeared in the Leader of recent date:

"A moral, mental and religious demoralization has occurred in America since the war. Far from being bettered by the sacrifices during the war and the experiences of the battlefield, we have sunk," said Bishop C. P. Anderson of the Chicago diocese at the dedication of a memorial battle cloister in St. Luke's Episcopal church, Evanston."

This may seem a startling presentation to some but it is the truth: hypocrisy and greed, selfishness and falsehood are holding a mad carnival in the world today. These, and not external conditions, are the cause of the crime waves sweeping over the land. There is but one way that leads to real help,—back to God. The way of the prodigal is still open for a guilty world. His is the fit after-war confession. It is hardly necessary to add that it must come from each individual.

G.

**Calls on Policewomen to Insure Corsets at Dances** "A war which threatens to split the sub-deb society of the Hoosier capital wide open, is on here over the question of whether public school girls shall wear corsets to dances and other social functions.

"The question was brought up when one girl told her mother she didn't want to wear a corset to a dance, because the boys called the girls who wore them "old iron-sides." Such a girl, she said, made a "beautiful wall flower."

"The mother took the proposition up with Principal Buck of Shortridge high school. The principal issued orders that the girls must wear corsets and that the shimmy wiggle and other modern dances must stop.

"Girls complied with the orders to wear corsets, but the high school faculty learned that at the dance they were removed and the dressing room was piled high with corsets.

"Principal Buck called for policewomen supervision of dances; to see the girls wore corsets.

"Girls contend they are unable to do the modern dances while wearing corsets, saying that they restrict their movements to such an extent they cannot do the steps."—The Milwaukee Journal.

Here we have more than only another of the many instances that disclose an alarming lowering of the standards of morality among those who have until now been considered eminently respectable people. This story reveals conditions obtaining in the school life of students in the public high schools, conditions for which the school must be held responsible, as the functions in question were evidently held in the school buildings under the auspices of the school authorities.

We do not here want to refer again to the lack in our public schools of the only true means of education, the Gospel of Jesus Christ, and to the woeful results of attempts to train the young without the only means that will bring the Spirit of Sanctification into their lives, as the public school authorities are not responsible for this condition and are not in a position to change it.

But we do want to hold them responsible for the things they have done, though it was entirely within their power to leave them undone. They have not been satisfied with restricting the work of the school to the imparting of useful knowledge and the training of the young for the faithful performance of their duties as citizens of our country, but have insisted on introducing the social element, in order to develop in the student the so-called community spirit. That brought in the parties, dances and theatrical performances of which we hear so much in these days.

Now, intimate social intercourse with all our fellow-citizens is entirely unnecessary for good citizenship



and impracticable as well. Even where adults meet on common grounds outside of their home, the social feature should not be forced upon the individual. But, more so, should the social life of the child be determined by the home, which bears the responsibility for the child, and by no one else. The public school must studiously avoid anything and everything that might interfere with the parental control of the child.

The school authorities know full well that very many tax payers object to dancing and to some of the other social features so frequently found in school life; should they not consider it their duty to banish from the school things that are offensive to these citizens?

But, some one may say, the parent can simply forbid his child to take part in these social functions.—We have the answer in the action of those girls whose mothers insisted on having them properly dressed, they had no inclination to play the part of “beautiful wall flowers.” The four years of high school life would to such a child prove so many years of exquisite torture, and it would be constantly tempted to secretly disobey its parents in order to escape social ostracism.

Remember that in states like Wisconsin the parent is compelled under penalty to send his child to school till the age of eighteen, unless he is able to procure a labor permit for it; do not forget that there is noticeable in many places a tendency to make the public school the only school a child can attend, at least to the age of fourteen; and consider the fact that we have but a few secondary schools to which careful parents could entrust their sons and daughters;—it is easy to see that conscientious parents will often find themselves placed in a very embarrassing position, unless such objectionable features are eliminated from the public school.

As we read this news item, we were reminded of the remarks Dr. Judd of Chicago University made at the conference recently conducted in Chicago by Federal Commissioner of Education P. P. Claxton. Dr. Judd pointed out that of all nations in the history of the world the United States of America is the first to attempt to offer a free secondary education to all its future citizens. He asserted that the cost of doing this will assume such enormous proportions that our present system of public finance will not be able to bear the burden. He insisted that the public should be fully informed of the facts, in order that it may be put in a position to determine whether or not it desires to continue, and if it so decides, to properly finance the educational system.

But we were not thinking of the costs in terms of dollars and cents; we had the cost in character in mind. We wondered if those young men whose tender hands rebelled against the hardness of corset steels, being satisfied with nothing less than the feel of soft

human flesh, would not be better off if they had soon after arriving at the age of fourteen accustomed those hands to the touch of the hard handle of a hammer, a saw, or any other tool. We are inclined to believe that our glorious nation would face a more hopeful future if more calloused hands would mark the ballot in our elections.

We are so terribly afraid in these days of stunting the growth and ruining the health of young people in the industries by sending them to work too early in life. According to our humble opinion, the boy who works hard enough during the day to send him to bed thoroughly tired early in the evening for a sound night's sleep stands a far better chance to live a long and healthy life than he who has been softened by too many social pleasures and has frequently had his sexual passions excited in the modern dance. Physicians tell us that the so-called social diseases have gained a firm hold on our generation. A man slightly bent with toil is greatly to be preferred to him whose system is poisoned in result of an unclean life.

We should actually ask ourselves whether it is wise to compel all boys over fourteen into schools, when it is evident that it would be far better for many of them to apply themselves to tasks requiring physical labor.

Our schools will either make or break us. We should not rush on headlong, but should give the question of education a careful study from every possible angle.

J. B.

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**A Pretty Kettle of Fish** Somebody has been too clever, entirely too clever. Cleverness is all very well when one plays a lone hand against the field; but when one is hampered by allies and alliances one's cleverness may get one into much trouble.

The whole thing has its origin in the anti-Semite articles appearing in the Dearborn Independent which is the journalistic incarnation of Mr. Ford, the man who makes the automotive vehicle that bears his name and which is not entirely unknown to the general public. It seems that when Mr. Ford decided to let well enough alone and stick for all time to his proven model of motor, he was left with much unspent energy at his disposal. It would out in print. Hence the Dearborn Independent, which is read and distributed in every Ford territory in the United States and Canada—by personal request of its illustrious owner transmitted to the agent.

The paper is really quite independent. It is not bound by ordinary newspaper conventions. For some unknown reason Mr. Ford inspired, or permitted, a violent campaign against the Jews, in particular the “international Jew,” in whom he sees the real cause for nearly all of the international and domestic dis-



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orders of the last few centuries. The campaign is conducted according to the rules of the game in so far that statistics and existing records are used profusely. The real source of the anti-Semitic powder is The Protocols of the Elders, which is supposed to be a record made by a number of Jewish leaders in which the Jewish world programme is laid down.

While the Independent's writer contends for the authenticity of this document, a great many others are agreed that it is nothing but a clumsy forgery, not even original because it is a poor re-hashing of an early German writer's anti-Jewish propaganda. With the persistency of a firm believer in advertising the Independent has been hammering away at its theme for nearly a year. Every week appears a broadside. At first only the Jewish papers took notice of it; all other papers combined against the campaign in a conspiracy of silence which Mr. Ford's man promptly interpreted as due to the influence of Jewish money "which rules the world."

The Jews themselves in their various organizations tried valiantly to create a countersentiment but the scant publicity of their resolutions fell flat because they were not supported by other opinion. Then some genius in the Jewish ranks had an inspiration. In well-worked resolutions a manifesto was issued in which the Jews feelingly complained that the Independent's attacks on them and the Free Masons were entirely unwarranted, undeserved, and unjust. Here was strategy of the highest order. Linking themselves with the Free Masons and asserting that the same attacks that were directed against them were also meant for the Free Masons, they put Mr. Ford in the position of a persecutor of Free Masons; furthermore, by one flourish of the pen the whole force of Freemasonry was enlisted in the defense of the Jew. The dragon's teeth were sown, the crop immediately appeared.

In all quarters of the country defenders of the Jew—and the Free Mason—sprang up; politicians, like Mr. Taft, business men, clergymen, all were now deeply concerned with the un-American conduct of the Independent. The Jew need not fear. He has more

defenders than he will know what to do with because he was shrewd enough to defend the Free Masons—when they weren't attacked.

The Independent was almost dumb for a week; it must have sweated blood. This was an angle to the campaign that had not been anticipated. As soon as it had regained its breath and a bit of its assurance it came out manfully in support of its old thesis and took great pains to make plain that none of its criticism attached to the much respected order of Free Masons. It declared this was but a ruse to confuse the enemy that was being cleverly employed by Israel.

In the very next day's news another violent anti-Semite was prominently featured, the well known Count Reventlow, military critic and political writer of Germany. Reventlow baldly and boldly accuses the Free Masons of being responsible for all the world's misery; especially does he accuse them of striving to "rule the world" through men like President Wilson. One step in that direction being the awarding of the Nobel peace prizes to one of their number.

Then someone, writing in defense of Masonry, denies that Mr. Wilson is a Free Mason, contrary to what we had understood hitherto; at the same time the writer ungraciously confesses that he does not regret that he isn't.

Now they're all at it. Whom are we to believe? None of them? Or all of them? Some of them must know of what they are talking, we don't. The armistice didn't bring nearly all the wars to an end and this one finds us quite sincerely neutral. H. K. M.

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**A Courageous Stand** There's a courageous woman down in Springfield, Ill., who has some very commendable ideas, it would seem, and is independent and consistent enough to state them, regardless of the consequences. We give you the facts as we found them related in the Milwaukee Leader a short time ago:

"Ascribing public school dances as the first cause of the downfall of 'fully half the girls in our care who went wrong last year,' Mrs. Henrietta Hunt, superintendent of the Springfield Redemption home, on Sunday is at an open break with the Springfield Improvement league over her refusal to accept contributions of 'dance money.' The league had advertised a 'Redemption home benefit dance' for next Tuesday night, receipts from which were to go entirely to the home. The president of the league declared the dance would go ahead as planned, 'but not one cent will go to the redemption home,' she added."

We do not hesitate to say that we fully endorse the grave warning which Mrs. Hunt's stand voices in a peculiarly emphatic manner. She is in a position to know exactly what she is talking about and when she



talks she evidently does not mince matters. If you take into consideration that her place at the head of an institution, be it public or semi-public, is one that exposes her to attack from all sides, you will concede that her sincerity is apparent. What she attacks is not peculiar to Springfield but belongs to the "social" fad which has been adopted, more or less, by all the large cities throughout the land. Would it not then be advisable for all fathers and mothers to give earnest consideration to the warning Mrs. Hunt utters? G.

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**Y. M. C. A.** In a decree dated December 23, the Catholic church pays its respects to the Y. M. C. A. as "an organization which, while professing absolute freedom of thought in religious matters, instills indifferentism and apostasy to the Catholic religion in the minds of its adherents." It asks all Roman authorities throughout the world to recognize this condition and to take measures accordingly. Since the decree does not hesitate to brand the Y. M. C. A. as a "corruptor of the faith of youths" the Roman clergy will have to pull itself up with a jerk to get away from the habit of fraternizing with it which it formed so largely during the war.

Nothing that Rome does is done haphazard. There is always a compelling cause and there is always a very definite aim. The aim in this instance is clearly stated in the decree—to protect Rome's youth from the indifferentism which the Y. M. C. A. so manifestly fosters. There is no reason to look further.

We might be allowed to do some surmising as to the reason why this decree was issued just now. We are not far wrong when we assume that Rome considered it high time to break with the dangerous habits formed during the war period when many lines of demarcation were broken down and that this decree is almost exclusively directed at America. Rome is willing to take what it can in war profits from the prestige gained by the Knights of Columbus and other Roman organizations but is naturally quite chary about permitting inroads on its own preserves. We can go one step further and assume with good cause that in actual practice Rome found the "Y" a more dangerous factor in breaking down denominational barriers than it had ever supposed it could be.

Before the war the Y. M. C. A. and Rome were kept apart by some by-laws of the former which made it impossible for Roman Catholics to hold office. That gave every Roman Catholic fair warning that all was not serene between the two bodies. But when these restrictions were lifted and everybody joined in the execrable disharmonies of war under the delusion that here the great American harmony was at last discovered, the Roman Catholic youth in the army quite na-

turally assumed that the twin brother of the Knights of Columbus was as dear to Mother Rome as her own godchild. At the same time the Roman youth at home went to the mass meetings and saw his priest sit down with the "Y" secretary and the Jewish Brotherhood representative on the same platform and heard them all tell the general public how dearly they loved each other. The priest, so warmly appreciated the Y. M. C. A. and the "Y" secretary was so sincerely enthusiastic about the Jewish "work," and the Jew knew such wonderful stories about the heroism and brotherly spirit of some Irish priest, and all of them fairly grew maudlin over the incomparable devotion to duty of the Salvation Army lassies that the perplexed young Catholic had to revise some of his former antipathies and follow in the wake of his leaders. Some of these youth evidently liked the new associations and did not break them off with the armistice. Now Rome sends forth its thunder to bring them back to the pre-war status with a shock.

Again the Y. M. C. A. authorities profess painful surprise at Rome's course. Rome had acted similarly before, never quite so direct but plainly enough. At such times the "Y" was always grieved and shocked to be so misunderstood. This time Rome's declaration of hostility is particularly unexpected and doubly wounding because the secretaries had—been making such good progress with their Roman friends both as to gaining new members and as to securing fine subscriptions for their buildings. They were entirely too successful for their own good, that's why the bolt hit them.

And the "Y" will never understand the charge that it fosters indifferentism. With philosophic calm it tries to bear the burden of being misunderstood. "We are sorry, of course, that some people do not like us, but there doesn't seem to be anything to do about it," so spoke one of its number. The same man seemed to feel that he had offered ample defence when he asserted: "It has been abundantly substantiated that the Y. M. C. A. is not a proselyting organization."

Lutherans use the word "indifferentism" very much as do the Romans. Quite independently of Rome we charge the "Y" with fostering indifferentism and do not hesitate to pronounce its policy a corruptor of faith. And the "Y" is invariably painfully surprised when we mention our objections. That is the strange part: we have never yet met a Y. M. C. A. man who would admit the plain truth, that the aim and object of its work is to get people adhering to religion, almost any religion, as long as it is a religion that does not "find fault" with any other protestant religion.

That kind of religion stands for a corruption of faith. And that's what we have against the Y. M. C. A., quite irrespective of anything Rome or anybody else says of thinks about the subject. H. K. M.



## PICTURE SHOWS

By C. J. Södergren

There is nothing wrong with the cup. It is the contents that contain the poison. The moving picture is a marvellous invention and a most excellent thing in itself. There is nothing wrong or bad about the film or reel. It could be put to the very best use. In fact, there is hardly any form of entertainment equal to it. There is nothing that can give such perfect rest and recreation. (We are of course speaking of the purely physical and mental realm.) And as a means of education we doubt that it could be surpassed by anything else, especially for the child.

It is like the invention of printing. No one would deny that printing is a good thing and that it has been the means of untold blessings. We also know that it has been the means of untold harm. Often enough, indeed, it has proven to be nothing short of a curse. But no one would think of burning all the books or destroying all the printing-presses in the world. For the same reasons no one who thinks at all would think of destroying all the vitagraph cameras or burning all the picture shows. That is not the way true reformation is effected. It may be Calvinistic, but it is not Lutheran, as it is neither Scriptural nor sane.

As matters stand, however, the picture is a virtual gas-attack—on a vaster scale and with far more fatal results than in the late war. Not bodies merely this time, but minds and souls by the millions.

Possibly five per cent of the films still shown are innocent and even wholesome. But fifty per cent are positively poisonous, not directly always and in plain sight, but by innuendo and suggestion. Lust, with its shadow, murder, seems to be the choice morsel. If these films had been deliberately planned to rob the individual of moral standards and undermine the family, it could not have been more successfully done. These are the gas tanks that spew out their death-dealing fumes on old and young. And as a result men, women, and children are dying morally and spiritually by windrows and in heaps.

The remaining forty-five per cent are degrading simply by not being elevating. The sheer weight of "rubbish" and "mud" (rather than "dirt" as before) makes them depressing. When you go out you have a sense of loss as though you had been robbed. Besides, the acting in this latter class is usually quite abominable,—an insult to American intelligence and taste. Comparatively few of the "funnies" are funny at all. Yes, some of them are ridiculous. But the element of humor is conspicuous by its absence. The whole thing is so mechanical, so overdone, so crude, and so entirely lacking in inspiration, that the effect is the very opposite of entertaining to people of any refinement at all.

What is the reason for all this? One reason is

that the picture show has become a business "with an eye to the dollar" only. And this "dollar" seems to have the gift of killing everything that is worth living for. This "business" has been commercialized to such an extent and formed into such a gigantic combine that, like other modern syndicates, its sole end is profit. That is, in dollars for the combine. Its object is no longer to serve the public, but to use the public. This also means to cater to the majority and to pander to its lower tastes, with an ever lower tendency, because this means money, and more money. This is the line of least resistance and brings the largest immediate returns. Those who might wish to really serve the better interests of the public—like Howe and others—are crowded out, partly by the machinations of "the machine," partly by the vitiated taste of the common run. Of late the better class of people, because they cannot tell the one kind from the other in advance, does not attend the shows at all. They do not wish to expose their children to contagion, and they do not wish to lose time that can be spent to better advantage (if for no better reasons).

Well, what shall we do about it? There was a time when we could say: "Prove all things and cleave to that which is good!" But now it seems that the Church must say: "Be not unequally yoked together with unbelievers! For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing!" (2 Cor. 6:14-17.) And the Church says it, not as a policeman says it, but as a Christian mother says it. Not, of course, to those who are bent upon destroying themselves. They will not listen. But to those who wish to get their feet out of the quicksand and escape to higher ground. No others will pay any attention to the old sorrowing mother. If you were a pastor with a confirmation class consisting in part of children with picture show minds and picture show hearts, you would know why the advice is good. The writer has talked with such pastors. The crowd will continue to follow the crowd and reap its harvest of tears. But those who do not belong to "the crowd," but who are on their way to "fields of light" will not despise the opinion of a friend, especially not the good advice of their heavenly Father: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." (Rom. 12:2.)

In closing permit us to simply quote a line or two from a recognized dramatic critic, Mr. Lewisohn, with regard to a certain production: "All that depresses



and discourages you in certain characteristic moods of your countrymen is here: the moral littleness and the physical magnificence, the intellectual sloth and the mechanical speed." And he adds, in reference to its tendency: "Against this propaganda poets and philosophers are as powerless as a child trying to batter down a door of oak."

### ADVANCED THOUGHT

C. H. Spurgeon

We none of us yet know all that God may cause us to learn from His Word. We have waded into the shallows of that great sea; but, oh, the depths! We are to grow in heavenly knowledge. Possibly one generation may advance upon another in such knowledge. But some growths are suspicious, especially such as weaken faith. It is certain that from the apostolic period to the dark ages, if the Church moved at all, it was in a backward direction. Religious thought made progress in a wretched fashion away from the truth for several centuries.

It is more than possible that modern thought is starting on another such progressive period. Those who are infatuated with novelties may make a dogma out of a certain divine's statement that "More light is yet to break from the Word;" but we, without denying it, take leave to question the common interpretation of the prophecy.

If it be meant that apostles, confessors and martyrs did not know the meaning of God's Revelation; that holy men of former years were ignoramus compared with our present professors; and that Puritans and the like were all to be discarded because new lamps have eclipsed the old light, then we believe the statement to be one great, broad, pestilent lie. God has not left these nineteen centuries without His Grace. He has not tantalized the ages with a Bible which can only be opened up by a succession of Germans with big pipes.\*

We have measured the boasters, who are the apostles of "Modern thought," and we are slow to admit that the truth of the Gospel was purposely involved in obscurity that their vast intellects might in due time develop it. Under their management our churches are famishing, and religion is falling into contempt, and yet we must daily wait at the posts of their doors, while their changeful oracles reveal to us the progressive theology.

Bah! We shall go on feeding men with the bread of heaven, while these pretenders are proving that sawdust is the true stuffing for the human doll.

\* The devastating wave of "higher criticism" began years ago in Germany. Ed.

### WHAT OTHERS SAY

Hon. John Kramer on the Separation of Church and State

At a large gathering of Protestant ministers in Baltimore, Hon. John F. Kramer, United States Commissioner for the enforcement of the eighteenth amendment, made a telling address. Naturally, his theme was the upholding of the law, and he carried his hearers with him. We are indebted to Rev. Dr. S. J. McDowell for several excerpts from his speech, and take occasion to make use of one of them in particular, as it is rather unusual for a man in state affairs to express himself on the question of Church and state as he did before that body of clergymen. In preparing the way for the main part of his speech, he made no cheap bid for support in his laudable work, but planted himself on the sound Lutheran principle that the pulpit is not the place for the discussion of things purely social or political. It speaks well for the training he got in St. Luke's Lutheran Church, Mansfield, Ohio, for he knows what his Church has taught for four centuries as over against the common error of Protestant Churches to meddle in political affairs. He says:

I do not know how you ministers of other denominations were taught, or what you think about it; but I have always felt proud, as a Lutheran, of my Church's position on the separation of Church and State. We ask our ministers to confine themselves to the preaching of the blessed Gospel. We regret when they turn aside to discuss, in and from the pulpit, such subjects as economics, statecraft, sociology, trades unions, etc. The state has its functions to perform, and the Church has its. We realize also that a man should and must be a citizen of the state as well as a Christian, a member of the Church. But we believe in the Lutheran Church that when the pastor fills the heart with the teachings of Christ, our blessed Lord; when he dwells upon those principles of life; exalts those conceptions of duty and life; really familiarizes his people with these holy precepts for life, then the man—the Christian—will be well fitted to be the best kind of a citizen, the safest kind of a politician, the finest kind of a statesman.

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### Beecher Felt Better

Here is a story of Henry Ward Beecher, told in his autobiography by Edward Bok, who was serving as a sort of volunteer secretary to the great preacher. One afternoon, when they were at work, an organ-grinder and a little girl came under the study window. It was cold and raining, and Beecher noticed that the girl's bare toes were sticking out of her shoes:

He got up, went into the hall, and called for one of his granddaughters.



'Got any good, strong rain boots?' he asked when she appeared.

'Why, yes, grandfather. Why?' was the answer.

'More than one pair?' Mr. Beecher asked.

'Yes, two or three, I think.'

'Bring me your strongest pair, will you, dear?' he asked. And as the girl looked at him with surprise he said: 'Just one of my notions.'

'Now, just bring that child into the house and put them on her feet for me, will you?' he said when the shoes came. 'I'll be able to work so much better.'—The Baptist.

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### Do Your Duty

A clergyman was once asked by the Duke of Wellington, "How are you getting on with the propagation of the Gospel abroad? Is there any chance of the Hindoos becoming Christians?" To which the clergyman replied, "Oh, no! I do not see anything doing there. I see no reason to expect any work of the kind being successful." "Well," said the Duke, "what have you to do with that? What are your marching orders? Are they not, 'Go ye into all the world and preach the Gospel to every creature?' Do your duty, sir, and never mind results."—Sel.

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Some time ago we printed a clipping from the Watchman-Examiner with the heading: "Mrs. Eddy not Strong on Bathing." The Christian Science Committee on Publication, ever on the job to look after the interests of the cult, sent their diplomatic representative to our office and asked for a correction. One of the passages we quoted from Mrs. Eddy's book reads thus: "The daily ablution of an infant are no more natural nor necessary than would be the process of taking a fish out of water every day and covering it with dirt in order to make it thrive more vigorously in its own elements.—Water is not the natural habitat of humanity." To the ordinary human mind this is to say the least a very strange statement and is nothing but rank nonsense, but the faithful disciple reading the books of Mrs. Eddy with supersitious reverence can find even in this absurdity "beautiful thoughts," and in the communication we have received from the Publication Committee it is stated that we have wrested the words from their contents and that the conclusion to which the Watchman-Examiner came is not warranted by the writings of Mrs. Eddy. He assures us that she believed in cleanliness of thought and surroundings. She believed in a body rendered pure by mind as well as washed by water. We would not accuse Mrs. Eddy of not believing in bathing with water, although she possibly emphasizes the mind bath, or something like that, but she should have had sense enough not to make such a foolish statement

about the "daily ablutions of an infant" and say that they are not necessary. We cannot be blamed for understanding the words as they read, and other statements to the contrary in the book is no excuse for using such language.—Lutheran Church Herald.

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### An Educated Man

From the public press we get the following tests of a full education, as applied by Dr. Nicholas Murray Butler, president of Columbia University, "First, correctness and precision in the use of the mother tongue; secondly, refined and gentle manners, which are the expression of fixed habits of thought and conduct; thirdly, sound standards of feeling and appreciation; fourthly, power of reflection; fifthly, power of growth; sixthly, the ability to do efficiently, without nervous agitation."

It is an interesting definition, and no doubt, any one possessing these qualities in full measure would pass for an educated person. Doubtless, too, he would be an agreeable person, a good citizen, a fine neighbor, and all that. We have no fault to find with this definition of education as the thing which is called education is commonly understood.

What we find, however, is that education as commonly understood does not include enough. Is a man educated if he is not at all what his Maker intended him to be? Is a house a complete house if it does not answer the purpose for which it was built? Is an automobile an automobile if it has only three wheels? Is a man truly a man if he does not know his living Creator and Redeemer?

The above definition of education does not include religion; not only is there no mention made of religion or of man's relation to God, but also the things required are all of such a character that they are possible without religion and without any true knowledge of God. There are people in the world who have no true knowledge of God and nothing that could be called true faith in God, but who nevertheless are highly educated and most agreeable persons.

The popular conception of education is at fault. People are educated without God and away from God, and, of course, away from the true religion. That's not only the kind of education that the State gives and the only kind it can give, but many private schools are practically giving the same kind. We have no fault to find with the State for giving only secular education, nor have we fault to find with any private school that sets out to give only a secular education; what we do find fault with, however, is to represent that sort of an education as complete education, the education of the entire man. What will it profit a man if he gain the whole world, but lose his own soul? and what will it profit a man if he be highly



educated, and yet in the end be a candidate for perdition?—Lutheran Standard.

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From Denver comes an amusing monthly paper called **Scientific Christian**, which appears to be the organ of a combined Eddyism (without Mrs. Eddy), new thought (without much thought), and sun-worship. It has been published for twenty-seven years; and the members of its cult are "Sun-phoners." I have heard of "Sun-downers," but own that this other barbarism is new to me. Mr. and Mrs. T. J. Shelton edit it; and, as Mrs. Shelton publishes the statement from an admiring friend that "she is the greatest woman in the world," it ought to be worth reading. Somehow, I didn't find it so; but there are juicy bits; e. g., this from the Correspondence Department:

"I am teaching a Sunday school class and I don't teach Baptist doctrine, either, although I am supposed to do so; but they are all grownups and if they can't tell what they want I feel I should give them what they need. And they tell me that I am a good teacher."

"This is the way all good Scientists are conducting themselves in the objective universe where they have to associate with orthodox people. Go right on teaching the Truth without antagonizing others; you don't have to offend and you can be orthodox for that matter, for the fundamental teaching of all sects is the Truth when rightly interpreted. You know how to interpret it!"

Perhaps this explains why there are clergy who teach the errors they have long before pledged themselves to repudiate!

"Treatments are given to the fellowship by either of us for One Dollar a month; by both of us for Two Dollars a month. Direct personal and Special Treatments are given by either of us for Five Dollars a month; by both of us for Ten Dollars a month."

One bit of advice is worth handing on:

"Give name and address in every letter.

"You can get more from one month of Sunphone treatments than from a thousand years of books. You enter into the consciousness of your own divinity."

The modest editors declare that "their office is in the sun;" but currency must be sent to 1657 Clarkson Street, Denver—postal connections with the sun being a trifle uncertain I suppose.

"There are four dimensions—earth, water, air, and fire. You are the fourth dimension." This is worse than Einstein.

The testimonials published are fully equal to those in a patent medicine almanac. But here is a scheme for bewitching motorcars which is perhaps worth testing, if you believe in witchcraft!

"How are you going to protect children from automobiles? By passing a law prohibiting the manu-

facture, sale, and use of automobiles? Baby Blanche is an expert driver, but like her Dad she wants to turn things loose. After being in four accidents in nearly as many months, and smashing her mother's car without receiving a scratch or hurt to herself, except to hurt her feelings, we concluded to protect the car as well as the girl. So when the new car came (it is a blue one this time) we spoke the Word for protection of the girl and the car; accidents ceased suddenly. The girl still drives the blue car like a blue streak, not only in Denver, but to Colorado Springs, Idaho Springs and various mountain park trips, and everywhere she wants to drive it. We did not drain the ocean in order to save our daughter from drowning. We taught her to swim and so left the ocean, with the sharks and the serpents, in its own place in the sun."

I gather that the senior editor was once a Protestant minister of an evangelical denomination. **Heu, quantum mutatus!**—The Living Church.

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Denouncing the fraternity, as it is now conducted at many universities and colleges, as one of the strongest forces allied against the development of school spirit, scholastic attainment, and true democracy, Mr. A. J. (Dad) Elliott in an address before the students of the North Dakota Agricultural College recently made a strong plea for more Christian influence at our schools, according to report in the Courier News:

The fraternities are builders of competitive extravagance and are influences, which train men for leadership in autocracies and not to be American citizens, he declared. The entire social order of the colleges of to-day was attacked by the speaker. Dancing is the only known form of amusement to college students, he said, and while moral uplift workers are upbraiding the public dances, forms of dancing which are much more degrading are practiced at the college dances.

In discussing the fraternities he said that statistics of recent years show that the organizations either cater to the undesirable students and "roughnecks" or makes them, or both. In one college he said, where only 14 per cent of the men belong to fraternities 70 per cent of the men who have been delinquent in studies, and who have been called before the discipline board, or have been expelled have been leading fraternity members. Fraternities of to-day have gone into the room renting business he said, and have failed miserably.

Fraternity members of to-day are taught to regard their "frat" above the college, above their home, and above their God, he declared. He pointed out one instance where a big college team lost a conference championship through the selfishness of fraternity men.



There are more than twice as many pagans who are Christianized in their own lands through missionary colleges and come to America to further their education who go back to their pagan beliefs than there are pagans who become Christianized in American colleges, was another declaration of the fiery speaker. This he accredited to the social influences of the college.

Dirty politics are not learned in the national and state elections, he declared. Many of the most famous of crooked politicians admit that they got their start by "pulling raw deals" in college. Mr. Elliott declared that he had seen political maneuvers executed in college elections which would make the famous Tammany Hall leaders blush. He told of cases where the presidency of the college Y. M. C. A. had been bought and paid for. Fraternities are accredited with the majority of these political deals.

Dormitories for men and women and central eating places for both sexes was advocated by Mr. Elliott. If the colleges provided dormitories the fraternities would have no excuse for going into the rooming business and the students could be kept together. Central eating houses he declared, are one of the biggest builders of school loyalty.

Going back to the fraternity and its social influence on the college, Mr. Elliott declared he had inside information on the fraternity which he had been offered \$700 for by a big magazine to disclose and on the strength of which, senators of several states promised to force the organization out of the state. The speaker did not want such action, however. He did not advocate the ousting of fraternities but urged fraternity heads to change their scheme of organization and better the influences of their body. Mr. Elliott is himself a fraternity man and for several years was one of the national figureheads of his order.

He ended his address in a strong plea for more real Christianity in colleges and urged students and faculty to combine to stamp out the influences which are working to the destruction of the democracy of American education.—Lutheran Church Herald.

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#### A Protest Against Pugilism

Since the war there has been a revived interest, on the part of a portion of our population, in boxing and prize-fighting. And the argument that the soldiers wanted this sort of thing served to stifle much opposition. But there are signs of reaction.

In New York City the board of armory commissioners has refused to allow contests between professional boxers to take place in buildings erected by the state for the housing of its soldiers and sailors. And its argument, in part, is that "the number and the character of the people interested in promoting such bouts, as well as the makeup of the average crowd

witnessing them, unavoidably would introduce into the life of military commands temptations, influences and an atmosphere not only distracting to the training of the units, but out of keeping with the ideals and best standards of the National Guard in the state of New York."

There is good common sense in that as well as in the remark about the larger number of irresponsible persons who would be attracted by such exhibitions. But does not logic compel one to go a little farther and argue that the protection which is good for the soldiers and sailors is equally good for young men who are not in the service? Is there less demoralization, less danger for the civilian in attending this kind of thing than there is for the soldier and sailor?

Before the war there were few places in the United States where a professional prize-fight could be held. We should get back to the old standard. There is no room for being proud of the liberty which allows bruising exhibitions of the kind which are now becoming too common. If war threw us off our balance for the moment, let's pull ourselves back upright again.—Sel.

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#### Nevada Inspector Seizes Communion Wine

We have yet to hear of a more high-handed outrage than the seizure by a prohibition inspector of two cases of wine for sacramental purposes that had been shipped to Bishop Hunting at Reno, Nevada, for the use of the clergy of his district in the administration of Holy Communion; unless, indeed, it be the explanation of his proceeding attributed to that functionary, which is worse than the act itself. According to published reports, this gentleman holds that as no druggist in Nevada has apparently been granted, under the provisions of the state prohibition law, the right to sell wine for sacramental purposes, therefore no wine for sacramental purposes can be brought into the state of Nevada. What is a little thing like the constitutional guarantee of the right of freedom of religion compared with so profound a conception of law as that?

Bishop Hunting is quoted as follows:

"I am waiting on William Woodburn, United States attorney, to whom I have made a complete statement of the facts in the case. The wine was purchased in California in strict accordance with the provisions of the federal law and was shipped to Nevada at my direction, in absolute good faith and strictly for sacramental purposes."

Mr. Woodburn, in turn, is said to agree with the Bishop and to hold that the seizure was illegal. He says:

"I feel that a liberal construction should be given to the law. Bishop Hunting purchased this wine in California for sacramental purposes. I am convinced



his action was in absolute good faith and he complied in every detail with the requirements of the federal law in making the purchase. The shipment was made after Bishop Hunting had consulted with Father Murphy (Roman Catholic) of Virginia City and ascertained what procedure he had followed in getting a shipment of wine for sacramental purposes.

"Father Murphy's shipment of wine was delivered without question and Bishop Hunting followed exactly the same procedure. I feel that under the circumstances the wine should be released. I have taken the matter up by wire with the head of the prohibition enforcement authorities at Washington."

Of course in time all this will be adjusted and—perhaps—Bishop Hunting will receive the wine for which he has paid. In the meantime the wine is held by this remarkable inspector, and Holy Communion can only proceed within the missionary district of Nevada to the extent that the supply of wine already in the hands of the clergy holds out.

Removal of this inspector is the only satisfactory solution of the mess that he has made; not because he has failed, probably, to act in good faith, but because he has demonstrated the lack of sufficient brain power to enable him to wield authority creditably on behalf of the United States.—The Living Church.

### THE FAMILY PEW

John W. Horine, D.D.

Let us set out this subject in a series of short propositions.

Husband and wife do not form a family. A family is composed of father and mother and at least one child.

In all congregations of any considerable size there are some married couples that are not parents. They may be pewholders, but to call their pew a "family pew" would be to miscall it. Childless couples, when present in number and representing the financially ablest and best educated members, do not betoken a promising future for the congregation. The prospect is made still less promising if, for economic or any other reasons, the young people fail to marry, and there is a lessening of the number of family pews.

In many cases there is but the one child, necessary to constitute the family. At most there are but two or three children. Even when the whole family is present at worship the family pew becomes the scene of the family few.

Time was when even in the cities from five to ten and more children were found in the family. Those were the days when subsistence was less expensive (both food and rents) and when the abominable desolation of the apartment house had not risen and drawn the line against children. It was then, too, that the prayer for "the children of the Church" was very much

in order—a prayer which in these days and in some parts seemed out of date and out of place.

It is, however, in the country, which God made, and made spacious and productive, that large families persist. There are families, and there especially is the family pew. And it is generally filled. At the hour of worship the house is closed and the entire family is found in the house of God—even the babe in arms.

We take it that it is the city congregation which needs to restore the family, and then the family pew.

But, the family being granted, the family pew is a misnomer if the children are not stately and regularly in it.

Christ is at church and He said: "Suffer the little children to come unto me and forbid them not." Some parents actually forbid them because they do not want to be bothered with them.

The church is a spiritual home in which the soul is fed with the bread of life—the children with the sincere milk of the Word, the men with stronger food. But some parents bid their children attend the Sunday School and then return home while their elders go to church—much as if the church were a hotel and the Sunday School were the children's table in a room off from the dining-room, or as when the children are sent to eat in the kitchen when company is present.

The Church is the spiritual mother of believers, whom she conceives, bears and nourishes; and her hymns speak and sing of her as "Mother Church." And her grown children, even as they sentimentally sing such hymns, actually withhold from her arms and loving ministration her young and youngest children, for whom she is most solicitous and who need her most.

Perhaps the Roman Catholics are wise when they confirm and admit to the sacrament mere children. The children, by their admission into the Church at an early age, have a right, yea, a duty to sit in the family pew. *Fas est et ab hoste doceri*—which Latin proverb may be translated, Go thou, and learn what this meaneth.—American Lutheran.

### THE NEW YEAR AND OUR MISSIONS

Another year has been added to the past. A new year of grace has dawned on us. May the Lord bless us in our homes and labor, in our churches and our schools and on our mission fields and make us a blessing unto many.

As we look back upon the past year we must take up the language of David and say: "Bless the Lord, O my soul, and forget not all his benefits." His blessings have been new upon us every day of the old year. He has provided us with the necessities of life, has cared for us as a loving father cares for his children. He has given us health and strength to labor and earn



our bread in the sweat of our brows. We have lacked for nothing. We have had plenty and to spare.

We have had our afflictions and our sorrows. Loved ones that gladdened our hearts with their presence a year ago have been called to the Rest that remains for the people of God. We too, are on our journey home. We have here no continuing city, but we seek one to come. But our way is rugged. Through trials and tribulations we must enter the kingdom of God. The afflictions and crosses, however, which we as children of God are called on to bear are blessings. They come from the loving hand of a loving Father and must work for our good.

Spiritually also he has richly blest us in the old year. The Gospel has had free course among us. The Word preached and taught has borne abundant fruit. The Lord has not left himself without testimony among us. Our churches and our schools and on our mission fields have numerically increased and we have by the gracious working of the Holy Spirit advanced in the knowledge of his saving Word, in faith and in Christian virtues. We have tasted of the goodness of the Lord in the land of the living. We have been permitted to sit together with Christ in heavenly places feeding on his bounties. For this we bless him. For this we praise him.

Can we forget these benefits? Never. Out of love and gratitude we will make them known. We will tell of God's wondrous works to others. We will sing of his mercies and make his faithfulness known on our mission fields. In loving kindness we will remember the millions of Negroes and the thousands of Indians, all children of our soil, all lying at our doors, sinsick, wretched, sore. The Lord Jesus who has redeemed them with his blood bids us to go to them with the saving Gospel, the power of God unto salvation, and work together with him for their conversion. They are our nearest neighbors, all within easy reach. We can reach them in person and we can reach them with our missionaries and we will and must reach them while the time and opportunities are ours.

We need more laborers and we must educate and prepare them. We need additional room for the housing of our Negro students at Greensboro, N. C., and we are called on, so often, to furnish it. We need chapels and schoolhouses and we must see that they are erected. We need more means and, thank God, we have them. We have only to mention that the Lord has need of them and they will be forthcoming. We will begin the new year with the prayer and determination to be more active and zealous in the work of soul-saving. We will by the help of the Holy Spirit make this year of grace, as the Lord intended it should be, a busy missionary year at home and abroad, making it an acceptable year unto the Lord.

Our littleness of faith has so often been put to shame by the goodness of the Lord in the past year

that it is befitting we should repent of our sins and praise him for blessings received. In this year, however, we will cling to him and his never failing promises with renewed confidence, never doubting but that he, who has commanded us to go to our churchless and christless fellowmen, will also furnish the means of support when we in obedience to his call do go.

May he crown the year and our labor with blessings and guide us safely to the happy Newyear eternal in heaven.

N. J. B.

### CHRIST IN THE ANDES

In a recent number of the Bible Society Record is given this fresh evidence of the power of the Bible to transform human life:

Señor Penzotti found himself as a colporter in the wilds of Bolivia, on the edge between Bolivia and Peru. He got the loan of the home of a kindly man to hold a meeting in which he would explain what this book was about. There came to that meeting several thousand people, among them a little starved, pinched, cold-looking Indian girl. The meeting was over. It was eleven o'clock at night. Your Latin-American is not so eager to get the meeting over as some other people. The little girl crept up towards the speaker who had been explaining the Book, and she said to him: "Señor, I don't want to go home, for my mother will beat me, and there is nothing but stripes awaiting me. Won't you take me to that Jesus that you were talking about? You said he was so kind. Perhaps he will take care of a poor girl that knows she will be beaten." And Señor Penzotti, himself a guest, the people of the house wanting this thing to come to an end, gently persuaded her that this Jesus was not accessible in that fashion; but if she would come back in the morning he would tell her more about him and lead her to him. The next morning before daylight he heard a tap at his door. Hastily dressing himself, he came out. Here was the little girl, who said: "Señor, if you can't go yourself, won't you give me a letter to that Jesus you spoke of, and I will take it to him, and he will be kind to me, for you said so."

Señor Penzotti, a man of exquisite and deep intelligence of human nature, drew the little one to himself and began simply and humbly to explain that great spiritual presence that is as real as any material body; and gradually there dawned into the intelligence of that little child the ever-present Jesus. She slipped down alongside of the praying colporter. He led her so sweetly, so simply, into the direct presence of her Lord. She put out her little hand of faith. She clasped the hand that had been riven for her. She awoke, and she said: "Señor, now I understand. I am going home."

The next day she brought her brother to the colporter. To cut a long story short, at the end of several



days of that kind explanation by this colporter out on the roof of the world, in the Andes Mountains, the mother of this girl and boy—who had been an Indian woman given to drink, accustomed to the filth that, alas, characterizes that unhappy race—came angrily to say: "Señor, what have you been doing to my children? Formerly when I whipped them they would always answer back. Now I beat them, and beat them, and they don't say a word. They are all the time singing about Jesus, and they have got a little book, and now and again the boy reads to me. What is the meaning of it all?" Señor Penzotti said, "Sit down, señora," and he commenced talking to her.

Now, outside of that town, just on the edge of it, is a little Indian hut, perfectly clean, in which lives an entirely sober, cleanly, industrious woman, with her big boy—now a farmer. Next door lives her girl, married to another farmer. Both the houses are clean, industrious and respectable. The law of the Lord has entered into the hearts, converting the souls; and Madonna Maria—for that is what they call her—has stepped up; she is a servant of God on the tops of the Andes Mountains.—The Baptist.

#### THE END OF THE APOSTLES

1. Matthew is supposed to have suffered martyrdom by the sword at a city in Ethiopia.
2. Mark was dragged through the streets of Alexandria, in Egypt, until he expired.
3. Luke was hanged upon an olive tree in Greece.
4. John was put into a caldron of burning oil at Rome, but escaped death. He afterward died a natural death at Ephesus in Asia.
5. James the Great, after suffering great persecution, was beheaded at Jerusalem.
6. James the Less was thrown from a pinnacle or wing of the temple and then beaten to death with a fuller's club.
7. Philip was hanged up against a pillar at Hierapolis, a city of Phrygia.
8. Bartholomew was flayed alive by the command of a barbarous king.
9. Andrew was bound to a cross, where he preached to the people until he expired.
10. Thomas was run through the body with a lance near Malipar, in the East Indies.
11. Jude was shot to death by arrows.
12. Simon Zelotes was crucified in Persia.
13. Matthias was first stoned and afterwards beheaded.
14. Peter was crucified with his head downward.
15. Paul, the last and the chief of the apostles, also died by violence. He was beheaded at Rome.—The Free Methodist.

#### SOME "BLUE LAW" NOTES

NEW YORK—"The Rev. Harry L. Bowlby, the man behind the proposed blue Sunday legislation, said, "A return to the sane and sensible Sunday of our forefathers is as much a matter of patriotism as any war effort.

"Golf and other games which set such a bad example to the youth of the nation will be relegated to some more appropriate day.

"Sunday baseball and motion pictures will go under the same ban. The present industrial system is well enough worked out so that the working man has plenty of time to enjoy recreation during the week. Stores will be closed so that clerks and proprietors may have time to rest. The Lord's Day Alliance deplores the week-end visiting now so prevalent."—Milwaukee Leader.

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EAST ORANGE, N. J.—The Rev. Harry W. Bowlby, secretary of the Lord Day Alliance, which is conducting a campaign for a stricter observance of the Sabbath, Sunday telegraphed the police from Scranton, Pa., that he had received "Black Hand" letters threatening violence to his home here and requested the police to guard it in his absence. Opponents of the "blue law" legislation suggested that the police guard his home on week days only.—Wisconsin News.

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NEW YORK—"A movement to form an organization opposed to the announced plans of the Lord's Day Alliance for stricter observation of the Sabbath has been started by several sporting and amusement organizations, including the International Sporting club."—Milwaukee Journal.

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WASHINGTON—"The overwhelming opposition in congress and throughout the country to the proposed national Sunday "blue law" caused reform organizations here to announce the complete abandonment of their purpose to press such a move upon congress.

"The announcement was made by the Rev. Dr. Wilbur F. Crafts, superintendent of the International Reform bureau, chief proponent of the rigid Sunday observance act. He said the purpose of this organization has "been grossly misrepresented," and that all it desires is legislation to prevent a "commercialized Sabbath."

"The open refusal of the Anti-Saloon league and kindred organizations to join Dr. Crafts and his associates in their campaign for a rigid Sunday law is understood to have had much to do with the decision to drop the bill."—Wisconsin News.



## NOTICE

Trinity Lutheran Church, North Milwaukee, Wis., is offering 10 year coupon bonds in denominations of \$100.00 at 6% payable semi-annually, December 15, and June 15. These bonds are secured by a trust mortgage of \$25,000.00 on the entire property valued at \$60,000.00.

Information given by Mr. Chas. Krohn 506 37th St., North Milwaukee, Wis.

Trustee of trust mortgage,  
ARNOLD SCHULTZ, Pastor.

## SOUTHERN CONFERENCE

The Southern Conference will convene, D. v. January 24-26, 1921, at Waukegan, Ill. Kindly notify the Rev. R. Buerger before January 21, 1921, whether you are coming by railroad or by automobile. Those unable to come will likewise send their excuses to the same address. Discussions will be led by Revs. R. Buerger, R. Wolff, O. Nommensen, F. Koch. Confessional address, S. Jedele, F. Koch. Sermon, Julius Toepel, Theo. Volkert.

ROBERT F. F. WOLFF, Sec'y,

## ST. JOHN'S HOSPITAL TRAINING SCHOOL FOR NURSES, RED WING, MINN.

Several vacancies in our Training School must be filled at once. Our Hospital is fire-proof, 75 beds. We have a Home for Nurses. The school meets the requirements of the state and qualifies the nurses for R. N. examinations. Ladies desiring to enter the nursing profession do well to apply at once for information at St. John's Hospital, Red Wing, Minn.

## INSTALLATION

The Rev. Roy B. Gose, formerly of the Missouri Synod, was installed on December 12th, at the behest of President C. Buenger, in his work as home missionary in Globe and Miami, Ariz. Anyone knowing of Lutherans living in these two cities will confer a favor on them by sending their names to the Rev. Roy B. Gose, Box 1226, Globe, Ariz.

H. C. NITZ.

## TWENTY-FIFTH ANNIVERSARY

On December 5th the Church of Saint John at Jefferson celebrated the twenty-fifth anniversary of the dedication of its church building. One of the finest buildings of its kind at the time it was erected, it still must be so reckoned. At the time of its dedication the following preachers officiated: Dr. Hoenecke, Praeses von Rohr, A. C. Bendler, and the local pastor, H. Vogel. At the anniversary there were two visiting preachers, Praeses Glaeser and A. C. Bendler. Of the thankoffering the congregation voted 350 to

the Church Extension Fund of our synod.—May Our Lord continue to bless church and congregation for the furtherance of His own glory. H. K. M.

## ITEMS OF INTEREST

## The Land of "Milk and Honey" As It Is To-Day

The natural resources of Palestine are greater than those of southern California and are able to support decently about 4,000,000 people, Harry Thomas Cory, former director general of foreign relief for the American Red Cross, declared in a report to the Zionist organization of America made public in New York recently.

Mr. Cory, a California engineer, went to Palestine recently at the invitation of Justice Brandeis, honorary president of the international and American Zionist organization. He had just investigated the Nile river irrigation projects in Egypt.

Mr. Cory said his findings after a short survey of the Holy Land were in complete accord with those of Sir William Wilcox, head of the Nile projects commission of the Egyptian government, and Prof. R. H. Forbes of the University of Nebraska and an American student of desert irrigation.

"The western slope of Palestine is naturally better than the southern California region in and about Los Angeles, which has made possible that city's enormously rapid development," Mr. Cory said. "The configuration is strikingly similar, and I was therefore not surprised to learn that it was planned to irrigate 150,000 acres of this coastal land in relatively small units, largely by pumps.

"The soil of western Palestine is better in all essential particulars, more fertile and more favorable for intensive development. In the lower regions there is no danger from frost. Nowhere in Southern California is there a frost-proof area.

"The greater quantity and better distribution of the rainfall renders 'dry farming' easier and safer in Palestine regions.

"The valley of the Jordan is an entirely different matter as to climatic conditions and many other features. However, Sir William, Prof. Forbes and I are in complete agreement as to the feasibility of irrigating at least 500,000 acres there. Sir William and I are entirely satisfied as to the ability to economically develop 50,000 horsepower in hydro-electric plants.

"The 500,000 acres are much more comparable to the irrigated lands in the Imperial valley, the southeastern corner of California overlapping into Mexico.

"The future of Palestine is entirely dependent upon human element. In that regard I was greatly surprised and impressed by the fact that probably the Zionists will be able to secure very quickly ownership of over half the land in that country. Further, the land which can be secured is apparently typical of the region as a whole.

"The one outstanding element in the human phase of the situation is the extraordinary morale which I found among the Zionists of all grades in Palestine. I was impressed with the exuberant spirit of enthusiasm and sacrifice for a cause."—Associated Press.

## Bones of Pilgrim Fathers Taken From Plymouth Rock

Plymouth—The bones of some of the Pilgrim Fathers were exposed for a time yesterday when the box in which they have been kept was taken from the canopy over Plymouth Rock, where it had rested since 1880. The records do not identify the bodies, but the two relatively well preserved skulls and other bones found in the casket are reputed to be those



of members of the colony who died during the ordeal of the first winter. The canopy is to be removed and the rock reset under conditions that will bring it again to shore level.—Milwaukee Leader.

#### China's Terrible Need

London—The worst famine in 40 years has befallen the Chinese people. The calamity affects more than 58,000,000 people in a territory 700 miles long and 350 miles wide.

There are nearly 2,000 deaths daily and the outlook for the winter is appalling. Only the most prompt and most generous assistance from all parts of the world can avert the most serious catastrophe in the history of modern China.

Two hundred million dollars are needed to save a portion of the afflicted China.

#### Children Sold

The famine area consists of 352 country districts in the provinces of Chi-li, Shantung, Honan and Shansi. The worst sufferers are in Chi-li and Honan, where 40,000,000 are starving. Fourteen million on the point of death are now past help.

The crops of the entire countryside have failed. There is no hope for relief from the ground until next June at the earliest.

Authentic reports say that in Hwanglo, where 100 families resided and which is now almost deserted, boys, girls and infants in arms have been sold, the boys for \$2 and the girls for \$2.50. The remainder of the people are eating roots, husks, chaff, bark, thistle, tree leaves and the meat of mules too old to be sold. Cholera is prevalent.

#### Wives Are Drowned

Terror is injected into the situation by bandits, who are robbing the stricken inhabitants of their last slim possessions.

Heads of families are poisoning or drowning their wives and children and killing themselves to avoid certain death by starvation.

The famine is the result of the spring crop failure, due to the deficiency of snow during the winter.

The rest of China is prosperous. Its volume of foreign trade exceeds all records, but no aid has been given the afflicted by their richer neighbors.

Foreigners, especially Americans, are active in relief work. Charles R. Crane, American minister to China has organized an American committee to raise and distribute funds.—Wisconsin News.

#### M. E. Church Has Growth of 182,338 In Year

There was an increase in membership of the Methodist Episcopal church in 1920 of 182,338 members, according to a statement received yesterday at the headquarters of the committee on conservation and advance, from statistics compiled by Dr. Oliver S. Baketel of New York, editor of the Methodist Year Book. This gain in membership is the largest in the history of Methodism. The Chicago area membership is now 240,697, a gain of 9,352.

In 1919, according to Bishop Edgar Blake, formerly of Chicago, Methodism had the largest membership loss in its history. The decrease in that year, according to the board of bishops, was 58,357.

There has been a steady advance in membership since 1910, with the exception of 1919. In 1910 there were 3,489,898 communicants in the Methodist Episcopal church, and the present membership is 4,394,313. In that period the loss of the church membership through deaths was 450,000. Statistics show that there have been brought into the membership of the church 1,335,807 during the last decade.

#### Pope Refuses to Permit Czech Priests to Marry

Rome—In the secret consistory on December 16th the Pope again denounced the schismatic association, known as the "Jeonota," in the Czecho-Slovak clergy.

He stated the Catholic church would never abolish celibacy for clergy and would never introduce in church discipline such democratic forms as were asked by certain Czecho-Slovak priests.

The pontiff said that German priests who at first belonged to the Jeonota had later withdrawn from that organization, and he expressed hope that Czecho-Slovak clergy would do likewise.—Milwaukee Leader.

#### Scientists Win Expulsion Suit

New York—Twenty-six expelled members of the First Church of Christ, Scientist, New York City, obtained from Justice Cohalan in the Supreme Court a writ of mandamus ordering their reinstatement. Their counsel declared behind their dismissal looms the church quarrel in 1909 which caused expulsion of Mrs. Augusta E. Stetson and divided Christian Science adherents into hostile camps.

Criminal action in the episode was seen in the complaint to the district attorney's office by Campbell McCullough, member and former first reader of the church, that his desk had been looted of important papers bearing on the controversy.

Clarence A. Barnes, Boston, attorney said:

The issue raised by the dismissals is far reaching. The dismissed are students of Augusta E. Stetson. They believe her teaching is the true doctrine of Christian Science as based on the teaching of Christ and as set down by Mary Baker Eddy."

Nearly all of the expelled 26 are Scientists of long standing. Mrs. John C. Day, niece of Henry Ward Beecher, has been a member of the church since 1899.

Expulsion of the 26 members was ostensibly based on provision of the church laws that "any member who has failed to attend regular services for one year may be dropped from membership by two-thirds vote of the board of trustees."—Milwaukee Journal.

#### Unwise Because Premature

Sylvester—Confident that the resurrection of her husband, dead four years, could be brought about by the power of prayer, Mrs. Robert Rouse prayed beside his grave until she fell exhausted across the mound, Sheriff Sumner reported today.

Passers by saw Mrs. Rouse lying on the grave and sent an alarm to the sheriff's office.

So confident was she that her husband would rise that she had brought clothing for him to wear and tools to open the grave.—Milwaukee Leader.

#### Files Suit for \$7 as His Pay for Being Pall Bearer

Cleveland—Being a pall bearer here is profitable if not pleasurable. C. F. Curty started suit for \$7 for acting as pall bearer. He said that was his regular price.—Milwaukee Leader.

#### Burglar Steals Church Piano

Indianapolis—A burglar broke into the Brethern church here and made away with a \$400 piano.





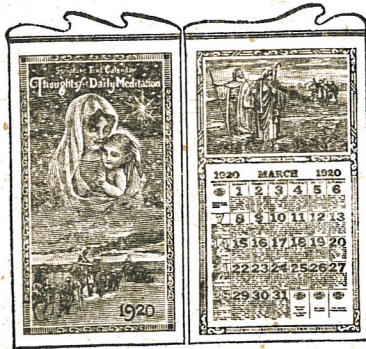
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