

The Northwestern Lutheran

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

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A PLEA FOR THE SUFFERERS IN EUROPE

They are dying by the thousands
In a famine-stricken land,
Gaunt with hunger, destitute, and cold!
Helpless victims in the clutches
Of privation's ruthless hand,
They are languishing in wretchedness untold!
Lacking shelter, warmth, and raiment,
How can tongue declare their woes?
Such is war's relentless payment!
Such the ruin strife bestows!

"Help us! Help us, or we perish!"
Sounds the anguished, plaintive cry
Of the famishing survivors o'er the sea.
Shall we leave the call unheeded?
Shall we let the sufferers die
Comfortless in want and misery?
Shall we stand, void of emotion,
Merciless, unmoved as stone,
When from lands across the ocean
Comes this bitter, mournful groan?

Not alone for food and raiment,
For the Bread of Life they plead,
For the boon of Sacrament and Word!
Can we bear the name of Christian,
And, indiff'rent, pay no heed,
When from brethren in the faith this wail is heard?
GOD FORBID! With hearts a-glowing
In true sympathy and love,
Let us help, our gifts bestowing,
Works of love faith's ardor prove!

Father, hear the fervent pleading
Of Thy children o'er the sea!
Thou didst feed Thy pleading Israel.
When in desert lands they wandered,
Manna, life-sustaining, free,
From the Heavens in abundance fell!
Thou art still the same, and able,
To supply Thine Own with Bread,
By Thy Hand, Sarepta's table
In the famine-land was spread!

Precious Savior, Gentle Shepherd,
Lead Thy poor and helpless sheep
To the streams where Living Waters flow.
In the shelter of Thy pasture,
Love Divine, Thy ransomed keep,
To Thine Own the Bread of Life bestow!
Son of God, Thy power unfailing
Still the barley loaves can bless,
Want and Hunger are assailing,
Save Thy people in distress!

May Thy Holy Spirit fill us
With true love and fervent zeal,
As these sins reveal Thy Advent nigh,
That with willing hearts we labor

For Thy blood-bought Church's weal,
Till our eyes behold Thee in the sky!
Thy unbounded grace confessing,
Love Divine, we turn to Thee,
Bless us, and make us a blessing
To our brethren o'er the sea!

ANNA HOPPE,
Milwaukee, Wis.

Lord, It Is Good For Us To Be Here

Matt. 17: 4

"Lord, it is good for us to be here"—Peter says this on the Mount of the Transfiguration. Three disciples are there with their master, Jesus of Nazareth. He stands before them as they had long known Him, and yet so wondrously different, His face is shining as the sun and His raiment is white as the light. Heavenly glory bursts forth from His human frame, the glory of Him that "dwelleth in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen."

Moses and Elias appear, coming from their station before the throne of God; their appearance betokens to Peter, James and John the glory awaiting them also. The holy men of old are talking with Jesus of the things they had by the inspiration of the Holy Ghost foretold, the things that are now soon to come to pass, the death of Jesus and His glorious resurrection.

We remember Moses and Elias chiefly so preachers of the law, but Jesus, by whom grace and truth came, outshines them by far.

Then a voice is heard from heaven witnessing of Jesus of Nazareth that He is the Son of the Most High and expressing to the men who hear it the pleasure of the Eternal Father in the Son's work that is to bring them back to their God as His dear children.

The disciples are standing, as it were, on the threshold of heaven. The world has been left behind with all its joys and treasures, its labors and burdens, its unrest and fear, its hatred and opposition, its battles and temptations. "Let us make here three tabernacles," Peter is heard to say. They want to forget the past and retain the blissful present. They are willing to surrender and to forget everything for the peace and joy they are now tasting. And, why not? Oh, that we too were granted and hour like this one, that we might see and hear what they saw and heard, that we taste of that peace and experience that joy.

Here is brought to our mind the hour of public worship. We have left behind our week-day work,

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Rev. C. Buenger
65 N. Ridge

cares, burdens and struggles, and everything that reminds us of them, and are assembled in the house of worship where we are cut off from the outside world and where everything speaks to us of our God and of the things eternal. The world lies in the distance, the silence of the mountain is here.

Then we hear Him, and His word brings His picture before our eyes. We behold the man Jesus of Nazareth, the lowly servant, poor and despised, in humiliation and in pain, rejected of men and condemned and cursed by God.

But as we look we see that which causes us to cry with John, "We beheld his glory, the glory as of the only-begotten of the Father." He searches the heart of man and with His all-knowing mind penetrates into secret places. He heals the sick, gives sight to the blind and hearing to the deaf. He cleanses lepers and casts out evil spirits. Wind and wave obey Him and even grim death releases his victims at the behest of the Mighty One.

As we hear Him, there comes to us from Him the light of a love that passes understanding, a love that took Him into death that we might live.

Moses is here and Elias, in fact the grand chorus of inspired witnesses rises up to preach His name and to tell us of His grace.

He towers high above the threatening figure of the law, to look upon Him means peace and comfort to the conscience stricken.

Again and again we hear the voice of the Father: "This is my beloved Son in whom I am well pleased; hear ye him."

And we say: "Lord, it is good for us to be here."
J. B.

COMMENTS

Worthy of Imitation We received a communication from one of our brethren the other day which cheered and encouraged us. It said: "In one of my mission congregations the Ladies' Aid is placing a copy of the Northwestern Lutheran in every home, even in the homes of such as are not as yet affiliated with us." That is a way of doing it, getting the paper placed. We entertain the modest hope that where it is placed it will, at least in part, be read; we are led to this assumption by the fact that we have won some warm friends. The circle of our readers, if not our warm friends, ought to be extended, now that there is enough demand for an English paper to cause our synod to go to the trouble and expense of publishing one. Appended to our Synodal-Bericht there is a table showing the number of readers of our church periodicals in the various congregations. Look up your congregation in the list and see whether, in your estimation, you have as many readers as it should be possible to gain in your neighborhood. G.

"A Feature of Life" Almost all church bodies are at the present struggling with financial difficulties. The result is that much time and energy is devoted to the subject of raising the necessary monies. We easily drift into the idea that the collecting and giving of monies constitutes a separate department in the life of a church. That is wrong. The work of the church is to bring spiritual life to man and to upbuild him spiritually. Giving is of value only when it is done from love of Him who gave Himself for us. A financial system may well serve, but it should never dominate a church. The Western Christian Advocate has a few sensible words to say on this subject:

"The church cannot escape financial difficulties through any plan of money-raising. Sometimes it is said that if all the members were tithers, then our problems would be solved. This would be true for the time being, considering only the present program. But with every member tithing, the schedule of obligations would almost immediately expand to fit the new condition. Then when business depressions would come, again no reserve financial power would be in evidence. The Government has power to levy taxes to meet current needs, but the Government must continually shift the tax rates on different items in order to raise its necessary revenues. With all its power to exact money, the governments of cities, States, and nations are constantly embarrassed financially. Tithing is by far to be considered as a spiritual feature of life rather than as any cure-all for church obligations." J. B.

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Darwinism or Christianity? The St. Paul Daily News, February 4, 1922, quotes Frederick M. Eliot, minister of Unity Church of that city, as saying:

"When we read that 'Darwinism and Christianity are mutually exclusive,' that 'one or the other must go,' and that 'we must choose between Darwin and Christ,' the issue is one that can be answered in only one way. Either we must throw over all that modern science has achieved, or we must abandon Christianity. If we must choose between Darwin and Christ, the choice is one that involves the entire structure of modern thought. If allegiance to Christianity demands the repudiation of the doctrine of evolution, then Christianity is the enemy of all that has made what we call modern civilization possible. In that case, some of us could not hesitate very long. We should have to let Christianity go, along with the Ptolemaic astronomy and the worship of ancestors."

It would indeed serve as a blessing to the Christian Church, if men of such type would publicly abandon Christianity and profess their absolute allegiance to Darwinism. For, as a matter of fact, they have chosen the latter and abandoned the former long ago. To claim that in case one "should have to let Christianity go," is the height of heathenism, and blasphemy.

Yet such is the trend of many a modern minister of the day. What can you expect of such men who protest against surrendering completely to the written Word of God, but who look upon the utterance of a Darwin as infallible? What can you expect of such men who place evolution and modern science above the revelations of God in His Word? Who would

consider themselves childish to believe in the creation record of Genesis, but who pride themselves above bounds in accepting the theories of evolution? What can you expect of such men who regard Christianity merely as a moral or social factor, but deny its redemptive and saving features? Let a minister once get bitten with the idea of evolution and modern science in his preaching and teaching, and he will, sooner or later, end in repudiating the Christianity of the New Testament and the Bible as the infallible Word of God. And let the churches get under the spell of such men, they will gradually and unconsciously begin to repudiate one by one the fundamentals of the Christian faith. It is this end to which that preaching leads which exalts human science above the written Word of God.

J. J.

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Our Hope A great explorer has passed beyond. Here are some of the thoughts which his passing suggests to the editor of the Wisconsin News:

"Shackleton, English explorer is dead. He was a brave man, one of many that have put England's flag all over the earth. Death found him exploring the south polar regions. Where is he exploring now? Whither has he gone—south or north, up, down, or off to one side, in a universe that has no top nor bottom? Does the soul travel with the speed of light, 186,000 miles a second? If so, according to the scientist Poincare, brother of the French Premier, it would take Shackleton's spirit 18,500,000 years to travel across the Milky Way, our corner of space. Does the spirit travel with the speed of thought, that reaches to the most distant star in one-tenth of a second? Or does it stay right here working while the earth lasts and then move on? What would you give for Shackleton's report of the first twenty-four hours on his latest exploration, the journey that you will have to make in due time and all alone?"

How thankful we Christians ought to be for the blessed hope which, without our merit, the Spirit of Jesus has wrought in our hearts! Jesus said: "I ascend unto my Father, and your Father; and to my God, and your God. In my Father's house are many mansions. And if I go and prepare a place for, I will come again, and receive you unto myself; that where I am, there ye may also be."

G.

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"Poor Sportsmanship" "Poor Sportsmanship" the Nation calls it, a harder name would, perhaps, not be out of place, if the facts are as stated. The church that makes its school undenominational and non-sectarian in order to gain the support of outsiders sells its birthright for a mess of pottage, as Esau did. But our intention is not to hurl a stone at some one else, we take notice of this affair only on account of the lesson it teaches us. It is sometimes difficult to explain to our people why we should not ask those who do not belong to us to contribute in any manner whatever to the support of our religious institutions, churches, schools, etc. Here we may

learn the lesson at the expense of others. Outside contributors may not, as it happened in this instance, gain a clearly established and legally recognized control over our affairs, but morally we would actually be placed in the position in which the Methodist Episcopal Church finds itself here. And a certain control there is, for the recipient of such gifts is by the very fact that he solicited them from those who are not of us weakened in his position, and his testimony of the truth has lost power. It is for us to hold sacred our God-given birth-right.

But read the article:

"The controversy between the Board of Education of the Methodist Episcopal Church and the Trustees of Goucher College as to who really has jurisdiction over the college appears—under the many technical details involved—to be very simple. While Goucher, formerly the Woman's College of Baltimore City, was struggling to survive, the Methodists, who had founded it, allowed it to solicit funds everywhere on the grounds that it was non-sectarian; in 1914 they allowed it to petition to the General Assembly of Maryland for a new charter, which was granted and which made Goucher College undenominational as well as non-sectarian—all this without important complaint or hindrance from the Methodists. But now that the college has raised a substantial endowment fund, has greatly increased its attendance and its grade of work, and has become indeed an institution of national standing, the Board of Education of the Methodist Episcopal Church has taken a new interest and is trying to force itself back into the power which it did not care for when it meant responsibility. This strikes us as being rather poor sportsmanship."

J. B.

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Deepest Blue For the most of us the threatened era of blue laws is still a matter to be viewed with indifference or amusement. We cannot quite take the matter seriously. Some day we may rue our present-day indifference. If the movement produces tangible results—and there is no ground for being so optimistic as to suppose that it will not—it will cause us serious conflicts individually and as congregations.

Blue laws are of many shades; from the faintest and haziest azure to the darkest purple and blue-black they are pictured to us. But blues are difficult to distinguish. You cannot pick out the goods for your blue suit by lamplight; you must call on your tailor in daylight. And when your tailor will lead you to the window and will take the bolt and let your vision slant across it against the light. The blue of blue laws should be viewed in the light of day and not by lamplight, that is, do not merely read about it at your desk and theorize about it but try to see the thing in operation, in daylight. In America it is not difficult to "take a slant" at some very fair samples.

In Brockton, Massachusetts, a cripple was found playing checkers in a public park—on Sunday. He was arrested, convicted, and fined for his heinous offense. There is an old law that still operates which forbids such ribald conduct on a Sunday. Is com-

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ment necessary? Here is one of the proudest states of the union, by no means exclusively populated by puritans, that submits to the tyranny of a hardshelled minority. One should think that a happening such as this would be washed out in a tornado of laughter and ridicule, that the public would revolt against a system that deprives it of all its rights for one seventh of the time. But no such popular action follows. Dazedly the American freemen of the Commonwealth of Massachusetts submit to the confiscation of their most elementary liberties and await with fear and trembling the next daring exploit of the constabulary when some dissolute and vicious Irish wash lady will be arrested for brazenly singing some rollicking Irish tune on her front porch—on Sunday.

In Massachusetts the only people roused to action by the fate of the crippled checker player were the members—of the Massachusetts State Checker Association! With typical provincialism they did not work for a repeal of the whole outrageous system of which the cripple had become a victim but merely asked that the playing of chess and checkers on Sunday be legalized. The legislature seemed sympathetic but the Attorney General or some other legal luminary pointed out that this could not be done because as the law now stands there is nothing to prohibit playing checkers on Sunday—indoors. On the other hand there is a law that permits "outdoor athletic sports or games" on Sunday between two and six o'clock in the afternoon. The legislature did not make a change in these existing laws and checker players of the glorious state whose colonial antecedents once defied the British Lion in the name of sacred liberty may follow their diversion on Sunday only behind closed doors unless they succeed in having it classed as an "athletic sport," an alternative that is rather remote.

When we get blue laws this story will be repeated again and again. What protest there will be made, will be uttered by isolated groups of those immediately affected. And if redress is sought only for the grievances that trouble the immediate petitioners. In

American legislation, to say nothing of American politics, principles are rarely recognized; and when they are recognized they are stored away in mothballs to be dragged out on occasion at afterdinner speeches and in addresses before the Ladies' Browning Society of Podunk. That unpleasant odor you noticed the last time you heard Senator Sorghum speak was nothing else than the mothball scent of the principles he had unearthed for use on that occasion. When he got home the first thing he did was to put them back into the cedar chest.

It is the indifference of the average American that gives the professional reformer his great opportunity. When an issue is created he always presents a solid front and is always active. He must create a stir to raise the money to perpetuate his job. Once the issue is created the legislator and politician begin to figure with it as another marker on their checker board; it becomes to them trading material. In trading with it they help to enhance its value and sometimes they get tired of juggling it and as it grows impressive it becomes dangerous to them. To be on both sides of the fence is an endless task. Then they may do what we saw done in the case of prohibition. Tired of eternal evasion and equivocation the politicians decide to destroy the issue by carrying out the programme. It is heroic medicine but it saves the politician and kills the reformer—for the time being.

The blue laws are such a programme that may become written into our laws in the name of morality, a morality that is as false and as subversive of Christian liberty as it is ruthless in the encroachments which it proposes on the liberties of the citizen. H. K. M.

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"Faith" to the Rescue In an editorial with which he opens the February number of Current Opinion Dr. Frank Crane suggests a remedy which, to his mind, will go far toward setting a world gone sadly awry aright again. His suggestion, given in the article Why Belief Is Intelligent, is "Faith." We have put the word in quotation marks because Dr. Crane does not use it in the sense in which we Christians employ it. The limitations he places on the term are evident when he clears the ground for his discussion by stating at the outset:

"By Belief in this connection is not meant Belief in the story of Jonah, nor in the literal inspiration of the Bible, nor the divine authority of Mahomet.

"About such subjects let doctors disagree.

"But the Belief here under consideration is a vital, essential and fateful thing, that makes or unmakes men and nations, and has a lot to do with the happiness of the world.

"The Belief of which we speak is Belief in one's neighbor." We think that it is fair to infer that in the Doctor's estimation a Belief in the literal inspiration of the Bible and the like has nothing to do with the making or unmaking of nations, has no bearing on the happi-

ness of the world. That matters in the world have come to a dreadful pass, the writer confesses; he says:

"Belief in the other fellow is something without which the individual heart rots and the national heart decays.

"The world is now in such a mess simply because of its lack of faith.

"Every nation fears every other nation and many of them hate each other.

"They dignify this moral putridity by the name of knowledge, or shrewdness, or worldly wisdom."

The colors in which he paints world conditions are none too lurid; that is all true enough; the patient is in a very bad way. But the diagnosis is all wrong: the deep-seated distrust, the unbounded selfishness, the conceit, etc., evident on every side are not the disease, they are the symptoms. The world's fatal lack of today is a **lack of faith in God**. Where unbelief of this kind and self-complacency, coupled as it always is with pharisaism, attain the growth they have today these things are bound to come. A world estranged from God **can** bring no other crop; a world so constituted **shall** under God's punitive justice bring no other crop; a world dying in its unbelief **must** bring no other crop; its very woe if nothing else may be instrumental toward preparing the way for help. Jesus said to the Jews: "Ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." Belief in God is the world's only help, not belief in any and every God but in the God that sent His Son into the world as a Savior and who still offers salvation to the world in His inspired Word, the Bible.

True it is, not a little of the blame for the world's unbelief must be laid at the door of "doctors" whom Dr. Crane would privilege to "disagree"; but that does not excuse world conditions. Though we have a wealth of disagreeing doctors, we also have still a merciful Heavenly Father who has not forsaken us and in token thereof still sends us the unchanging message of His inspired Word. This calls on a lost world to return to him; but the message is directed to the individual heart. In the proportion in which individuals in childlike faith resign themselves to God again in that exact measure will world wrongs be righted. Needless to say, the heart that has a living faith in God cannot be given to selfishness and dark suspicion regarding the fellow-man. "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren."

G.

Tactfully Expunging Christ The London Missionary Society is one of the great English agencies for the spreading of Christianity, or so it was always supposed. For some time reports had been reaching England that in certain activities in India its Christian character was

not always apparent. The exact charge was that in devotional services conducted at some of its schools and hostels the name of Christ was intentionally omitted from hymns and prayers. This was truly a serious matter and as the charge became known expressions of dissatisfaction came pouring in from all parts of the world where the society has supporters.

An explanation was attempted by a home secretary of the society. He said that nowhere had the name of Christ been crossed out, but in view of the fact that at certain schools the boys and girls attending were largely non-Christian—to be exact, seven Hindus and one Mohammedan to every Christian—it was thought expedient not to irritate the non-Christian by flaunting a name that to them must be distasteful. There are brief devotional exercises at the opening of school each day. For use in these devotions the heads of the schools were careful to select, "tactfully" to select, such hymns and such prayers in which the name of Jesus Christ did not appear, such as "Rock of Ages" and the Lord's Prayer. We may assume that they were guided by the same rule in "tactfully" selecting their scripture lesson. That was all, just "tactful selection," not corrupting of established texts.

It requires a certain state of mind to make a defense such as this. But where such tactful omission of the name of our Lord is the practice it is conceivable that defenders for the practice will be found.

To out-and-out Christians this practice is downright treason to the cause of Christ. An institution that carries out its missionary programme by tactfully omitting the name of Jesus Christ from any part of its work has forfeited the right to be counted among those to whom that name is Salvation.

That is what some modern missions are coming to. We have heard of those who seek to surmount the difficulties of working among Mohammedans and Buddhists by toning down the Gospel of Christ to meet them on common ground. To Christians that is worse than treason, it is sacrilege. If the London Society has come to this stage then the earnest prayer of those zealous men who founded it must long ago have ceased to be uttered by their sons. The London Society has not always been so wayward; its workers have become corrupted by contact with the modern theology which is honest in not being able to see any real difference between Mohammed and Christ, but which for that very reason cannot be called Christian.

If Lutherans but knew how much depends on those colleges and seminaries where the preachers and the teachers of our church are trained they would never utter a prayer without including them in their most ardent petitions. If they but fully realized that there is no greater blessing than to have the Word of God undefiled they would do far more than they are doing now in establishing and in extending the work

of Christian schools from the parish school up through high schools, colleges and seminaries.

When Dwight Moody inaugurated the student volunteer movement it was thought that he did a great thing. He might have foreseen that with the state into which our colleges and seminaries are fallen there is no greater peril to the church and missions than to get workers from such sources. They are wandering far away from that simple faith which knows no compromise in any way on the name of Jesus Christ.

If the London Society missionaries cannot get scholars for their schools unless they deny the name of Christ, then let them conduct their schools with one eighth of their present enrollment and thank God for those fruits of the Gospel, or let them keep their Mohammedans and Hindus but let them then have the grace "tactfully" to expunge the term Christian from their schools, from their work, and from any description of their personal faith.

The pity of it is that the home society has not had the courage, or the Christian conviction, to make it plain that such conduct cannot be carried on under its banner. The following, very non-committal resolution was adopted: "An inquiry shall be instituted on the methods of Christian worship obtaining in the mission schools of India, with a view toward the adoption of a common policy insuring the fullest use of worship as well as Christian teaching in the schools and hostels." This resolution was adopted and a commission was despatched to India to make the investigation. It is a declaration that as Christians the Londoners are bankrupt.

Before this action had been taken the directing board of the society had taken notice of the accusations to the extent of recommending that in addition to the denatured devotions in vogue the heads of the schools should conduct special devotions with the Christian scholars in which the name of Jesus Christ was not to be "tactfully" eliminated.

If our judgment be deemed uncharitable let it be mentioned that the following amendment to the resolution just quoted was ignominiously defeated in the voting: "No sanction, however, is given for the exclusion of the name Lord Jesus Christ from the operations."

What under heaven is missionary work if it is not the unceasing proclamation of the saving name of the Lord? To wait until men are willing to bear with this name before it is ever mentioned is satanic, for no man would ever be ready; it would mean leaving them all to their fates. Christ is hated until He is loved. His name is cursed until it becomes the saving benediction. His cross is a mockery until it becomes the tree of life. And there is no way of bringing Christ to those who hate Him, and curse Him, and mock Him, excepting to hold before them always the Name of the Savior on the Cross.

H. K. M.

WERE THEY JOSEPH'S BONES?

In the quarterly devoted to the Syrian Orphanage of which he is director, Theodore Schneller relates a story that may be nothing more than a collection of idle rumors but is interesting nevertheless. It concerns the discovery of the tomb of Joseph.

Journeying through Palestine one day brought him to a number of places that were intimately related to the history of Joseph and his brethren. He passed through Dothan, where Joseph was sold to the traders by his jealous brothers. The same day brought him to Naablus, the ancient Sichem, or Shechem. Not far from there is the ancient well that bears the name of Jacob. Somewhere in this neighborhood the bones of Joseph must repose.

According to Genesis 50:26 he bound his brothers under oath that they should not bury him in Egypt but in the land of Canaan. The same chapter relates that upon his death he was embalmed and placed in a coffin, no doubt his body was prepared after the Egyptian fashion familiar to all who have visited museums where mummies are to be seen. When Moses led the people forth he did not forget the old promise to Joseph, Exodus 13:19.

The actual place of final burial was also duly recorded and we read with some detail, "The bones of Joseph which the children of Israel brought up out of Egypt, they buried in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for a hundred pieces of silver: and it became the inheritance of the children of Joseph." Joshua 24:32. In the Gospel of St. John there is a reference "to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph." Nothing could be better authenticated and it is reasonable to suppose that tradition, faithful so long, would not go far afield in pointing its finger today at the locality described by these records.

In Shechem (Naablus) Schneller heard from various sources a strange tale concerning the finding of Joseph's bones. He had heard rumors vaguely similar before that at Jerusalem. It all happened during the world war. Turkish and German troops held the country under martial law. At this time the Sheikh of Balaata, that is the village chief of Balaata, undertook some alterations on his house. His village is in the immediate vicinity of Jacob's well; it is somewhat nearer to that old landmark than the village of Sychar of which St. John writes.

The Sheikh had excavated to a depth of a few yards when he struck a vaulted cavern such as are met with in Palestine not infrequently. They are tombs and date back to early periods of Israel's occupation; some have been found that go back to Canaanitish days. But this vault was somewhat different from the familiar ones.

When the Sheikh entered he made a startling discovery. A mummy was stretched out on its rocky bed in perfect state of preservation. Near it lay an Egyptian sceptre of gold and likewise golden arm-bands and other treasures of the same precious metal. It requires little imagination to arrive at the conclusion that here was Joseph's grave. The Sheikh, uneducated peasant though he was, knew that his find would be of tremendous interest to historians and archaeologists. But he also knew a certain Turkish law; everybody under Turkish rule knew that law; all finds of such ancient treasures are the property of the state. In practice that meant that they would be pounced upon by the pasha, or commandant, of the district and he would dispose of them to his own personal gain.

For that reason the Sheikh said nothing of his find but schemed diligently to get as much money out of it as possible. He sold the gold ornaments to a goldsmith and that worthy, equally anxious to avoid complications with the government, forthwith melted down the metal to destroy the evidence. The mummy was reduced to ashes so that no incriminating charges could be based on it if it were found. A small part of the find reached the hands of an Arab trader, Ssaalech Anfaar, who took a chance and preserved them intact. He in turn offered them to a German merchant of Jerusalem by the name of Vester. And Vester sold them to a group of German professors who placed them in the Munich Museum. That was the story as told at Naablus.

Schneller went to Balaata and tried to run it down to its source, but the Mohammedan peasants are a close-mouthed and clannish lot. They will tell you much, anything you want to know, in fact—but they will not tell you the truth, especially if it might be incriminating. Schneller knew better than to try the impossible. Nothing was to be learned from Balaata.

Upon returning to Jerusalem Director Schneller went to Mr. Vester to get his version of the tale. The merchant told all he knew. The Mohammedans had always indicated Balaata as the place where Joseph lay buried. It was true that the Sheikh had made a find of numerous valuables in excavating for his house. It was also true that some of the objects found were undoubtedly of great antiquity and some of the utensils were covered with Egyptian hieroglyphics; there was also a ruler's rod, or sceptre, of well known Egyptian design. In addition a substantial gold nugget was in the treasure. Vester says that he bought all he could salvage from the Arab trader and resold the lot to Professors Sellin and Watzinger who delivered it to the Munich Museum. Vester was unable to say whether a mummy was found in the tomb or not.

If the story is true it is, indeed, a sad end for the glorious history of Joseph but one which cannot

affect that which is of value in it. That ignorant Mohammedan peasants should deal so ruthlessly with such venerable antiquities is not surprising. Many treasures of inestimable value have been lost in just that way while many others were miraculously rescued when the same fate threatened them. Many instances of which we cannot know, unquestionably have fixed the habit with the natives; they could not trust the Turkish masters to play fair with them so they preferred to destroy half or more of their treasure trove if they but secured a part of it for themselves.

Director Schneller relates a happening of thirty years ago that brings out this trait. A peasant of Hebron found an earthen jar filled with gold coins of the coinage of Alexander the Great. He immediately carried them to a goldsmith and they were melted down.

H. K. M.

SENSATIONAL JOURNALISM

There can be no doubt in the mind of the Christians of today that the general run of daily papers constitutes a dangerous menace to the reading public as a whole and to the child mind in particular. The sheet without the startling scare-head has become a rarity and the vilest, most objectionable matter is thus thrust under your very eyes. When a daily paper comes out editorially deploring these conditions it deserves credit for its exceptional stand. It is in this spirit that we reprint an editorial on Sensational Journalism which we find in the Milwaukee Leader of February 6th:

An apologist for sensational journalism has been measuring the space devoted to sensationalism in various papers, and he finds the conditions quite satisfactory. He stated his conclusions before the Medill School of Journalism in Chicago—and The Tribune played them up on its first page.

In the same number of The Tribune there were about 300 inches—over 13 columns—devoted to crimes and scandals—besides other columns that skirted the border of crime and scandal. Indicating that the conclusions of the apologist were false.

The apologist said the trouble lay in the fact that the reader skips the other matters of news and concentrates on the crimes and scandals—and therefore comes to the erroneous conclusion that the papers do not print anything but crime and scandal.

But that is not the trouble. Undoubtedly many readers do something like that. But a great many others do not. Yet the latter cannot escape having unimportant crimes and scandals flaunted in their faces—and dished out for the children to read in their homes.

On the same day when the above-mentioned article appeared, nearly all of the newspapers not only filled their columns with crime and scandal, but devoted their big headlines on the front page to the murder of William D. Taylor and the report of the Fatty Arbuckle jury.

Fancy such an insult to the intelligence and morals of their readers!

There were plenty of other happenings—other than crimes and scandals—which were news on that day. The Italian cabinet had resigned. Daugherty had threatened the coal miners. The miners and railroad men were talking of

concerted action. Weeks had put Ford's Muscle Shoals proposal up to congress. The "disarmament" parley was on the eve of final adjournment. The cardinals were immured in the vatican to elect a new pope.

Any of these things were of infinitely greater importance than the Taylor murder or the Arbuckle case. The Taylor and Arbuckle affairs were trivial by comparison—and the reading public would consider them so if the papers did not play them up. A psychological leading string causes all too many readers to look upon those things as being the most important which the papers play up the most.

Newspapers, therefore, have much to answer for. If a lot of journalists do not go to hell, it will be because there isn't any.

The crime and scandal news has to be given to a certain extent. But it does not have to be given space and headlines that are wholly out of accord with the importance of the events. And a great deal of such news might well be left out altogether. Divorce scandals for example. These are the private misfortunes of unfortunate individuals, and newspapers have no business to set the nauseating details before the public.

The worst feature of it all is the baneful effect upon the children and youth in the homes to which the papers go. The good efforts of parents and teachers are largely nullified by this playing up of rot instead of the real news of the day.

—Milwaukee Leader.

The above contains more than a grain of truth. The reference to hell is, of course, offensive to us on account of its trivial tone. Then again, we would say that is putting the matter altogether too mildly when you speak of divorce scandals as "the private misfortunes of unfortunate individuals." We also may take exception to the statement that "crime and scandal has to be given to a certain extent." Yet in the main we must say the editor is right.

It is, however, another point which we wish to stress: the indifference and equanimity with which most parents treat this whole subject. We are entirely too careless as to the mental food placed before our young; we are taking too much for granted. If it is not our business to give this matter attention, whose is it? Some of the youngsters you see poring over the day's helping of mental and moral filth ought not to read the papers at all: they were better off at their lessons or at play or under the coverlets. The older ones should enjoy more advice and supervision in their reading.

Regarding this latter point, how about your church papers? Here you may make an early start; teach them to get the habit; example will here be very effective. Do not confine your endeavors to getting these papers read to your own home. Friend Neighbor or your Brother Church-members may be open to a little suggestion on this point. Loan him your copy and on occasion discuss the questions suggested with him. How about it? Is it worth trying? G.

A gash in the conscience may disfigure a soul for ever.
—Spurgeon.

A MORE ACTIVE LAITY—II

In our last issue, we showed that a more active laity should mean a laity filled with the Holy Ghost and, moved by Him, engaged in His work for the upbuilding of the kingdom of God.

Now where will a spiritually minded man begin to work. Naturally, there where he is divinely called to work and where he finds his first and best opportunity, in his home.

The present day tendency to retain the home chiefly as a place to eat and to sleep and to seek that which really constitutes life elsewhere, is entirely wrong. We quote from The Youth's Companion:

"Within the last two or three years there has risen from nearly every part of the country the complaint that vice and crime are increasingly common, and that the criminal courts are congested with an alarming number of felonies and misdemeanors. The county of Fulton in Georgia, which includes Atlanta, the largest city in that state, has had the same experience that so many other counties have had. But the recent grand jury, appointed to examine the criminal docket, made a presentation to the court that is of interest because it does something more than deplore the situation. The presentment undertakes to put the blame for the laxness of morals and the prevalence of lawlessness squarely on the shoulders of parents who have neglected their duty.

"Schools and churches are powerful agencies for the preservation of morals, but the problem must be handled in large measure in the homes of the people and by the parents themselves. Especially do we appeal to the mothers to influence and direct their sons and daughters . . . to modesty in speech, in conduct, and in dress. Indictments and fines and prison sentences will not regenerate the hearts of the people.' And then the grand jury goes to suggest what there is lacking in our home life today. 'We ask the people to re-establish in their homes the family altar . . . and closer home relations between parents and their children.'

"There is excellent good sense there. The last fifty years have seen an extraordinary decay of religion in the ties of family life. Time was when family prayers were common in the homes of the nation. How often are they heard today, even among the church-going part of our population? Rarely, we fear. But if there is a better way to keep before the eyes of old and young the idea of moral responsibility and the obligation of righteous living, it has not yet been discovered. Perfunctory attendance at church even so often as once a week is no substitute for the daily resort to the sources of moral strength that are found in family worship.

"And if we are too hurried and preoccupied to find time for the daily prayer, we are also too restless for the quiet enjoyment of a real home life. Husband, wife, son and daughter too often have different and incompatible ways of spending their leisure hours and are disposed to find their interests and recreations outside the family living room. The effect is unfortunate on the parents, and doubly unfortunate on the children, who pass too early away from the restraining and guiding influences of home and with the impulsiveness of youth are likely to form associations and habits that are harmful.

"The world is disillusioned; it has found that comfort and happiness and peace are not the fruits of our pushing, bustling materialistic civilization. Will it have the wisdom to seek those desirable things where alone they can be found?"

The Lord has assigned the home a most important place in our life. He has made the parents priests and priestesses to their household. From them He will demand an account on the day of judgment. He has in the home given them opportunities that cannot be found anywhere else. The members of the family are bound together by the ties of blood and of natural affection. In the home the lives of the individuals flow together as they do in no other place. The first and most lasting impressions are received in the home, whose influence thus goes further in shaping the attitude of the individual toward life than any other influence. In the home there is an interdependency between the members. They go through joy and sorrow together. From the home life springs, and in the home we mournfully watch it out. In the home we meet with the life of the human soul in all its various phases. The Gospel in the home means the Gospel applied to life under the most favorable conditions.

Where, then, could an active laity do more work than in the home? There is where an awakening of spiritual life should first make itself felt. A laity that builds Christian homes applies the gifts of the Spirit most effectively and renders the church and the community a service of the greatest importance. Build the family altars. Teach the children the way of the Lord. Win and retain their confidence so that you become their most trusted spiritual adviser. Let there be song in your home, Christian song, song that tells of the grace of God in Christ Jesus. Spend all the time you can with your growing sons and daughters. Share their struggles and temptations, watch over their pleasures. Let their companions be presented to you for your approval. Offer your children what they require of social life in your home. Most of the perplexing problems would soon be solved, if this were the direction lay activity took.

The home cannot do everything, we need schools. A spiritual awakening would mean a greater interest in the cause of Christian education. Parochial schools would be flourishing. High schools would spring up everywhere. Sons and daughters would be sent to Lutheran colleges only. What preacher would not welcome an activity of this kind that would carry the children of Christian parents into Christian schools without any urging on his part, leaving him to go out among those who are not of us to win their children for Christ.

The effects would soon tell, and they would be far-reaching and enduring effects. We would be building for the future, and building soundly. Yes, we welcome such lay activity.

J. B.

(To be continued)

"We are only instruments of Christ. Do we put ourselves or Christ in the foreground in our service?"

BYLAS, OUR YOUNGEST MISSION STATION

Over a year ago I met a person who some years previous had been in the government service at Bylas. "I hear," he said, "that you are the new missionary at Bylas. I hope the people that sent you out here are not going to neglect you." And then he gave me a history of Bylas, pointing out to me how sadly this station was neglected by the government.

Although Bylas always had in its district nearly two hundred families, a community large enough to be entitled to a day school, they did not get a school until 1914. Before that time their children were taken to San Carlos and later to the Rice Boarding School, and most of them did not go to school at all. The Indians themselves asked the government to appropriate money for a day school in Bylas. Their wish was granted and a school building erected, but it could only accommodate half of the children of this district. Three years ago only fifty of the hundred children of school age were in school. During the last two years the government erected two more school buildings, so that all the children between the ages of 6 to 14 years are now in attendance.

But not only in this one respect were the Indians in Bylas neglected. They were overlooked in other ways as well. There is really no reason for this neglect, unless it is the fact that these Coyotera Apaches are more peaceful than the other clans of the tribe. There are in the Bylas district now a number of respected Apaches who in their younger days were scouts in the service of Uncle Sam, trailing the much feared Geronimo and his band until they captured him, in 1886. In appreciation of their services, one should think, that the government would give them and their families every opportunity, but their deeds of valor were forgotten, and the former scouts who happened to live at Bylas were out of luck.

The history of Bylas is only short and the mission history is still shorter, and, sad to state, also a history of neglect. Our missionaries always knew that Bylas ought to be taken care of. No doubt the records of the mission board will show that Bylas repeatedly was suggested as a station that ought to have a missionary. Peridot, the oldest mission station, and for twenty-five years the only one on the San Carlos reservation, is thirty miles away from Bylas. The Rev. Carl Guenther made occasional trips to Bylas on horseback or, with his wife, on the buckboard. And as romantic as such a trip may appear to an Eastern reader, it was a good day's journey. And if it happened to be in summer with the hot sun beating down upon them, the hot desert winds blowing into their faces, or a storm coming up with a hardy gale beating up the sand, as if it wanted to cover man and horses, or a shower pouring down with such a force that the horses refused to take another step while they were miles from shelter such trips surely were no

pleasure trips. Those trips could not be made once every week. And then when one considers that the missionary had to take care of 2,000 people, that within a radius of three miles of his mission station, he had enough hungry souls to feed to keep him busy day in and day out, then it becomes apparent that the neglect of Bylas was not the fault of the missionary. In later years the Rev. G. Harders would take the train from Globe to Geronimo,—Bylas was then not even a flag-station. From Geronimo he would have to walk back seven miles to Bylas, make his camp visits, and in the evening walk seven miles on again to take the train back to Globe.

Thousands of people come to Arizona to regain their health, but if you send a healthy conscientious man to work in the vineyard of the Lord, expecting him to cover a field which extends over miles and miles, he is bound to lose his health even in this state of sunshine.

In 1917 the Rev. A. M. Uplegger was called as assistant to Rev. Harders to Globe. Rev. Uplegger then took charge of the work in Bylas also making regular trips. He soon noticed that this was a place where intensive mission work ought to be done. He noticed that half of the children were not in school; yes, he was even asked by a government employee why he did not build a mission school, since he easily could get at least fifty children to attend. These facts were brought before the mission board, but no action was taken and we lost our chance for a mission school.

The interest of the Indians in the Gospel, however, grew, and they asked the Rev. Uplegger to stay with them or to ask for a missionary in Bylas. In August, 1920, I was called to Bylas and arrived there on October 12.

The only mission property at Bylas was a tent house, which Rev. Uplegger had built in order to have shelter while here. Winter was near and the nights quite cold, so we were forced to look for a house. Fortunately for us, some years ago the government had built a number of houses in hopes that the Indians would live in them. One of these houses we managed to rent. The cleaning of this house was quite a task, since it had been used for practically all purposes, except for living quarters. But the greatest inconvenience was the absence of any well near by. It did not pay to dig a well, since Synod had appropriated money for a chapel, and thought we would in a few months be able to move to our mission site. But the money appropriated could not be paid out. There were no funds in the treasury, and the result was that I had to carry all our water from the irrigation plant a quarter of a mile away for fourteen months.

But these personal inconveniences, many as they were, are now partly overcome. An appropriation had been made last summer for a fence, a well, and a

barn; and we are now living in the barn and have the well at the door, though many other things are lacking, the most necessary among which is a chapel, but I hear every month: "No money in the treasury."

Upon my arrival in Bylas there were two baptized men and four women, two women had fallen victims to the newly introduced snake cult and thus far I have not been able to win them back for Christ.

In the summer of 1920 an Apache from the Ft. Apache reservation began teaching a new snake cult mixed with bits of perverted Scripture truths. He took his people in San Carlos and Bylas by storm. So when I came to Bylas the Indians were conducting religious meetings of their own every Sunday morning. Since I had no meeting place I went to their meetings and preached the Gospel to them. But when I found that their idolatrous ceremonies would increase continually in spite of my testifying against them, I stopped going to their meetings and began to invite people to the services at my house. I did not expect many, but twenty came the first Sunday, and I had hardly room enough to seat them. And since that time I had conducted services at my house, with the number attending slowly increasing. Before Christmas for a number of Sundays the attendance was thirty persons. I do not invite people to come to church as I have no room, so the only ones that come are the baptized grown up persons. The room in which we conduct our services measures 16x14 feet. The adjoining room can not be heated, but our Apaches coming to church on these cold mornings are looking for a stove to warm up, some of them come from Calva, six miles away on horseback, so they all crowd into the small room, and those that can not get into the room will start a little fire outside to keep warm. During the summer months the heat made the conducting of the services in the low room unpleasant.

Another problem that confronts me now, is instructing the children. There are now here in Bylas 15 baptized children, some of whom ought to receive Christian instruction. But I do not intend to confine myself to the baptized children. I conducted a Saturday school last year with an average attendance of twelve children. Conditions require that they be given a dinner when they come to school, but at the place where I now live, I have no room to conduct a Saturday school, and at the house where we gather for our Sunday services we can not cook a meal for them. I must instruct the children, but before I can do so I must have the chapel.

There are now in my district forty-five baptized persons in all. Thirty-six were baptized last year. Although the opposition is strong, the spirit among the Christians here is good. It is the spirit of first love to a great extent. God grant that this spirit remain. They are not ashamed to be called followers of Christ. Those among them that are more gifted testify to their

fellow Apaches about Christ, yes, I often think they are doing more mission work than I. Some time ago while I was riding with an interpreter, he said to me: "We (Christians) have talked it over, and as soon as we can get more work and earn some money, we too shall contribute as much as we can to assist in spreading the Gospel." I mention this to show you their spirit. The Apostle Paul says: "Quench not the spirit!" 1 Thess. 5:19. These Christians are yet children, they see the need of a chapel; they are waiting for it. Let us not neglect them, lest we dampen their spirit. Let us rather rejoice in the Lord for He has done great things unto Bylas; let us ask him to abide with us with his blessings, so that when the harvest is over and the sheaves are gathered in, there will also be a large sheaf from Apacheland, gathered by us, with your prayers and your gifts.

G. J. SCHLEGEL.

WHAT OTHERS SAY

Better Mark for the Orthodox

People who are worried about "The Shorter Bible" would do better if they transferred the major portion of their anxieties to a lesser but far more perilous booklet entitled "The Runner's Bible," which is on sale in many bookstores and which has attracted considerable attention as apparently a very suitable gift for a Christian friend. The title is drawn from the familiar verse in Habakkuk, "Write the vision and make it plain upon tablets that he may run that readeth it." In this case, however, the advice may be more wisely taken as a warning to run away from some things inside this volume. For while the Scripture inside is all right, the comments are nothing but a thin distillation of "Mother" Eddy's Christian Science doctrine. Though there is no reference to "Science and Health," many of its phrases reappear, and like the author of "Science of Health," this commentator reduces sin to an error and sickness to an imagination and the Lord Jesus Christ to a principle. Whatever may have been left out of "The Shorter Bible," all that is in it is Scripture. But the "Runner's Bible" has a lot else which is made to appear scriptural only by the violent exegesis of which Mother Eddy was past mistress but in which this author is apparently a very apt pupil.

—The Continent.

Confirming the Book

The next few years are destined to bring to light much material, as the result of archeological work, which will shed light on the narratives of the Bible. Work in Palestine, for instance, is to be done under better conditions than ever before, and we confidently expect that the results will be striking. As an example of what has recently been happening in another part of the old world the following editorial comment from a recent number of the Outlook is an evidence.

"The Old Testament refers to Ethiopia as a great and strong country. It is not a strong country today, and has not been, indeed, for so long that some critics have supposed the Biblical references rather imaginative. But discoveries just made prove the contrary.

"These discoveries were the work of the joint expedition undertaken by Harvard University and the Boston Museum of Fine Arts, and were made at Napata, in the Sudan. Napata was the ancient capital of Ethiopia. The tombs of twenty-four kings and twenty-nine queens of Ethiopia, buried for over two thousand years, have been brought to light with inscriptions giving a complete dynastic list and also giving information concerning the remarkable arts and crafts of the period.

"The Old Testament brackets the Ethiopians with the Libyans; the discoveries show that the Ethiopian royal family sprang from a tribe of Libyan nomads who entered Ethiopia about a thousand years before our era.

"Again, the mention of Tirhakah, King of Ethiopia, in the Second Book of Kings and in the book of Isaiah, comes to mind as we read of the unearthing at Napata of his burial chamber. Trihaqa or Tirhakah was a notable king, and one of the five Ethiopian monarchs who also ruled over Egypt."

—The Baptist.

No Church Should Ask Such Aid

A lot of denominational institutions in Pennsylvania in recent weeks, by drastic action of the auditor general of the state, S. S. Lewis, have been cut off from donations which they had previously been receiving out of the Pennsylvania state treasury. The Continent is glad to know that one of the institutions thus separated from the support of public tax funds is a Presbyterian hospital. This fact saves us from any suspicion of sectarian prejudice in saying, on the sound principle of the case, that no school, hospital, asylum or other form of benevolence established and managed by any private group of citizens, either religious or fraternal, ought ever to have assistance out of any public treasury, national, state or municipal.

What's more, no such institution ought to want any such aid. If the church or order or society that sets it up cares enough for the object it serves to hold on to the control of it, then that church, order or society should have enough self-respect to pay the bills. And we dare say that such is the opinion of nine out of ten citizens that one may meet in any street. We believe a majority even of Catholic laymen feel that way; all signs seem to be that their clergy alone are responsible for the multitude of venturesome attempts to get tax support for their hospitals and similar charities. At least, we are more than sure of one thing, and that is that an overwhelming Presbyterian sentiment condemns the appropriation of tax money to ecclesias-

tical enterprises of any sort. By virtually unanimous voice Presbyterians will say whatever Presbyterian hospital in Pennsylvania has lost its state appropriation is better off without it—that the state auditor, moreover, is level-headed.

Pennsylvania has long done this kind of thing under circumstances that suggest a much greater interest in votes than in philanthropy among the legislators at Harrisburg who pass the bills carrying such appropriations. It ought all to be stopped, and it is to be hoped that courageous Mr. Lewis, who has already interfered with a considerable number of church spigots attached to the state treasury, will find some way to plug up all the rest. And for their next legislature sensible Pennsylvanians should support only candidates who are too well grounded in American principles to perpetuate this folly. —The Continent.

Divorce Where There Is No Divorce

A despatch from Rome, under date of January 10, announces that the Sacred Rota Tribunal of the Vatican has annulled the marriage of Prince Radziwill to Miss Dorothy Deacon which took place in London in 1910. Previous despatches indicated that annulment was sought by the princess on the ground that she had not entered into marriage voluntarily.

The Roman Church makes claims which lead many to suppose that it absolutely opposes divorce and allows re-marriage under no conditions. What is not so often said is that the same church will, for a number of reasons, declare a marriage contract null and void, a proceeding which has the same result as a divorce. In the first place a civil marriage is not recognized as valid and is therefore no bar to a second marriage. A marriage can be annulled on any of the following grounds: want of requisite age, impotency, disparity of worship (one or both parties being unbaptized), solemn profession in a religious order, public propriety, spiritual relations.

Probably it is true that the Roman Catholic Church has a stiffer position on this subject than most others, but its attitude often allows what is to all intents and purposes exactly the same thing as a divorce.

—The Baptist.

Pope Benedict

Whenever the Pope dies, one wonders, with a recurring sense of interest, what becomes—in the interval between the moment of his passing and the elevation to that exalted, primatical dignity of his successor—of the continuous Infallibility which, it is alleged characterizes the person and office of the Supreme Pontiff. Where, during that interim, is that necessary, Living Voice of Authority, the Voice of the Head of the Church, in which it is inherent by Divine Right?

Without its head, there can be no Church; and the Holy Roman Church is the only Church. Apart from allegiance thereto, there is nothing but confusion and chaos. Outside it are the various homes of uncertainty, invalidity, heresy, and schism. Only invincible ignorance can save those who dare to risk their souls to allegiances beyond the reach of that Living Voice.

Wherein, then, is certainty vested; now—at this writing? Is the College of Cardinals automatically vested, on the demise of the Holy Father, by some divine but unexpressed process, known only esoterically, with that essential Infallibility? How can the Church which is at all times prepared to invoke an Infallible Utterance from its Head, the Vicegerent of Almighty God, deliver such an utterance, now that there is, for the time being, no Vicegerent? What divine process replaces that Living Voice of Authority now that the only lips which could utter it lie hushed in the still immobility of death?

If there shall arise, during the interval, the necessity for that superhuman pronouncement, *ex cathedra Petri*, who shall make it?

How can Infallibility be the continuous Gift of God to the one Church now that its Voice is silenced by the inevitable processes of human dissolution?

And where, now that its Infallible Head is no more, is the one Church?

—Henry S. Whitehead, in *The Living Church*.

Protestants will do well to study the motives which are commonly believed to enter into the election of a new pope. By title, this man is the vicar of Jesus Christ and ruler of the church universal. But his religious character, it seems, enters but slightly into the question of his eligibility. To be sure, one or two men noted for their personal piety have been under consideration. But the main currents by which events have been determined may be summed up under the head of policy and politics. One party has been standing for the continuation of the policy of separateness from Italy and from temporal matters; another party has wished a drawing together of the papal government and that of Italy and the doing away of the farce of the "prisoner of the Vatican." One group has been pro-German, as indeed Benedict was at the time of his election, while another group has been opposite. There has been careful study of political and national tendencies in order that it might be determined which course would best advance the earthly glory of the papacy. Not religion but world politics has been stressed, as well as personal ambition. One should study it all and then consider how Jesus Christ rejected the kingdoms of the world and their glory and turned to a way of service and sacrifice.

—The Baptist.

A NEW SUNDAY BILL

New Bill to Halt Sunday Work Is Offered In House
By Ohian

A new compulsory Sunday observance bill was introduced into congress by Congressman Fitzgerald, Ohio, at the instigation of the Pastors' Federation, Washington, the Lord's Day Alliance, the National Reform Association, and the Methodist Board of Temperance and Moral Reform. This is the long promised Sunday measure put forth by the Sunday law advocates to close everything in the District of Columbia. It is to serve as a model Sunday law for the whole nation. It forbids all kinds of Sunday work except works of "necessity and charity," in the first section of the bill, and in the third section, it limits even works of "necessity and charity," to six days of the week and excepts only household service on Sunday. Neither an individual nor a firm can carry on or perform works of necessity and charity on Sunday, unless "he or it" shall forbid their employes doing such work on a succeeding day.

The bill specifically closes on Sunday all "places of public assembly or amusement for secular purposes," and also "unlawful sports," but does not define what are lawful sports.

No Exemptions Made

No exemptions are made in the bill for those who observe another day than Sunday as a day of worship and rest, and thus the Jews and Seventh Day Adventists and Seventh Day Baptists would be compelled to observe two days each week.

If this bill should become a law, extra help would have to be provided for necessary and charitable work on Sunday. This would mean that a new set of people would have to be selected to release the fire department men, the police department, the clerks in the ticket office of railway stations, the conductors and brakemen, the engineers and firemen on the railroads, those in the factories, government offices, and apartment houses and private dwellings, the night watchman, the telegraph operators, the bakers, the restaurant employes, the surgeons, physicians and nurses, the druggists and pharmacists, etc.

\$500 Fine Provided

The penalties attached to the provisions of this Sunday bill for the violation of any of its prohibitions range from \$5 to \$500, with six months in jail on the side.

The religious forces behind this Sunday bill are planning a big campaign to flood congress with petitions favoring its passage.

This is the third compulsory Sunday observance measure introduced into congress during this session.

—Milwaukee Leader.

NOONDAY LENTEN SERVICES AT
MILWAUKEE

Under the auspices of the pastors and laymen of the Missouri and Wisconsin Lutheran Synods, Lutheran noonday Lenten services will be held during Holy week, April 10 to 15, in the Davidson theater, while on Good Friday, April 14, services will be held in both the Davidson and Pabst theaters. Short sermons in English will be delivered and hymns sung. The program committee announces the following speakers and chaplains:

Tuesday—The Rev. Ernst P. Dornfeld, St. Mark's church, and the Rev. Enno Duemling, city missionary.

Wednesday—The Rev. F. C. Esemann, Racine, and the Rev. Walter Keibel, West Allis.

Thursday—Prof. Martin Graebner, Concordia College, and Prof. John Meyer, Theological Seminary, Wauwatosa.

Good Friday—In the Davidson, Prof. C. Barth, director, Concordia College, and the Rev. August C. Bendler, St. Matthew's church; Pabst, the Rev. Paul Pieper, Cudahy, and the Rev. J. Bailey, Hope church.

Saturday—The Rev. Paul Bröckmann, Waukesha, and the Rev. F. F. Selle, Emmaus church.

WAS JUDAS AT THE FIRST CELEBRATION
OF THE LORD'S SUPPER?

In the closing sentence of the article entitled "After the Fraternities" in a recent number we affirmed with unnecessary insistence, that he was. A reader takes exception to our assuredness on this point and we admit that his position is well taken: the question is not decided by Scripture. Father Luther would seem to assume that Judas was present, F. C. Pars II. 653; 33, 60.

G.

"WHOSE GOD IS THE BELLY"

"Well," mused the old minister sadly, "I suppose we can look for some of the Joneses in church again next Sunday, as I believe they have now finished their holy rounds of eating. Not a soul of the four families in church for four Sundays. On Christmas day they were at Will's, on New Year's day at Arthur's, and the following Sunday at Joseph's, and 'The Democrat' reports each one as 'a lovely family re-union.' I am glad there is not more love of that kind among my church members, or I would often have an empty church."

The good wife looked distressed. She knew how hard her husband had pleaded with the young Joneses in his confirmation classes, but she also saw how worldly parents and homes had broken down the effect of his words and work.

Reader, if you and I have the right to stay away from God's house on the Lord's day, all the other

members have the same right. That would mean an empty church every time I stay away. Once more let me ask myself this question, What kind of a church would ours be if all the members were like me?
—Amicus.

THE APACHE QUIVER

The Apache Quiver is never empty: indeed, there is often no little trouble in the selection of the arrows one wishes to put to the bow-string. Each day brings replenishment of the supply, so that instead of exhausting the quiver quite the contrary is true: for each shaft shot two new ones are found in store.

It will be remembered how the baptism and conversion of old Y-12 on East Fork was mentioned in the last sheaf. Last Monday that man brought in the talent the Lord had entrusted to him with five others: when the missionary called on him that day, Y-12 told him, "I know I am about to die. But before I die, I want to see my wife and my daughter and her children baptized. I want them to be branded for God's children." Following their confession of faith in their Savior, they were added to the believers. It will be readily seen from this how false the stand of those missionaries who maintain that to work on the old Indians is lost effort. Perhaps they think that after a heathen reaches a certain age he becomes soulless? Y-12's work was done Monday and immediately the Lord called him home: Mr. Wehausen read the burial service over him on Wednesday.

"Say not ye, There are yet four months, and then cometh the harvest?" Yes, in this state the harvest will come in about that time in many parts. But we can also say the rest with Christ, "Behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already to the harvest." And a harvest there was in midwinter at the Whiteriver station Sunday, the 22nd, for a group of twenty-four was baptized, several whole families. Among these was one young man with his family whose joy was made full when he learned that his father and mother with two sisters had been baptized just the Sunday before by one of the other missionaries on East Cedar Creek.

Work on the new Whiteriver chapel was begun late last summer and has progressed steadily ever since. The weather has been very favorable to the building of this so necessary house of worship. The day this is being written the plastering will have been completed. Mr. Knoop, who as Mission Master Builder has charge of the work, expects to put the chapel in shape for use within a month. However, formal dedication will not take place until the spring conference of the Arizona Conference. The White-

river chapel, like the one recently completed at Rice, is a building one can point to with pride. Materially as well as spiritually our Mission has made great gain in the past years: doubtless the spiritual fruit is being reflected in the material.

The nearing completion of the Whiteriver chapel is especially gratifying in view of the fact that Rome has sent a permanent representative with the order to erect a chapel to St. Francis there. Now the Lutheran Church in her Mission has done the harrowing pioneer work among the Apaches, Rome is coming in to partake of the joy of the harvest. Ours has been the plowing and the preparing of the ground; ours should be the harvest: but the same enemy of whom Jesus spoke as sowing tares still has his people at work in our time. His methods are still the same: his sowing is at night and of the darkness. He and his with their works are well described by their Conqueror, John 8:44.

There is cause for us all to rejoice greatly, for the Government's East Fork Day School was declared sold to us on Thursday, the 12th of January. Following execution of the deed of transfer of the property possession will be given to us. This purchase is very important to us from several points of view. First of all, it gives us another forty children in our schools, to which number the combining of the East Fork Day School with the Mission School will add capacity for perhaps twenty more. Schools are most effective mission centers; any one doubting the efficiency of the parochial school as an important agent of the Gospel, indeed, as an agent of highest rank, need only consider the success of our mission schools in aiding the spread of the Gospel among the Apache Indians and he will find a most powerful argument to meet his doubts. Then it gives us the commanding position on East Fork in the educational line, and therefore in the religious and social line. Just as important is the progress made thereby toward our realizing a boarding school plant, an institution whose necessity the Mission has felt more with each year's absence.

Again this purchase provides a place for the much-needed orphanage, the crying need for which was pointed out in the Commission's report to Synod last August. The missionaries, who have to deal with the reality and see with their own eyes the misery and the deaths that occur among the Indian infants left motherless; who hear the cry of the babes left, a cry much more moving than any report or printed word can convey—they know how necessary even a small start toward an orphanage is. Will not some one second the Mission Board in its efforts to get this house of mercy under way?
S.

FROM OUR CHURCH CIRCLES

A Correction

In our last number, page 38, column 2, our readers found an article on the question "What's In a Name?" Our linotype machine rose to the spirit of the occasion with even more than usual fervor and, probably by way of illustration, placed the wrong signature under the article: it reads J. B. while it ought to be J. J. Most writers have some characteristics of style which go far to reveal their identity to their steady readers, till the signature comes along at the end of the article and confirms the impression which has been taking form during the reading. To this class of readers the signature which we correct must have been confusing and we owe it to them to make this correction. Then, there is an added consideration which has just as much weight: we have so few contributors that we cannot afford to treat any of them with injustice.

As proof-reader we confess that we ought to have noticed the substitution. Perhaps we, too, were carried away by the question at the head and so did not give proper heed to the positive declaration at the end, still ruminating on "What's in a name?" G.

From Darfur, Minnesota

The Ladies' Aid Society at Darfur, Minnesota, has contributed the sum of \$10.00 to the cause of Indian and Negro Missions. We give this acknowledgment place in our columns because the congregation at Darfur is an English Mission and while the Gemeindeblatt is not read at all, the Northwestern Lutheran has been placed in every home. G.

Installation

On the fifth Sunday after Epiphany, at the request of President J. G. Glaeser, the Rev. Rud. P. Korn was installed by the undersigned in the Congregation at Cream, Wis. May God bless the efforts of His servant in the new field. Address: Rev. R. P. Korn, 110 S. Second St., Arcadia, Wis.

C. H. AUERSWALD.

The Rev. Wm. Petzke, called by the St. John's congregation of Frontenac, Minn., was duly installed in his new field of labors on January 29th, the undersigned officiating by authority of President I. Albrecht. Address: Rev. Wm. Petzke, Frontenac, Minn.

WM. FRANZMANN.

Twenty-fifth Anniversary

Trinity church at St. Paul, Minn., on January 25th celebrated in appropriate manner the completion of twenty-five years in the ministry by their pastor, Rev. A. C. Haase. Preparations had been made to have the St. Croix River Valley Conference assembled in

regular session at the church in those days to make it possible for mostly all pastors of the conference to be present.

Special evening services opened the celebration in the course of which the thoughts and sentiments of the occasion were very fittingly expressed by the Visiting Elder, Rev. A. G. Ernst, and the conference secretary, Rev. Theodore Albrecht. Pastor Ernst, speaking in English, based his observations on the words of Ezekiel 3:17; Pastor Albrecht, in German words, followed the sentiments expressed in the words of Psalm 116:12-14. In special hymns and in anthems by choir and solo voices, the congregation joined the jubilant pastor in praise and thanksgiving to God.

A reception in honor of their pastor, who had spent nearly one-half of the past twenty-five years in their midst, gave opportunity after the service for congratulations and words of love and appreciation by the members of the congregation and pastors of the conference. Tokens of love and esteem in the form of material gifts were also rendered; a treasurer's slip from the conference, a purchase order for a handsome automobile and garage by the congregation.

The pastor, true to his characteristic of the past years, brought the celebration to a fitting close with the words: Not unto me, not unto me, Lord, but unto Thee only be glory and honor. We Christians will readily join in the sentiment of praise and thanksgiving that the Lord God has blessed His church for twenty-five years through the able and successful labors of this servant in the vineyard of our Lord. May His blessings abide with the pastor and with us, even forevermore. R. C. AVE-LALLEMANT.

A Request

Mt. Olive congregation, Mukwonago, Wis., a small charge but recently organized, would like to obtain an altar, a pulpit, pews. Any congregation having one or the other of these articles to dispose of is requested to communicate with: Rev. L. Karrer, Box 318, Mukwonago, Wis.

ITEMS OF INTEREST

Find 800 Skeletons In Mountain Cave

Approximately 800 human skeletons were found in a cave in the mountains near here by Prof. Henry Woodman of this city. The bones were in a cone shaped heap 30 feet high and 80 feet in diameter at the base, and are thought to be those of Indians. Tomahawks and beads were found in the cave, which Prof. Woodman thinks was the burial ground of Indians several centuries ago. Archaeologists from several colleges are planning a thorough investigation.

—Milwaukee Leader.

Act Makes It Crime To Teach Evolution

Teaching of evolution of man would be forbidden in any school, college or university which receives any support from the state, under a bill introduced in the house yesterday by

Representative Ellis of Barren county. The measure forbids teaching of "Darwinism, atheism, agnosticism or evolution as it pertains to the origin of man," under penalty to the teacher of a fine of \$50 to \$500 or 10 days to one year in jail for each offense.

—Wisconsin News.

Catholics and Plums

When we speak of plums in this article we mean the political variety. The Catholics are after the plums; and they appear to have enough push to go after them, and enough pull to gather them in.

Mrs. Monroe, a Lutheran Inner Mission Worker of Washington, writes in an issue of *The Lutheran* of recent date as follows: "The Catholics keep an active lobby in Washington to watch all laws which may help or hinder them" . . . "Before Mr. Wilson left the White House, Mr. Tumulty (his private secretary) saw to it that every possible place was filled with Catholics. I fancy he yet laughs in his sleeves at what he did to Protestants. My Bible Class alone lost twenty-six members to give place to Catholics."

A significant statement that! We ourselves have often wondered why it should be that Catholic teacher should be so numerous in the public schools, which they do not patronize; why Catholics should be found in proportionately greater numbers than all others in the offices of our State and National governments. The falling of political plums into their outstretched hands is surely not due to their greater patriotism or intelligence or fitness, but to their greater skill in playing the grab game.

—Lutheran Youth.

"Horrors"

A large accumulation of "horrors," sent by readers in various parts of the world, requires sifting. This, from North Carolina, shows how long-lived the "mock marriage" is:

"The men of St. Thomas' Church, with the aid of men from the other Churches, staged the 'Womanless Wedding' May the 16th. And nearly \$100 was realized for the benefit of the rectory. The rector of the parish took the part of butler, and the Methodist minister was dressed as Madame Schumann-Heink. The Hon. F. D. Winston was the Bride's mother, and gave the bride away. Mrs. Winston deserves a great deal of credit for making the 'Wedding' a success. It was entirely through her efforts that it was made possible."

From Washington comes this bulletin notice:

"First Baptist Church of Puyallup Evening Service, 7:30 p. m. Topic this evening 'Hell.' Come in and spend a pleasant evening."

In Seattle, Plymouth Church baits its hook with:

"Real Doughnuts of old New England type will be served with cup of tea at the social hour at the close of the service. Come and meet your native sons and daughters. Doors open at 7:15 p. m. Come early for a good seat."

The hideous mockery of Christian rites among "fancy" Masons continues: Witness this from the *Seattle Daily Times*:

"White Shrine Priestess christens child here—Destiny Althea Norgren, four-months-old child of Oscar and Nannie Norgren of Bremerton, was christened in Corinthian Hall of the Masonic Temple last night by a priestess of the White Shrine of Jerusalem. She is said to have been the first child in the world to have received such an honor in a Masonic lodge room."

Or this from Mainla:

"Manu chapter, Knights Rose Croix, celebrated Maundy feast Thursday evening. The Easter service will be held Sunday at 4:45 p. m. This service will be open to the public and women and children will be welcome. Bishop Locke will speak and music will be furnished by the Union Church choir."

—The Living Church.

Russia

"A terrible famine has come over the once flourishing colonies on the Volga which were inhabited before the war by about three quarters of a million colonists, among them half a million Lutherans. The Communists have taken away all the food supplies, even the seed, so that even without the drought of this summer a famine was inevitable. Thousands died from starvation and epidemics, other thousands are fleeing from the scene of horror. The numerous letters received daily at the office of the Society of the Volga Germans, Berlin, 30 Motzstrasse 20, give a picture of terrible suffering, and are in many instances undoubtedly the last sign of life on the part of their writers. The Central Committee of the societies composed of former colonists in Russia, under the chairmanship of the Director of the Society of the Volga Germans, Pastor Johannes Schleuning, formerly of Tiflis and Saratow on the Volga, has inaugurated relief work. It is in close touch with the Foreign Office, the Red Cross and the German Evangelical Church Commission. It will soon issue an appeal to the public."

—The Lutheran Companion.

BOOK REVIEW

Popular Commentary of the Bible. The New Testament. Vol. I.

By Paul E. Kretzmann, M. A., Ph. D., B. D. Cloth Binding, VII and 679 pages, 7x10½. Concordia Publishing House, St. Louis, Mo. \$4.50 postpaid.

A new Lutheran commentary of the Bible in the English language is offered here to our American Lutherans. It is based as a whole on the authorized version of 1611, but in a great many instances the grammatical construction and the force of the original is brought out by a liberal rendering into English. It is not scientific, or critical, in the sense generally accepted, but a popular commentary whose aim is to serve not only pastors and teachers in Bible study, but also Christian laymembers. Every housefather may make use of the commentary in home devotions, the sections being brief enough for short devotional exercises. The expositions are clear and highly edifying, and continual reference being made to the exposition of Luther and the Lutheran Confessions, they are Lutheran to the core, both in form of expression, and in the presentation of the Gospel truths. The binding is durable and the print is excellent. May the commentary serve as a daily companion to our American Lutherans, and aid in making the Bible ever dearer to them.

J. J.

Soli Deo Gloria. A Sacred Cantata for Congregation, Mixed Chorus, Children's Chorus, and Soloists. Words by Paul E. Kretzmann. Music by G. C. Albert Kaepfel. Concordia Publishing House, St. Louis, Mo. Price: \$1.25.

A grand cantata with beautiful melodies intended for the musical services of the celebration of the seventy-fifth anniversary of the Missouri Synod. The following are its contents: 1. Festival Prelude. 2. Congregation Chorale: All Glory Be to God on High. 3. Chorus: Not unto us, O Lord. 4. Bass Solo and Male Chorus: Out of the Depths. 5. Alto Solo: If the Lord were not on Our Side. 6. Chorus: Ye are the Chosen, Glorious Nation. 7. Chorus: By Grace I'm Saved—Salvation unto Us has Come. 8. Soprano Solo and Chorus: The Rain Cometh Down. 9. Tenor Solo: Believing, I am Bound to Speak. 10. Chorus and Children's Chorus: Lord, Mighty Ruler. 11. Congregation Chorale: My Soul, Now Bless Thy Maker. 12. Solos and Chorus: A Charming, Appealing, and Beautiful Thing. 13. Chorus: The Heavens are Telling. 14. Children's Chorus: Come with Happy Singing. 15. Chorus: Sing to the Lord. 16. Congregation Chorale: Now Thank We All Our God.

J. J.