

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him leave us, nor forsake us. 1 Kings 8: 57.

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THE CHRIST-CHILD IN THE TEMPLE

A festal throng doth wend its way,
From earthly toil released,
To worship God in Temple-halls,
At His Passover feast.

Thou followest the pious throng,
Dear Child of twelve, to pay
Thy homage sweet to Israel's God,
And in His Courts to pray.

The scenes of dear Jerusalem,
Now fall upon Thy sight,
And sojourn in Thy Father's house,
Fills Thee with pure delight.

Thy knowledge, tender Child, exceeds
The learning of the wise!
O Son of God, Thy lips o'erflow
With wisdom from the skies.

Humbly, dear Child, didst Thou obey
Thy earthly parent's call!
And subject to their rule art Thou,
Though King and Lord of all.

Let us increase, O Christ, like Thee,
In wisdom, truth, and grace,
Grant that with humble, contrite hearts
Thy teachings we embrace.

Born 'neath the Law, Thou hast fulfilled
For us its hard demands.
Thy perfect righteousness, dear Lord,
Now as our ransom stands.

Thy Father's house, Thy Father's work,
Shall be our hearts' delight!
We'll throng His earthly courts until
We reach His realms of light.

O precious Christ of Nazareth,
Haste to prepare a place,
Where all Thy blood-bought throng may dwell,
And see Thee face to face.

O haste the day, when in the courts
Of Paradise we sing
Songs of eternal praise to Thee,
Thou Lord of Lords, our King.

ANNA HOPPE,
Milwaukee, Wis.

GREETINGS TO OUR READERS

Entering upon the seventh year of its existence, under the present enlarged form, **The Northwestern Lutheran** extends greetings to its readers. During the past years many a kind and complimentary remark has been made on our paper. Just recently one of our brethren from the mission fields has written the following kind words to the members of the editing committee:

"Permit me to congratulate the editing committee of **The Northwestern Lutheran** on the splendid work it is doing. In my mission work the paper certainly is of much service to me. May God give you strength and cheerfulness to continue your labors."

Encouraged by such remarks we feel confident that our Synodical organ has been serving its purpose, to some extent, in furthering the work the Lutheran Church is called to do.

Cognizant of the fact, however, that much is yet to be done in our editorial work to live up to the requirements of the times, we venture upon our new course in the enlarged form of our periodical with a sense of greater responsibility, as well as of greater expectations on the part of our readers, while on the other hand we are convinced that the needs of the times justify such a course.

To be sure, these are days of difficulty for all true Lutherans who have the welfare of their dear Church at heart, and who would espouse and advance its cause in our country. There is no mincing of the matter, the Lutheran claim and contention are not in the least popular in our days. Everywhere our Church meets with antagonism for the stand it takes in doctrine and practice. The Calvinistic view of the world at large, now predominating in all things, both temporal and spiritual, moral, social, and political, is violently hostile to the conservative principles of the Lutheran faith of the Synodical-Conference type. Nor will our Church ever be allied to the forces now controlling the body politic, both in church and state. We have no reason for discussing all such forces here, but we would point to certain movements which have grown out of the world-war, and are now brought to bear seriously on the Church's work.

First of these is the Federation of Churches of Christ of America, or the inter-church world movement, which claims to speak in behalf of all Christendom in this country. What is its aim? Read the circulars and

pamphlets now being sent broadcast throughout the nation, and what do you find? Do they call attention to the fact that the whole world has been visited with divine wrath during these years, because of its apostasy, of its total disregard of the Word of God? Do they call the people of our country to repentance for the crimes committed in the name of humanity? Do they preach Jesus Christ, the Son of God, and Him crucified, as the only hope of salvation of the world, now on the verge of ruin and moral bankruptcy? Do they endeavor to spread the Gospel as the only solution of the perilous problems confronting the world to-day? We look in vain for any such declaration. Instead of that we are told that the churches of America have now before them but one great task. That task is to have a hand in the moral, social and political reconstruction of all the world, by applying the teachings of Christ—mark well, not the Gospel, but His ethical teachings—to every department of living—personal, social, national and international; for the purpose of making an end of all wars, of bringing about universal peace, of establishing a league of nations, where international amity and peaceful commercial intercourse shall prevail; in short, of ushering in the Millennium. What a misconception and misrepresentation of the primary calling of the Christian Church, whose sole duty is to preach the Gospel of Christ for the salvation of sinners!

Alongside with this goes the effort of establishing one great American Church, in which all lines of demarkation heretofore existing between the denominations are to be obliterated. The slogan is, Down with the Creed! Down with all dogmas of old! One country, one people, one language, **one Church, one God**, is a creed sufficient for all, in the minds of many. What the inevitable result of such efforts will be, is clear. It will result in a religion from which every feature of the Gospel of Jesus Christ will be eliminated.

Curiously enough there is that other movement of the newly organized "Witness Committee" whose aim is to secure a national recognition of Christ the King, a movement essentially the same as that of the National Reform Association of the nineties. In a recent letter to all the pastors and churches of the country it is stated: "The need of such a recognition is imperative and it is equally imperative that the Christian Church shall take steps at once to put Christianity on an undeniably legal basis in our national life." Accordingly the President, the House of Representatives and the Senate of the United States are to be petitioned by every American citizen to the effect that the preamble of the National Constitution be amended to read in substance as follows:

"We, the people of the United States, **devoutly recognizing the Authority and Law of Jesus Christ, the Saviour and King of nations**, and desiring to form

a more perfect Union, establish Justice, insure domestic Tranquility, etc."

Of course there are fourteen reasons given for the proposed Christian amendment. Among these first is, "to give the Lord Jesus the supreme place **in national life**, and in the 'Supreme Law of the Land'; to **have the American people acknowledge that Jesus is King**." Another is, "to set forth Christ as the **Founder of true Democracy**, a Democracy of service to all." Another, "to give a real basis to the claim that this is a **Christian nation**." Another, "to declare to all those holding office that the American people desire to have a **Christian Government**. And last, but not least, "to fit the United States for **leadership among the nations**."

Now, what is such a petition other than an attempt to establish the Christian religion as a state religion, and that it shall be recognized as such by all citizens? It is the old Calvinistic conception of the State being the kingdom of God on earth.

But let us not forget, that the securing of a national recognition of Christ the King is urged principally upon the Christian Church of America, that she is to take steps at once in this direction, that "if the Church is to maintain her **leadership** she must awake to her responsibility," as stated by the advocates of this movement. And there lies the danger of this and similar movements referred to above to the Lutheran Church in this country. Her members are constantly approached by such delusive ideas exerting a lamentably larger influence among them, and unless they are set on their guard many of them may fall a victim to them. For let it be known, as loyal members of the Church of the Reformation, which stands for the doctrines of Scripture unequivocally, we cannot and will not co-operate with such as would substitute another faith for the old, another religion for the one revealed in the Divine Word. It may be painful to say it, but our Lutheran contention is not popular even in many a circle which is by no means to be accused of a disinclination to follow Christ. We are being accused of a narrowness and illiberality and intolerance for the stand we take even by those who profess to be Christians; but though such experience evidently is hard for human nature to bear, we must not yield to compromise or surrender our confessional standpoint.

From sources such as these there emanates that other grave danger to the Lutheran Church of America, now so impending. It is the imperiling and menacing of the Christian education of our youth. The claim is avowed unqualifiedly, that the children of our Republic shall be instructed in the state schools only, as it is only there they can be thoroughly Americanized. Americanization is considered the highest aim of education. All training of children must be conducted in the spirit of Americanism. There is nothing beyond that. A child must be brought up in such

a manner as to realize that there can be no higher ideals to strive after than American ideals. To attain this end the entire school time is needed, and there can be no room for religious instruction during the hours of a school day. It follows that the parochial school system of the Lutheran Church is obnoxious to the American people at large. A school where children are taught in the Spirit of the Gospel of Jesus Christ, which spirit is to pervade all other studies, even those of secular nature, eliminating the evolutionary theories taught in the public schools, a school where pupils are educated to a realization of the duties they owe first to God, their Maker and Savior, and then to their country—such a school is considered not only as remote, but as something alien to American ideals, and therefore has no place in America in the minds of many. Enough hostility to our Lutheran schools has been openly displayed during the past years to save us further words on this score.

We must, however, take notice of one fact which eventually will have a serious bearing on the religious instruction given at our schools, at least in one of our states at present. Just now the press reports that the Supreme Court of the State of Nebraska has handed down a decision sustaining the constitutionality of the law enacted by that state demanding that no foreign language shall be taught below the ninth grade in any public, private or parochial school, thus eliminating the teaching of German in our Church-schools. The result of such action is inevitable. It means that since no German shall be taught in the parochial schools of that state, all religious instruction in that language must necessarily cease to be given, which will have the deleterious effect that our Church and school will eventually be deprived of some of its most precious treasures, such as the German Lutheran Bible, a book dearer to our people than any other book in the world, and the beautiful German Lutheran hymns which have no equal.

These are indeed days of difficulty for our Lutheran Church.

But are we forgetting that we are writing words of greetings to our readers? Certainly not. Greetings always imply the true welfare of the party addressed, even though they be extended in the form of warning or safeguarding against impending dangers. It is in this sense we would extend greetings to our readers in these perilous times. We would point out the path of duty which is as clear as it is imperative. More than ever a pressing duty is imposed upon us in these days of difficulty. If we would be faithful to the Church of the Reformation we must continue to teach the truth of the Gospel as our fathers confessed it and were willing to make any sacrifice to maintain it, whether men bear or forbear. What can our mission be but to teach the pure Gospel truths for the exhortation of men, both in church and school, both in public

and in private? And how could we do otherwise than to continue to abide by Lutheran doctrine and practice, even though we meet with all sorts of oppression? It is true, we Lutherans could get along nicely with all the world in its new movements for the purpose of its moral, social, and political rehabilitation, if we would only stop pressing the exclusive claims of the Bible, and the way of salvation it teaches, and quit being—Lutherans. But dare we in the face of truth? Would we? Would we relinquish our Christian claim for the sake of compromise? A thousand times no! Says a Lutheran divine, "We are called to be co-workers with God in the administration of those means of grace, which He has appointed and through which, according to His promise, He does His saving work on earth? In fulfilling this holy vocation we are witnesses of the truth unto salvation, confessing it before men and teaching and preaching it, in season and out of season, that others may possess it with us in faith and with us confess it to the glory of our Savior."

It is this path of duty **The Northwestern Lutheran** wishes to follow out in its present enlarged form, as it has striven to do heretofore. God willing it will continue to spread the unchangeable truths of the Gospel for the glory of the Lord and the salvation of souls; while on the other hand it will combat all forces which are hostile to these truths, and seek to control the Church of Christ for political and selfish purposes.

In this task it asks the whole-hearted support of all its readers. The most effective answer to those who would endanger the existence of the Lutheran Church in this country is to spread the message of **The Northwestern Lutheran** to ever-increasing numbers of readers. Will you, dear reader, do your part on this score?

J. J.

COMMENTS

Beneath the Vail

The world to-day is floundering in a morass of unbelief—the more it struggles to free itself the deeper it works its way into the mire and the less presentable it becomes in the eyes of its Maker. This process is called "progress"; this name is satisfactory provided you merely wish to signify the opposite of rest and are not particular as to direction. While we Christians thank God for delivering us from such frightful misery and guiding our feet into the way of peace, we cannot help being moved now and again by the world from which God's mercy has drawn us. Our hearts are moved with profound pity when we read such as the following:

NEW YORK—"Mothers, wives and sweethearts of American soldiers who died in France are besieging the American Society of Psychical Research in such numbers, all seeking communications from the hero dead, that the officers of the society announced they

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are soliciting an endowment of \$2,000,000 to handle the requests.

"Part of the proceeds of the endowment is to be used for the advancement of psychical research generally and to 'establish more clearly the workings of the laws connecting the visible world with the invisible world.'

"These mothers, sweethearts and relatives want proof—proof positive—that their loved ones are dead,' said Professor Walter F. Prince, acting secretary and investigating officer of the society. 'When they come to us we recommend them to any one of the twelve mediums operating under the auspices of the Psychical Research society.

"Rich and poor, high and low, afoot or in limousine, these bereaved women seek us out. They want more than the cold, printed governmental formula, telling of the deaths of America's heroes. They want some last word—some final sign from the departed. Sometimes it's the wistful sweetheart of a doughboy or an officer. More often it is the old mother, unable to sleep, wanting one more message from her boy.

"Most of the women cling to the hope that their loved ones are not dead,' said Miss Gertrude Tubby, one of the heads of the society. 'Once the woman seeking a message knows that her beloved is really dead, her grief is assuaged in that her anxiety is allayed.

"It does not matter when, where or how the person died or was killed. Often a soldier has been reported 'missing' and nothing further has been heard about him until a sitting with a medium establishes that he has been killed.'"—Wis. News.

God said to His people: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you . . . a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18:9. If you are in doubt

as to what a necromancer is, read about the wicked king Saul in 1 Sam. 28. Your Webster's dictionary says necromancy is "the art of revealing the future by pretended communication with the spirits of the dead." (By the time the dictionary is revised again we may have a spirit message from Webster himself ordering that the word "pretended" be dropped from this definition; the American Society of Psychical Research will perhaps take up this little matter with him as they go along.)

As for us, we see that by Research and Progress the world has arrived at the advanced stage in which the Canaanites were when God gave Israel the Promised Land. It is hardly necessary to add that the Unchanging One has not changed His verdict on this particular line of research work. His Word says: "Be ye not unequally yoked together with unbelievers: what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." By His mercy in Christ Jesus the veil is lifted from our eyes and by faith we behold the Father in His dear Son. The time is coming, and is not far hence, when we shall see from face to face.

G.

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K. of C. Fraternalizing With Freemasons Fraternal greetings were exchanged the other day at Fargo, N. Dak., between the Scottish Rite Masons and the Knights of Columbus. We reprint the respective letters from the Fargo Forum of June 6th, page 10:

Greetings of the Masons

In view of the fact that during the past week in the city of Fargo, N. D., there have assembled three great fraternal organizations, of which we are assured that one of the fundamental principles is the brotherhood of mankind, regardless of creed or opinion, we, the members of the June, 1919, class of Ancient and Accepted Scottish Rite, wish to extend greetings to the members of the Knights of Columbus and Independent Order of Odd Fellows, and assure them of our heartiest good wishes in the furtherance of all the principles of that greater fraternity of which we are all members.

Scottish Rite Class, June, 1919, by M. L. Hibbard, president.

Reply of the K. of C.

The Knights of Columbus of North Dakota sincerely appreciate the friendly spirit expressed in the cordial greetings received today from the Scottish Rite Class of 1919, now assembled in Fargo. We regard the message as a herald of a new era, the dawning of a new day, in which clouds of misunderstanding will be

dispelled under the clear lights of truth and charity, making possible the great ideal of the **Brotherhood of Man**. We wish to assure the members of the Ancient and Accepted Scottish Rite of our reciprocal feelings of good will and of our sincere desire to co-operate with them in the furtherance of every lofty principle and in the promotion of a better understanding between all classes, to the end that the ideal fraternalism for which we both strive may be the more quickly and adequately realized.

Knights of Columbus of North Dakota, by George McKenna, state deputy.

"Such fraternization, in our opinion, is wrong and dangerous. No true Catholic can consistently hail "the brotherhood of man" (as understood by Freemasonry), "regardless of creed or opinion," as "the dawning of a new day," and offer to co-operate with an organization which is notoriously the sworn enemy of the Church, in bringing about that "ideal fraternalism" which would spell the abolition of dogmatic Christianity and the substitution in its place of a religious system that is essentially pagan."—The Fortnightly Review, Catholic, July, 1919. From the Christian Cynosure, Sept., 1919.

This interesting news item might be called a study in the psychology of organizations within the church. These Masons would never have thought of sending greetings to a convention of Catholic priests, and if they had done so, they would have received in return an indignant protest. Why this difference between a convention of priests and a convention of Catholic men who profess the same faith and hold the same principles, men who are organized under the auspices of their church and for its benefit? They are members of the Catholic Church, but they are also members of the Knights of Columbus. As Catholics they would be satisfied with what their church offers them to supply their spiritual wants and with the opportunities for direct Christian service it affords them. Societies within the church are founded because men want something that their church properly cannot offer them, amusements, social activities, sick and death benefits, etc. Such pursuits and activities will attract and fill with enthusiasm such also as take but little interest in the purely spiritual work of the church. These pursuits and activities will be held up before a church member to induce him to join the society. They must be kept in the foreground and cultivated assiduously if the interest in the organization is to be sustained. There will be a tendency to overstress these externals to such an extent that the purely spiritual interests suffer. There is danger that in a man's esteem membership in a society comes first and membership in the church second. We know Lutherans who devote much time and energy to Lutheran societies, while they show but little interest in the work of their congregation and synod.

Now, these activities and pursuits of societies within the church, being of an external nature, are common to all men. It is in them that the Masons in Fargo discover a point of contact between themselves and an organization of the Catholic Church, and it is the weight of these purely human things that sways the Knights of Columbus to a denial of their faith in accepting the Masonic ideal of the "Brotherhood of Man".

Let us not for a moment believe that Lutherans are immune against such influences. J. B.

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Drink, Churches, Movies, Etc. The department of labor has made a statistical survey of the expenditures of the average family in thirty representative American cities. The "average" family is a statistical fiction that makes such computations easy—and unreliable. It takes a little system and organization to compile statistics, nothing more. It takes a great deal of sound judgment to use the figures that our statistical friends offer us.

When the Lord forbade David to indulge his vanity by taking a census of His people He tried to protect David's soul and the souls of the chosen people against the subtle influence which impressive numbers have at all times had for men.

Bearing in mind that figures rarely prove anything and rarely convey any sound information we may see what the department of labor finds its fictitious family expending. Among other items we note: drink (alcoholic), \$17.01 a year; for labor unions, \$7.00; for "movies", \$8.66; for books, 51 cents; for churches, \$8.86. All of these averages apply to the city of Chicago. In the other 29 cities the amounts under the various heads are practically no different, though under the heading "books" the figures fluctuate between \$3.13 and 3 cents.

The liquor item can only be of academic interest to us. Under the new order liquor expenses will automatically disappear from statistics, which proves, incidentally, how unreliable such tabulations are. There is hardly any doubt that liquor expenses in the future will still be quite a large item in some family accounts—but government statistics will calmly ignore them.

Nearly every family helps to make up the \$8.66 average that goes to moving pictures. It is become an expenditure nearly as universal as daily bread. If anything the average appears to us to be quite moderate.

The average for church purposes, on the other hand, is made up practically by half, or perhaps one-third, of the families of Chicago. To one who looks beneath the surface it becomes apparent that those families who do contribute to church affairs at all, must be giving on the average \$25.00 a year rather than \$8.86. They are making good for the "average fam-

ily" the deficit which accrues from the failure of two out of every three families to give anything whatever.

Looked at with this understanding it may not be an exceptionally fine showing for the church people of Chicago, but it is not nearly as negligible as the figures would indicate at first glance.

Under present conditions it is quite necessary that this item of the family budget must be revised upward. It is not at all necessary to give more proportionately than before, but if the church is to carry on the work of five years ago its supporters must increase their contributions in proportion to the increase of the prices of everything else. But that is a platitude nowadays. Everybody knows and says as much. The question is: when is everybody going to begin to act on his better knowledge?

Seeing the report of the department of labor some easily satisfied Christian might be led to think that he is doing quite a bit more than the Chicago Christians because he knows his family's church expense to be \$10.00 a year against Chicago's \$8.86 for the average family. Let such thrifty accountants be reminded that he is matching his \$10.00 against \$25.00—and that for a year or two ago; and let him further be reminded that the standard of necessity for our day points rather to \$40.00 or \$50.00 a year in almost any community. In these figures for families are included the contributions to the expenses of the local church and also those to missions and other Christian charities.

H. K. M.

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A God-less Union That is what was formed in London recently, according to an Associated Press report from that city. Of course, this body does not profess to be God-less; far from it, its professed object is to do some of God's work on earth. Nevertheless, examined in the light of Scripture it must be called God-less, and that is putting it very mildly. Our clipping says there were the bishop of Kensington, the chief rabbi, and representatives of denominations other than the Church of England, Buddhism, Hinduism, Mohammedanism, and other creeds. It seems beautiful unanimity prevailed, for "it was decided to form a society for the promotion of a league of religions. The aim of the society is, to organize the spiritual forces of the world for the promotion of universal righteousness, brotherhood and peace, both national and international." Naturally, the Lord Jesus was not invited; He would have been out of place in this assembly, since some of the worthy people mentioned do not acknowledge Him the Son of God. If they were met without Jesus, then they had not the Father; for "Whosoever denieth the Son, the same hath not the Father." Much less could the Holy Ghost have been the guiding spirit of the gathering, for He it is that proceedeth from Father and Son and beareth wit-

ness of them. So, truly, it was a God-less meeting. We cannot understand what business the bishop of Kensington or any other representative of the Church of England had at the meeting. These people still profess to believe in Jesus the Son of God: as far as these participants are concerned we would not hesitate to call the union entered into not only God-less but ungodly.

G.

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Dr. Bursche on Pogroms Lutheran papers and others have frequently carried notes on conditions of the Evangelical churches of Poland.

Nearly all such accounts originated with Dr. Julius Bursche, of Warsaw, who indeed is in a favored position to make them. He is known as the head of the Evangelical churches of Poland, which number 700 congregations and two and a half million souls. These are Lutheran churches. For fourteen years Dr. Bursche has held the headship of these congregations and for thirty-five years he has been a pastor in Poland.

The new order in Poland finds him in a delicate position. In the days of Russian rule Lutheran was practically a synonym for German. The German government would intercede for the Lutheran congregations with the Russian authorities and would assist in providing pastors and teachers for their churches and schools. To be a Lutheran was equivalent to being anti-Polish, for the Poles were Roman Catholic and hated their Russian and German overlords with impartial cordiality. Now the Poles are reunited and supreme. Though many of their own race are members of the Lutheran churches, and though the stock of the Lutheran churches, even where it is of German origin, has taken firm root in the country and belongs to the soil quite as much as any Pole, the old racial and religious rancors are flourishing.

Are the Lutherans loyal to the new Polish state? The Pole will not believe they are. Dr. Bursche is trying desperately to convince the new rulers that his flock is absolutely loyal and should share in the duties and privileges of the new democracy. In doing this he has most emphatically disavowed any allegiance to German influences; he agrees heartily with the Poles who revile the conduct of the Germans during the military occupation of Poland. In one word—and some of us ought to be able to understand just what he is trying to do—having the taint of German origin he is seeking to establish his Polish citizenship for purposes of self-defense.

In this spirit he takes up the cudgels for Poland in defending it against the charge of instituting pogroms against the Jews. The most loyal Pole could do no more in protecting the fair name of Poland than does Dr. Bursche. He made a statement on the pogroms to Correspondent Comerford. It follows:

"We have no pogroms in Poland. They exist only

in the slanderous exaggerations in the newspapers of England and America. It is true we have trouble between Jews and Christians, but it is not widespread and it is not an organized movement on the part of the Christian churches.

"Hot headed people get into an argument about religious differences and quarrels ensue; a fight results; sometimes stones are thrown and clubs are used. It is what you call in America a street fight. Sometimes excitable good citizens become involved, but most frequently it is the work of street ruffians.

"There is fault on both sides. The issue is not an issue between the churches; the papers we receive print stupid stories telling of riots and bloodshed that never happened.

"The government is for religious freedom and for law and order. If the officers of the government fail in their honest effort to apprehend and prosecute the law-breakers sensational newspapers and fanatical sympathizers insist that the government is supporting the disorder. It is foolish, false, and harmful to circulate these wild stories about religious persecutions in Poland. It makes it worse for all concerned.

"Prejudice is another matter. There is prejudice in Poland against the Jews, but it is not because they are Jews. It is the result of a deeprooted suspicion in the minds of the Poles that the Jews are not sincere friends of their new government. The fact that the Jews speak German and seldom if at all speak the Polish language does much to keep alive the trouble.

"Then, too, you must remember that the Jews were on good terms with the Germans when they entered Poland to loot, rob, and terrorize the people. The German army of occupation in Warsaw publicly fraternized with the Jewish citizens, while they treated most brutally the Polish Christians, particularly the Catholics. I fear that if these things had happened in your country the American people would have shown some revenge.

"My work brings me in touch with the entire religious life in Poland. I get reports from our 700 churches, distributed all over the land. I ask you to tell the American people that I have not heard of one interference with a Jewish ceremony or a single attack upon a Jewish synagogue.

"The killing of nine Jews in twelve months out of a population of 3,500,000 answers the question you asked me: 'Have we pogroms in Poland?' That 200 Jews have been killed in vast military operations, covering a year's fighting, is not surprising.

"Christians have been killed, but it is only when a Jew is killed that we hear from the outside that there are pogroms in Poland. It is unfortunate that these things have happened, but every one of common sense knows that war conditions are not peace conditions."

Thus far Dr. Bursche, as quoted by Mr. Comerford. Political affairs in Poland are very much involved. Dr.

Bursche's enthusiasm for the new regime may temper the wind of disfavor at present but is largely a gamble when looked at in the perspective that distance lends. The determination of the Lutherans to be loyal citizens of the government is wholly commendable but if their loyalty is tinged with a speculation that their demonstrativeness will earn for them the gratitude and the protection of the Polish-Roman hierarchy, as this interview indicates, then the Polish Lutherans have studied the lessons of Polish history to little advantage.

H. K. M.

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Protestant School of Religious Education "The Protestant churches of San Jose, Cal., have established a School of Religious Education, which will soon begin its first semester. A representative committee of one hundred business men and women elected a Board of Directors, and Dr. W. E. Crouser, of Grace Lutheran congregation, was chosen as one. When the Board met for organization he was elected President. The selection of text-books, and the members of the faculty, were referred to a committee of which Dr. Crouser was made chairman."—The Lutheran.

As a faithful and consistent Lutheran, Dr. Crouser will, without doubt, insist on the selection of none but Lutheran textbooks and Lutheran teachers. If he fails to do so, we do not see how he can participate in this venture. If he were to do this, the other Protestants would soon find him a disturbing element. Is a unionistic religious school the only alternative to an "unreligious" public school?

J. B.

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Methodists Lose Members The executive secretary of the centenary program for the Methodist Episcopal church of America, the Reverend Edgar Blake, announced that the Methodist Church in America lost 60,000 members during the past year. Such a loss is a very serious matter for any church, however large. To remain at a standstill is fatal, to record an actual loss is a catastrophe. Such shrinkage indicates that the ordinary normal increase from within is lacking; the church fails to hold enough of its own children to replace those of the old members who are lost by death or defections. It also indicates that its missionary efforts are practically ineffectual. Again we remind ourselves that numbers are deceptive evidence; but we are looking behind the numbers. A net loss of 60,000 members in spite of revivals, vast missionary funds, endowed colleges and churches—in spite of numerous publications, favorable press agenting—in spite of seemingly successful activity in public affairs, such as the war activities and the prohibition movement—in spite of a ministry which takes pride in being recognized as most liberal, most broad, and most responsive to public feeling. What can the matter be? Is it possible that some-

thing the Wesleys and Whitefield had has been lost? We believe that is the case. The modern exponents of the church which those men founded have lost their message, the Gospel, the Bible. And further, due in part to an inherent weakness in the "method" of the founders and consistently fostered by their successors, the Methodist Church grew up with a membership that lived its spiritual life in the rarified air of exalted enthusiasm that despised the common, everyday foundation of lasting success which is instruction and knowledge. The Methodists can "revive" men if there is enough life to begin with to warrant the attempt; when instruction ceased and knowledge of the Bible waned they still went on with their "reviving"—a proceeding as aimless as artificial respiration in a corpse. Bluntly, the Methodists and all other churches are losing members, whether it shows in their statistics or not, because they have no Christian schools for their children.

H. K. M.

* * * * *

Another Abuse Another abuse has been added to the many to which our nation's flag has been subjected during the last few years. We think you will agree with us when you read the following item which appeared in the Milwaukee Sentinel shortly before Christmas.

"An American flag at the top of every Christmas tree."

"That is the slogan of a campaign to bring home the Christmas message of the flag, which has been launched by the Delco Light Company of Dayton, O., and which has received the indorsement of public officials and American Legion heads.

"It is declared that the presence of the flag above the trees will give the gospel of good Americanism a place in the Yuletide joys of the nation and that the sacrifice and heroism it represents will have a special significance this year at Christmas time."

"The Christmas message of the flag!" What is it? "It is declared that the presence of the flag above the trees will give the gospel of good Americanism a place in the Yuletide joys of the nation." If there is such a thing as a gospel of good Americanism, is it not then equally the property of the infidel and the Jew to whom the Christmas tree means nothing? We always did think that the Constitution provided for that. However, in the light of more recent experience, it would seem that quite a number of us never rightly understood this grand document; it took a season of Hell's own carnage to show us what was in it, who was called rightly to interpret it, and what peculiarities we must possess if we would seek protection under it. We are still learning, are bound to be; but would our learned interpreters not give us chapter and verse as regards this point: what has the Christian celebration of Christmas to do with our national emblem? G.

ON SPIRITUALISM

"The low plane of these alleged revelations has not failed to strike even convicted disciples of spiritualism who retain an element of sound and unbiased judgment. The heaven opening over the seance room never yet appeared any such heaven as John saw in his apocalypse. It seldom makes even a fair comparison with the best of this world; it never attains any such glory of the divine presence as Bible-nourished saints have been dreaming of for centuries. Spiritualism builds a poor paradise.

"Some of the clearest and most satisfactory messages alleged to have been conveyed by the spirits from the beyond, carry strong internal proof of having been composed entirely by gifted literary persons not yet out of the flesh. Such is certainly the all but irresistible impression conveyed by the long story, 'Thy Son Liveth,' printed in the last Ladies' Home Journal.

"But if spiritualism with its 'scientific demonstrations' is going to convince us that all that spirits disencumbered of the flesh may be and are in immediate association with persons still alive in the earthly sense, can it fail to raise the query whether such spirits are obedient to their Creator or are as unruly and mischief-making in the unseen sphere as are numerous spirits whose activity in the visible flesh brands them as belonging with those who 'please not God and are contrary to all men?'"

"Grave doubts have been thrown on the common honesty of the clan of spiritualist mediums who conduct seances. It might be more to the point to inquire about the honesty of the spirits that attend seances.

"The thought of the chicanery of devils being practiced on the credulity of the grief-stricken is too grewsome to be entertained willingly. (Willingly or unwillingly, how are we to avoid it when Scripture speaks so plainly on the subject?—Ed.) But if it is even tentatively held for a moment, it immediately suggests a reason why the Old Testament is so fierce against every form of commerce with 'familiar spirits.' "Should we conclude that God in the Old Testament knows better after all than we do about spirits and their wiles of evil?"

"At all events, it is worth reflecting that no assurance which spiritualism brings to a human soul can ever produce sweeter, purer, nobler or more joyous certainty of reunion with loved ones gone before, than serene Christians through multiplied centuries have drawn just from trusting the promises of a risen Christ."—The Continent.

Dr. Lynch in *The Christian Work*: "As a matter of fact, nothing that has yet come through from the spirit world adds much to faith."

"Never has occultism had so many fervent disciples. Fashionable mediums are having the times of their lives. Their 'consulting-rooms' are thronged with an

eager crowd of inquirers, and they can afford to pick and choose their 'clients.'

"Most of them specialize. One is an adept at the direct voice. Another concentrates on clairvoyance or clairaudience. A third is a professor of psychometry. Others make a specialty of direct writing on paper or on sealed slates.

"Only a chosen few hold out inducements of being able to produce materializations of the spirit form. Very few go in for every class of phenomena. The consequence is that the earnest seeker of truth is passed on from one medium to another according to requirements.

"Mediums have their own methods of securing information. Most of them have their touts and spies, who busy themselves not only by talking about the mediums and bringing in business, but also by finding out private facts in the lives of the possible clients.

"When a complete stranger comes to a medium the result is usually a number of commonplaces. The medium feels about to get a clue. 'Come back again next week and I shall be able to tell you more. The conditions to-day are not quite favorable,' he says.

"The client leaves the house and is followed by the medium's spy. Next time, if it is worth while, 'the conditions are more favorable and the sitting much more satisfactory. The spy has been busy.

"Some mediums are blackmailers. They use the knowledge they gain from and about their clients to extort money from them. Others are professional conjurers, not of the first rank, who find mediumship a more profitable business than legerdemain."—The Daily Mail, London, in The Literary Digest.

We have just found the announcement of a Lutheran book on the subject, Graebner: Spiritism, which we believe will prove interesting and helpful to our readers. Write for it to the Northwestern Publishing House, or ask your pastor to order it for you. Price, 60 cts., postpaid.

Chapter 1. A British Invasion. The new vogue which Spiritism is now enjoying is explained by the propaganda which several large British publishing houses have lately inaugurated. The chapter cites facts and figures which are startling indeed.

Chapter 2. The Origin of Modern Spiritism. The story of the Fox sisters, the world-wide sensation they caused in the forties, their confession of fraud, later withdrawn.

Chapter 3. Mediumship and Its Phenomena. What is a medium? List of famous mediums and their manifestations. Teachings concerning the condition of the dead. Direct writing. Levitation of bodies. Materializations. Spirit photography. The Ouija Board. Clairvoyance. Trance-speaking. Mediumistic healing. Details of a seance. More about materializations of spirits.

Chapter 4. The Great Niblo and His Rivals. Niblo, the Astral Dead Trance Clairvoyant; Madame Mizpah, Dead Trance Medium; Rudinor, the Rosicrucian Hindoo Adept; Madame Karma; etc. Exposes of fake mediums since 1847, when the expose of Katie King drove Dr. Owen insane. Society for Psychical Research. Confessions of Mr. Kanouse. Mr. Abbott behind the scenes with the mediums.

Chapter 5. Science and the Seance. Various scientific explanations of mediumism. The skeptics, the believers, and the theorizers. A queer Chicago case. Mrs. Wilcox's conversion. Opinions of scientists. The third group—"psychic force." "Od-force." "Multiple personality." "Unconscious cerebration." The scientific explanations do not explain.

Chapter 6. Miasmas from the Pit. The phenomena of Spiritism undoubtedly genuine. Supernatural forces. The testimony of scores of trained observers agrees. German and British committees. Spiritism an ancient form of belief. Oracle of Delphi; Virgil's magician; Hindu and Chinese belief; the medicine men of the savages. **Who are the intelligences?** Not the spirits of the dead. The verdict of Scripture. Evidence of demoniacal agency. Illustrations from Scripture narratives. Luther's opinion verified by modern observers. The prohibition of sorcery. Lutheran and Reformed theologians. Testimony of many students of Spiritism and of former mediums. The cult breeds insanity. Worship of Satan.

Chapter 7. Some Questions Answered. How account for the trivial character of many spirit messages? Does the fraud practiced by some mediums not argue against the correctness of our view? How about telepathy? The Ouija Board? Etc., etc., etc.

Chapter 8. Doctrines of Demons. The religious and moral teachings of Spiritism. J. B.

DOES IT PAY?

Observing foreigners unite in saying that of all nations America is the most religious. That does not say, however, that America is the most Christian. Of all sections of this country, the West is perhaps the most religious. And that is decidedly not saying that it is the most Christian! But it is natural that the West should be most religious for two reasons: it is still in a pioneer stage; it is planted in the most wonderful natural garden and temple of God in the country: the Rocky Mountains.

White man and Indian are religiously inclined. Certainly, nevertheless, neither is a church member by nature, or a churchgoer, or a Christian. But that he is religiously inclined is proved by the fact that the white man is, as nowhere else in the same degree and number, a lodge member; the Indian holds tenaciously to his pagan belief, his superstitions, and his medicine man. Whenever, therefore, any man, white

or Indian, is won for Jesus Christ, a great victory has been won. For in each case it means literally what it meant in the days of St. Paul when he wrote to the Corinthians, "Come ye out from among them, and be ye separate, saith the Lord." For the man who has turned Christian it signifies leaving his former associations; it means going to church of a Sunday with the few in number and being singled out as a Christian. It is not like the East, where you go to church with your neighbor, and often because they go; you sit in church with hundreds and often with thousands, and are surrounded with all the comforts and paraphernalia of a modern house of worship. To use the hyperbole some one once employed, "In M—— a man has to go thru a church or chapel on his way to work or business each day, they are planted so thickly in his dooryard."

So it is that Friday, the fifth of December, was not a common day to three Indian lads: Durward Davis of Globe, the young son of Oscar Davis, the Globe Mission interpreter; and to George Cassadore and Arthur Edwards of the Rice Government Indian School. For on that day these three formally broke with the superstitious faith of their fathers in which Satan holds them bound, and pledged themselves wholly to Christ, their Savior. (It may be of interest to know that George is a direct descendant of an Apache chief!) All three were baptized in an evening service held in the Globe Chapel. Little Durward being unable to answer for himself, his father and Missionaries Uplegger and Rosin acted as sponsors. Mr. Nitz poured the water and spoke the powerful cleansing Word of God. Immediately afterward the Rev. Rosin baptized George and Arthur. These boys are stalwart Indian youths fast growing into manhood. They had been previously instructed by the Rice Missionary and so responded for themselves. When the question was put to them, "Will ye be baptized?" it was no timid, half-hearted "yes", but a sure, distinct "yes"; a "yes" that proclaimed their allegiance to the standard of Christ, bade the devil take notice of a severance of all relations, and by the infinite mercy of God turned its back on heathendom and superstition forever.

A number of our baptized Indians were in attendance at the services, so a celebration of Lord's Supper was held in connection. The service as adapted to the needs of the Indian Mission is of simple form, but the very extreme simplicity of it also lends it its grandeur. Here is the eternal Truth taken out of robes of fine phrasings and intricately woven laces of human expression, and presented in the simple, beautiful dress of Scripture. In the simple service Grace stands out powerfully clear against the black background of Sin. From the note of simplicity and earnestness that pervaded that little group of Christians that evening it is certain that the little old dilapidated chapel in Globe

was in the sight of God a temple equal to that of Solomon.

It was, indeed, a privilege to be admitted to a participation in Communion with that little group. Such earnest confession to our Lord and Savior in adverse circumstances is an inspiration to continue the good fight for Christ. To see Apaches stand side by side with white men, either of them would have killed the other on sight forty years ago, so intense was the hatred between them: this is indeed worthy of remark. But to hear them together confess their sins and their faith in the same Savior, to see them partake of the Lord's Table as Christian brothers and sisters, is more than remarkable; it is the power of God unto salvation to both Indian as well as white man. Certainly this fact stands out incontrovertible: the work done for Christ's kingdom among the Apache Indians is not in vain. When that great day comes, when Christ shall gather all His elect from the four winds, we shall doubtless be surprised at the number of Apaches standing at Christ's right hand, but our joy will be the more full, knowing that God in His boundless mercy vouchsafed us the great privilege of being His ambassadors to them, to bring to them the good news of their release from sin thru Christ Jesus.

T. O. I. S.

THE I. O. O. F.

"The Independent Order of Oddfellows in Brisbane celebrated the hundredth anniversary of the foundation of their society by a dinner in the Town Hall Cafe on Saturday night (April 26)"—Brisbane "Daily Mail," April 28. In the following day's issue of the same paper G. T. Clarke, Past Grand Secretary, wrote as follows: "The Order was established on April 26, 1819, at Baltimore, U. S. The ritual of the I. O. O. F., is based on certain truths taken from the Scriptures. It inculcates a veneration for religion and subordination to civil government and its laws; it studiously avoids all affinity with systems of faith or sects, whether religious or political."

We have known Oddfellows to wax white with wrath and indignation on being told that their lodge has a religion which is anti-Scriptural and anti-Christian. They strenuously denied that Oddfellowship professes a religion at all. But in spite of their denial it is not only common knowledge among those who have examined lodgism, but it is expressly stated by their leaders that lodges are not mere benefit societies. A chief end and aim of lodgism is the religious and moral elevation of man. The above words of G. T. Clarke are a further proof of this. And how does lodgism hope to attain that end? By adopting a "ritual based on certain truths taken from the Scriptures, and by thus setting up a religion which "studiously avoids all affinity with systems of faith or sects."

There is not the slightest doubt that this lodge religion which studiously avoids all affinity with systems of faith or sects is a serious menace to true Christianity and a curse to mankind.

Oddfellowship boasts:

"A temple where no narrow creed
Protects the chosen few,
It holds alike deserved meed,
The Christian, Turk, and Jew."

Because embracing as "brothers" also Jews and Turks, who reject Christ, the lodge religion must of necessity be Christ-less. But a Christ-less religion is a product of the devil. "The fatal sin of the world is Christ rejection, and we notice that the trick of the devil is not to keep the people from being 'religious,' but to keep them Christ-less."

What demands does the lodge religion make upon the Christian who joins? It demands absolute silence concerning his particular faith when the "brethren" are assembled, which practically amounts to denial of his faith; it demands the closest association and fellowship with men of another faith and even with unbelievers; it demands participation in Christ-less prayers; it demands acts of charity contrary to the order indicated (Gal. 6:10); it demands looking upon the "brother" who departed this life in unbelief as having entered the "Grand Lodge above"; and promises bliss beyond the grave to all who, with or without faith in Jesus Christ, fulfil its demands.

It is surely evident that such a religion will, slowly, perhaps, but surely, force the lodge member to place all systems of faith, even the heathenish, on the same plane; will induce him to scorn the idea that the Christian religion is the only saving one; will induce him to scorn the idea that any one Church possesses the Word of God in its truth and purity; will induce him to seek his salvation, not by faith in Jesus Christ, but by performance of his lodge duties; induce him to become hopelessly indifferent in regard to spiritual matters. "Few doctrines," says a Presbyterian journal, "have done more to increase pride and harden the conscience and paralyze the will" than the religion of the lodge.

Lodgism "inculcates a veneration for religion and subordination to civil government and its laws." We have shown that it inculcates a veneration for its own Christ-less lodge religion to the exclusion of all other systems of faith. Is it the business of the Oddfellowship, or of any other brand of lodgism, to inculcate a veneration for religion, etc.; to attempt the religious and moral elevation of mankind? No. In attempting it lodgism assumes and exercises a function which belongs to the family and the Church. Unto parents and the Church God has given the task of teaching religion and morals. Parents, and not lodges, are commanded to bring up their children in the nurture and

admonition of the Lord (Eph. 6:4). Next to the parents the Church, and not the lodge, has the sacred duty to teach religion and morals (Matt. 28:19, 20; 1 Pet. 2:9). No lodge has a right to assume and exercise these functions which belong to the family and the Church. In view of the fact that lodgism has set up a religion of its own, and usurps the functions of family and Church, can anyone doubt the truth of the statement that the lodge is "one of the most deceptive and deadly agencies of the devil?"—The Australian Lutheran.

MISSION WORK IN MADAGASCAR

Conditions are deplorable and the outlook is not bright on this old "Martyr Isle," where for twenty-five years the Christian converts endured amid relentless persecutions and remained faithful even during the enforced absence of their missionaries and leaders. The work of the Gospel began to spread and prosper until the French took control of the island. Under the regime of the French Colonial Government Protestant missions have been hindered and repressed in every way possible. But, in the face of these and other obstacles, the missionaries, among others Norwegian Lutherans, are sticking to their posts and carrying on the work as best they can amid trials and hardships. A missionary of the London Society recently made several missionary tours into some of the uncivilized heathen districts. The native pastors placed in charge of these new stations, he reports, are ready to endure hardships as good soldiers of Jesus Christ. The men, who have received a collegiate training, receive a salary of only six dollars a month. They live in rush huts, have only impure water to drink, endure extreme heat, and are constantly exposed to malaria. Their isolation from Christian friends is complete. And yet they endure—the love of Christ constraining them; for the need of the Gospel is great. Among these heathen immorality is rampant. Men are "rotting with disease," with no one to help them. Witch doctors control the people and bitterly oppose Christianity. Is it not a lurid reflection on our loud professions that even in this day, when we have set out "to make the world safe for democracy," secular governments should undertake to interfere with the freedom of the Christian Church in carrying on the work of evangelization for the salvation and social uplift of the nations?—Lutheran Standard.

SLANDER

Peter the Great, when any one was speaking ill of another in his presence, would shortly interrupt him, and say, "Well now, but has he no bright side? Come, tell me what you have noticed excellent in him. It is easy to splash mud, but I would rather help a man to keep his coat clean."—Gatherings.



CLASS OF 1919
St. John's Hospital Training School

ST. JOHN'S HOSPITAL OF ST. PAUL, MINN.

This institution was founded by the Lutherans of St. Paul and vicinity who are affiliated with the Synodical Conference. The hospital was opened to receive patients Oct. 1, 1911. The first building was a private dwelling remodeled and had a capacity of 25 beds. Soon the building was unable to receive all patients requesting to be admitted and a modern fire-proof building was erected a few years later having a capacity of 60 beds. Accommodations and service were found of such sterling quality that requests for rooms now again far exceed the capacity of the hospital. The Board of Directors have been urged by many friends of the hospital to provide more room by the erection of wings to the new building. The board at present has this important matter under advisement.

Since the day of its opening in October, 1911, the

hospital has taken care of over 9,000 patients, November, 1919, being the banner month with 212 patients. Total receipts from patients amounted to \$275,000.00, besides the hospital does a large amount of charity work.

The total assets of the hospital society amount to nearly \$175,000.

In connection with the hospital a training school for nurses is maintained. The hospital is accredited by the State of Minnesota and our graduates receive the title Registered Nurse after completing our course. The last graduating exercises were held at Saint John's Lutheran Church in Saint Paul, Minn. Seven young ladies were awarded diplomas: Martha Marian Diers, Ella Johanna Riedel, Marguerite Mary Schilling, Lynne Lenora Gilkey, Madeline May Bruchman, Ida Caroline Baldwin, Alice Mary Oswald.

INTERNATIONAL RELIEF SOCIETY OF THE NORTHWEST

This organization is now busily at work sending relief goods to the sufferers in Central Europe. Our congregations have responded nobly and quickly to our appeal. Approximately \$2,500.00 in cash have been received by our Financial Secretary, Mr. Thom, and about 40 congregations have sent in shipments of clothing. The members of the Executive Committee acting upon unanimous resolution of the entire Society have purchased and sent over one thousand pounds of the best bacon and fifty crates of condensed milk. The clothing received is all carefully sorted and bailed and we hope that a carload will be on the way when these lines reach our friends. We would like to call the attention of our contributing friends to the fact that all clothing sent in must be of serviceable quality. Garments almost worn out are not worth while to be shipped over the ocean. So be sure to send only such goods which will really be of help to our suffering fellow-men in Germany.

Letters have been received by the president of the relief society asking whether it is too late to do anything any more or not. To this question we hereby reply: The work of our relief society has only just begun. We will continue this work as long as there is suffering and destitution in the war stricken countries. So it is not too late to help, send in your contribution and do it as quickly as possible.

It has been suggested in the meetings of the society that as soon as peace is officially established the International Relief Society of the Northwest should be incorporated under the laws of the State of Minnesota and conduct a campaign for members after the manner of the Children's Friend Society, each member pledging a certain monthly contribution for the sustenance of a certain number of needy children overseas. Write your opinion concerning this plan to the president of the society.

A. C. HAASE,

President International Relief Society of the Northwest.

REPORT OF INTERNATIONAL RELIEF SOCIETY OF THE NORTHWEST

St. Paul, Minn., Jan. 1, 1920.

Official monthly report of the Treasurer of the International Relief Society of the Northwest for the month of December, 1919.

A. Receipts:—

Received from Mr. Arthur E. Thom, Financial Secretary, the following amounts:—

Dec. 1st	\$ 235.00
Dec. 9th	380.05
Dec. 17th	406.45
Dec. 30th	1,000.00
Dec. 31st	272.40

Total Receipts for December, 1919.....\$2,293.90

B. Disbursements:—

Refund of Postage	\$.78
Armour & Co., Bacon, 1,000 lbs.....	317.84
M. E. Brantjen, Printing and Stamped Envelopes...	83.75
Boyeson & Co., Cash Book and Twine.....	3.45
Rubber Stamp and Pad.....	1.15
Mr. Robert M. Pagel, for Lumber.....	21.90
To Poland, 1,000 Marks	13.35
Freight and Drayage	6.81
Julius Wolff, Postage Stamps on Shipments to Germany	142.00

Total Disbursements for December, 1919.....\$ 591.03

P. S. A bill for 50 cases of condensed milk is still outstanding; this, together with the freight charges, will amount to approximately \$600.00.

Cash balance in hands of Treasurer Dec. 31, 1919...\$1,702.87

Respectfully submitted by,

ALBERT H. GERBER,

Treasurer, International Relief Society of the Northwest.
St. Paul, Minn., Jan. 1, 1920.

Official monthly report of the Financial Secretary of the International Relief Society of the Northwest for the month of December, 1919.

A. Receipts:—

Rev. J. F. Guse, Litchfield, Minn.....Cl. &	\$ 235.00
Louis H. Warnke, Emanuel's, St. Paul.....Cl. &	117.10
Julius H. Wolff, St. John's, St. Paul.....Cl. &	143.00
Rev. M. Schuetze, Litchfield, Minn.....Cl. &	95.00
H. W. Grabow, Danube, Minn.....Cl. &	24.95
Rev. Th. Brenner, New London, Wis.....Cl. &	42.45
Rev. J. G. Glaeser, Tomah, Wis.....	60.00
W. Busch, Christ's Church, N. St. Paul.....Cl. &	119.00
Rev. Wm. R. Huth, Ellenburg, Washington..Cl. &	7.00
Rev. J. C. Gehm, Woodville, Wis.....Cl. &	112.50
F. P. Hemp, Neillsville, Wis.....Cl. &	65.50
Julius H. Wolff, St. John's, St. Paul.....Cl. &	56.75
Rev. A. C. Haase, St. Paul.....Cl. &	38.50
E. H. Gruenhagen, Gibbon, Minn.....Cl. &	37.00
Rev. T. H. Albrecht, Osceola, Wis.....Cl. &	71.00
Rev. C. J. Schrader, Buffalo, Minn.....Cl. &	80.64
Rev. Julius Engel, Elkton, So. Dak.....Cl. &	21.00
Rev. Paul Lorenz, Eitzen, Minn.....	20.00
F. W. Darsow, Mankato, Minn.....Cl. &	294.50
Mrs. C. Roehler, Prairie du Chien, Wis.....	1.00
Mrs. Louis Bay, Prairie du Chien, Wis.....	2.00
Rev. Th. Brenner, New London, Wis.....	12.21
M. C. Meffert, Arlington, Minn.....Cl. &	202.50
Rev. A. E. Eickmann from Rev. Hertler's Congregation, La Crescent, Minn.....	105.75
Rev. W. C. Nickels, Smith's Mill, Minn.....	37.00
Fred. Grimm, R. F. D. No. 1, Norfolk, Neb..	10.00
Otto F. Boernecke, Hutchison, Minn.....	2.00
John Puls, R. F. D. No. 4, Hartford, Wis....	15.00
H. J. Heilman, Redwood Falls, Minn.....Cl. &	81.50
Rev. Wm. Schlei, Chilton, Wis.....	65.00
Julius H. Wolff, St. John's, St. Paul.....Cl. &	51.00
Rev. C. F. Gruber, New Prague, Minn.....	5.00
J. A. Yaeger, Sanborn, Minn.....Cl. &	20.55
Rev. Geo. Scheitel, Echo, Minn.....	12.50
Rev. M. Schuetze, Litchfield, Minn.....Cl. &	5.00
Rev. M. Schuetze, Litchfield, Minn.....	25.00

Total cash receipts for Dec., 1919.....\$2,293.00

Explanation:—"Cl." stands for shipments of clothing received.

In addition to the above, shipments of clothing were received from:

Rev. John Witt, Norfolk, Neb.
Mrs. John Kopping, R. F. D. No. 6, Stillwater, Minn.
Rev. Carl Strasen, Brunsville, Iowa.
Rev. P. Geddicke, Vesta, Minn.
Rev. Wm. Sauer, Watertown, So. Dak.
Rev. Ad. E. Frey, Jordan, Minn.
Rev. C. F. Kock, Belle Plaine, Minn.

Several congregations have also sent food supplies, such as lard, bacon and evaporated milk.

OUR SINCERE THANKS TO ALL CHEERFUL GIVERS.

B. Disbursements:—

Paid over to A. H. Gerber, Treasurer of the International Relief Society of the Northwest, the following amounts:

December 1st, 1919	\$ 235.00
December 9th, 1919	380.05
December 17th, 1919	406.45
December 30th, 1919	1,000.00
December 31st, 1919	272.40

Total amount paid over to Treasurer.....\$2,293.90
Balance on hand Dec. 31, 1919..... 000.00

Respectfully submitted by

ARTHUR E. THOM,
Financial Secretary,

International Relief Society of the Northwest.
St. Paul, Minnesota, January 1, 1920.

IN DARKEST NEW YORK

A region in Eastern New York state where there are nine church edifices but where no minister has served the people regularly in years has been discovered and carefully examined in the course of the nationwide rural survey of the Interchurch World Movement of North America.

This pretty valley seems once to have been the center of flourishing religious life, but now most of the church buildings are in decay and only now and then does a minister come in and hold services.

The Interchurch survey man, who tramped eighty miles through the valley, found on asking the people "what denomination they preferred" that many did not know what was meant. One man replied: "Me? I'm an American." Others answered with no comprehension of what they were saying, simply recalling the denomination of some clergyman they had known.

"Most of the men gave evidence of abuse of liquor," says this man's report, "and the majority of the women showed the same signs, plus evidence of hard treatment at times at the hands of the men."

Few children had attended Sunday school. Most of them did not know the Lord's Prayer and never had heard of the Ten Commandments. Mothers were many of them slatterns, with no suggestion of ideals, and, the report adds: "Several of the households are not the result of marriage, I am told."

The nine church buildings were:

(1) Wesleyan chapel, in good repair, but there has been no communion service for two or three years.

(2) Baptist church, in good repair. A Sunday school, with fifteen members, is maintained, but there has been no communion service for two or three years.

(3) Presbyterian church, in bad condition. No elders remain; there is one trustee and very few remaining members. No Sunday school, but recently a preacher from a nearby town held a communion service there.

(4) Methodist Episcopal church, erected in 1863, in fair condition, but with sheds decaying. Only one or two members in the vicinity and no organization.

(5) Christian church, in excellent repair. Ten living members, most of them removed. No communion service in five or six years.

(6) Methodist church, dilapidated, in no shape to use, walls peeling and mould spreading, no remaining organization or membership.

(7) Presbyterian church, in good repair. Organization dead, with only three or four members living and only one trustee in the vicinity.

(8) Christian church, in good repair. A few members and one or two officers remaining. Preaching service held at rare intervals and a Sunday school maintained.

(9) Methodist church, in good repair. No service in a year. No Sunday school.—The Living Church.

ONLY TWO

Only two ways. One broad, the other narrow; one leads to destruction, the other to life; many go by the one, few by the other. Which is your way?

Only two sorts of people. Many sorts in men's opinion, only two in God's sight: the righteous and the wicked, the wheat and the chaff, the living and the dead. Which are you?

Only two deaths: the death of the righteous and the death of the wicked. Which do you think you will die? Which would it be if you were to die this moment?

Only two sides at the day of judgment; the right hand and the left. Only these two. Those on the right will be blessed: "Come, ye blessed of my Father." Those on the left will be cursed: "Depart ye cursed." All must appear before the judgment seat of Christ, to receive the things done in the body, whether good or bad. What words will be spoken to you?

Only two places after death: Heaven and hell. The one happy, the other miserable. In the one will be heard forever songs of joy and praise; in the other weeping, and wailing, and gnashing of teeth. Which of these two will be your place? Which, if you were to die now?—Sel.

AN APT REPLY.

An exchange says that Dr. Andrew Bonar was out in Mr. Moody's garden at Northfield at early morn one day, talking with his host. Along came a band of happy students, who shouted out:

"We've been having an all-night prayer meeting; can't you see our faces shine?"

Dr. Bonar turned to them and said, with a quiet smile and shake of the head:

"Moses wist not that his face shone."

This suggests a truth that lies deeper than most of the thought in our church life today. True piety never pats itself on the back. It never, like Jack Horner, cries, "What a good boy am I!" Henry Varley, the well-known English evangelist, exclaims with deep impressiveness, "We are living in days of a noisy, superficial profession of Christianity." Alas, that is true! —Sel.

DEDICATION OF ORGAN — FIFTIETH ANNIVERSARY

A new organ was dedicated to the service of God by St. John's church in Milwaukee, Wis., on the twenty-first of December. The instrument, which was built by the Wangerin-Weickhardt Co. of Milwaukee, has thirty-seven speaking stops, two manuals, a detached console, electro-pneumatic action, the Weickhardt Universal Wind-Chests, and an electric blower with an electric action current generator. The action is wonderfully precise, and the arrangement of the couplers is such that the organist is able to express himself almost without any mechanical obstacles to overcome.

The material of the former organ was used as far as possible, but all of the old pipes were re-voiced. The disposition had been prepared under the advice of Prof. Fr. Reuter of New Ulm and Prof. A. Bergmann of Concordia College, Milwaukee. The cost of the organ and the installation is over \$9,000.00; the instrument now represents a value of about \$17,000.00.

In connection with the dedication of the new organ, St. John's celebrated the fiftieth anniversary of the organization of its Mixed Choir. Prof. John Koehler and Prof. E. Kowalke preached. Prof. A. Bergmann accompanied the congregation, the choir and the children's chorus, demonstrating the beauty of the instrument, which all who heard it declare a masterpiece in organ building.

A church concert was given in the evening. The audience was offered a choice program of vocal and instrumental music.

ACCEPTS CALL

Pastor E. Berg of North St. Paul has accepted the call to the Michigan Lutheran Seminary. He expects to begin his work as professor in that institution on

February first. His principal branch will be mathematics, but he will assist also in the teaching of German, English, history, etc.

ITEMS OF INTEREST**Ouija Boards**

Cleveland, Okla.—Although ouija boards attract only evil spirits, according to Charles H. Figures, president of the First Spiritual church, these boards are in great demand as Christmas toys.

At a special church meeting, called by President Figures, all except one of the ouija boards owned by members were smashed. One woman member refused to give up her board.

One local dealer said he was unable to obtain a supply sufficient to meet the demand. He declared his firm sold 1,000 of the boards in two months.—Wis. News.

Dates For Pilgrim Memories

The last Thursday in November of this year—which will of course be Thanksgiving day in this country—has been designated by joint action of Mayflower committees in this country and in England for the international celebration of the three hundredth anniversary of the settlement of the pilgrims at Plymouth on the Massachusetts coast. Prior to that date commemorations will have been held in mid-September at both Plymouth and Southampton in England to recall the sailing of the pilgrims from those parts, and a new Mayflower will launch out from the English coast immediately afterward bringing English and Dutch committees to join the November celebrations here.—Exchange.

Mennonites to Emigrate

When the Conscription Act was passed many Mennonites, "Conscientious objectors," left the Dakotas and removed to Canada. From the public press we learn that "many small towns have sprung up since the Mennonites came to Saskatchewan, but returned soldiers have demanded that the government confiscate their lands and turn them over to the men who served in Flanders and France. Most of the high class land in this region is owned by the Mennonites. It is understood that agents of the colonists went to the Argentine and were assured that the Mennonites would be permitted to colonize and practice their religious beliefs without restrictions."—Lutheran Standard.

In Time of Need

Chicago—One preacher, a paperhanger in spare moments, another a barber and a third a shopkeeper were reported here on Tuesday as a result of an inter-church investigation of spiritual affairs in Illinois. "The preacher should be a leader in community affairs," the report said, "but this is the way we found them compelled to spend their time to earn a living."—Sentinel.

M. E. Church Will Spend \$10,000,000 Fund Abroad

New York—The board of foreign missions of the Methodist Episcopal church appropriated \$10,000,000 of its centenary funds for foreign missions and reconstruction work abroad in 1920, it was announced at the closing session of the annual meeting here on Tuesday. The appropriation is said to be the largest ever made for such purposes by any Christian body in any one year. A similar sum will be expended each year for five years.

Foreign Language Ban Upheld

Lincoln, Neb.—Constitutionality of a state law designed to curtail use of foreign languages in Nebraska schools as an Americanization measure was upheld by the state Supreme court on Friday.

The law, which applies to all public, private, parochial and denominational schools in the state, provides: That foreign languages shall not be employed in giving instruction on any subject to pupils below the Ninth grade.

That foreign languages may be taught as languages in the Ninth and higher grades.

Validity of the law was attacked by the Nebraska district of the Evangelical Lutheran synod of Missouri, Ohio and other states and by St. Francis Catholic church of South Omaha, whose attorneys charged among other things that its operation would interfere with religious liberty.

The court, after holding that the act does not prohibit teaching of moral and religious matters in languages other than English, said:

"Laws, the purpose of which are with respect to foreign language speaking children, to give them such training that they may know and understand their privileges, duties, powers and responsibilities as American citizens, which seek to prevent a foreign language from being used as a medium of instruction in other branches, and as the basis of their education are certainly conducive to the public welfare and not obnoxious to any provisions of either the state or federal constitution."—Milwaukee Sentinel.

To Rebuild Jerusalem Without Destroying Historic Features

London—Prof. Patrick Geddes, town planner, who has in hand projects for the improving of Jerusalem for the Zionist organization, aims at making the changes without destroying the historic and romantic aspects of the ancient city, according to a statement which he has given to the Zionist Bulletin.

One of his first tasks will be in connection with the Hebrew university, and he hopes to begin on that next year, utilizing buildings already erected. Research laboratories for chemistry will be a feature of the school. Dr. Weizmann, the Zionist leader, who has been reader in bio-chemistry at Owen's college, Manchester, will be in charge of the research work.

Geddes hopes to start a Palestine museum and suggests that nothing more of historical and archaeological interest should go out of the country.

Pipe Organ Installed in California Grove

San Francisco—The Bohemian club of San Francisco, an organization of literary men, artists and patrons of the fine arts, is having one of the largest pipe organs in the United States installed in its famous grove of giant redwoods. The only other outdoor organ is at San Diego, Cal., it is said.

The organ, protected by a stand of steel and concrete, will be ready for the annual forest play of the club next summer, it is expected.

Correct.

Jack and Mary had just been to church for the first time. A day or two afterwards they were found in the nursery whispering audibly to each other.

"What are you children doing?" their nurse asked.

"We're playing church," replied Jack.

"But you shouldn't whisper in church," admonished nurse.

"Oh," spoke up Mary, "we're the choir!"—Exchange.

Tide of Immigration Sweeps Into Palestine

New York—Cable advices received by the Zionist organization of America Friday say a great tide of immigration is sweeping into Palestine, influenced by the convictions that Great Britain will shortly accept a mandate for the holy land and that the dream of a national homeland for the Jews is about to be realized.

A Queer Legend

The Devil's dyke, the world famous spot with a traditionary legend, five miles from Brighton, the noted sea bathing beach of England, has been sold at auction for \$30,000. The Dyke estate includes 100 acres of land, with a hotel and many pretty bungalow sites.

This historic dyke is an abrupt declivity in the Sussex downs, and has all the appearance of a trench cut by giant excavators. According to the London Telegraph, local tradition credits the devil with the execution of the work, the object being to cut through the downs, to drown the churches on the Weald with the inrush of the sea. The devil, however, was frightened, so the story goes, by an old woman, awakened by the noise he was making. Her candle at the window, shaded by a sieve, he mistook for sunrise, and bolted, leaving his footprints burned into the turf on the edge of the dyke. The estate stands about 700 feet above sea level and commands fine views of the channel, the Isle of Wight, Weald of Sussex, Leith Hill, Box Hill and even so far distant a place as Windsor castle.

In Spite of Prohibition

On Jan. 5, the new calendar term of the circuit court of Milwaukee began with the heaviest docket in the history of the court.

Although 1919 was the heaviest year on record, officials expect to see the number of cases tried in 1920 double those of 1919.

Judge E. Ray Stevens, Madison; Judge Chester A. Fowler, Fond du Lac, and Judge W. B. Quinlan, Marinette, will come to Milwaukee during the coming sessions.

The calendar clerk, appointed early in 1919, has aided in putting court business "through the mill" quickly.

An increase of 50 per cent in the number of divorce cases is expected. Last year was a record period for divorces granted, divorces denied for want of prosecution and for reconciliations.

It Works Both Ways

London—British "wets" are making big capital of the reports of many deaths from wood alcohol in the United States.

The anti-prohibition leaders are planning to use the death stories as weapons in their fight against "pussy-footism."

"Wet" proponents declared that the reports of deaths from drinking wood alcohol coming just at this time when the "dry" campaign is gaining headway will deal a heavy blow to the "drys."

Brewery and distillery associations are planning to use photographs of clippings of the "death stories" in a big advertising campaign against prohibition.

Newspapers are giving the reports of wood alcohol deaths considerable prominence and are printing lists of the victims.

The Evening Telegram remarks that "so many deaths in varying parts of the country furnish the strongest proof that the dislike of prohibition is very real and deep rooted. That is the result of driving legitimate business under ground."—Sentinel.