

The Northwestern Lutheran

Rev. C. Buenger
65 N. Ridge
Jan 20

The Lord our God be with us, as He was with our fathers; let Him not leave us, forsake us. 1 Kings 8: 57.

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No. 2.

THE MASTER AT CAPERNAUM

O precious Jesus, dearest Savior,
Incarnate God, Immanuel,—
Blest bearer of the Father's favor,
Thou Christ, of Whom the prophets tell,
Bless us, as to Thy throne we come,
As Thou didst bless Capernaum.

All power is Thine in earth and Heaven,
Thou gracious Godhead, veiled in clay!
All might, all strength to Thee is given,
To banish mortal ills away.
O mighty Savior, at Thy Will
Earth's ev'ry pain must vanish still!

Thou still hast balm for all afflictions,
Thou still canst make the lepers clean!
Beneath Thy hallowed benedictions,
O Thou almighty Nazarene,
The sick their vanished health regain,
And burdened hearts relief obtain!

O blest Redeemer, precious Jesus,
Physician of Capernaum,—
The power is Thine to heal diseases,—
In faith before Thy throne we come!
Hear Thou our call of deep distress,
O Friend of Sinners,—heal and bless.

Thou knowest, Lord, our sad condition,
Naught but corruption dwells within!
Be Thou, we pray, our soul's physician,—
Heal Thou the leprosy of sin!
Dear Lord, our wounded conscience heal,—
To Whom, but Thee, can we appeal?

Grant us, we pray, Thy blood-bought pardon,
Heal Thou the weary, sin-sick soul!
O suffer not our hearts to harden
When judgment thunders o'er us roll!
Grant us forgiveness, peace, and balm,—
The wrath of Justice do Thou calm!

Grant us, we pray, through Thy blest Spirit,
A firmer faith, dear Lord, in Thee!
O grant us through Thy blood-bought merit,
Salvation, full, complete, and free!
Clothe Thou our carnal nakedness
With Thy blest robe of righteousness.

We humbly pray, increase and strengthen,
Our love to Thee, Physician blest,—
Until life's evening shadows lengthen,
And we are called to endless rest,
Till, saved forever, by Thy grace,
We see Thee, Savior,—face to face!

ANNA HOPPE,
Milwaukee, Wis.

On the Gospel Lesson for the Third
Sunday after Epiphany.

COMMENTS

The British Bible Society This great society was not idle during the years of the war. It is now reported that in the years 1914-1918 the Bible, in some cases parts of the Bible, were translated into 35 languages in which before that time it had been unknown. That brings the total up to 517 different languages. Much of this work was done in England. Other printing presses, however, contributed their share. In Japan and China, and also in Germany, the printing went on wherever the presses were allowed to operate at all.

The society reports that during the last year it shipped 8,467,000 Bibles to different parts of the earth.

H. K. M.

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"Bad Literature and U. S. Mails" "You are a viper, and your crime is second only to murder," said Judge Grosscup to J. E. Young and Edward Steele as they stood before him recently in the federal court for sentence. "You men," he continued, "have been proven guilty of sending through the United States mails books and pictures of the most demoralizing and debasing character. I would rather that a rattlesnake came into my house and crawled into my child's couch than have your vile literature carried to him. We rarely hear of any one disseminating the germs of some infectious disease. It would be an awful crime, but your offense is worse than if you had spread the yellow fever by the agency of the mails. I do not intend that any one shall ever hold my court as countenancing your business, nor that a mild sentence could be so construed. When you send your villainous stuff into the homes of the people a young boy or girl may see it and a life be blighted. Your business seeks to strike down the teachings and years of labor that parents have given to the training of their children. You, Steele, I sentence to three years at hard labor in the penitentiary at Joliet, and you, Young, to five years at hard labor at the same place."—Lutheran Church Herald.

No one will find the words of this judge too strong who performed faithfully his part in the safeguarding of the morals of our youth. But the most faithful attention to their duty on the part of our officers of the law cannot relieve parents of the responsibility which rests upon them. They are the God-appointed guardians of their children. Parents should strive

with prayerful earnestness to fortify their children against the evil influences with which they are at all times surrounded and from which the greatest care of all concerned cannot protect them and against the temptations of their own sinful heart by rearing them in the nurture and admonition of the Lord. And then they should supervise, or rather direct, the reading of the young. Nor are grossly obscene books and pictures the only ones that will prove harmful to the growing youth. Anything that has the tendency to undermine the faith of our young people is to be regarded as no less dangerous than filthy literature and smutty art. Let parents awake to their duty!

J. B.

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Passion Play Postponed The Oberammergau passion play is produced by the peasants of that Bavarian village every ten years. This year it would again be due. Conditions in the Bavarian highlands are so distressing, as a result of the war, that the peasants are unable to go on with their plans. They have decided to produce it next year. The Passion play has always attracted a great number of tourists. It was, perhaps, better patronized by tourists than by natives. The tourist outlook for next year is not very promising, but it is rosy compared with this year. That may have aided the Oberammergauers in coming to their decision.

H. K. M.

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Better an Extra Hour With His Bible Milwaukee is in the throes of a sensational court case prurient enough to satisfy the most exacting degenerate. A daily paper reports: "The . . . case furnished material for more than one pulpit address in the churches Sunday. The Rev. . . . of the . . . church Sunday morning launched into a bitter attack of the sensation seekers who have filled the court room ever since the hearing of evidence began. He characterized them as 'human vultures'. The minister said he had spent an hour in the court room himself to gather material for his sermon. He expressed it in this way: 'I spent an hour in hell last week'."

What a sacrifice for the good of his congregation! But would an extra hour spent with the Bible not have been a better preparation for an edifying sermon than an hour spent in hell?

J. B.

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How Is the Fishing? Since the days of the Apostles the fisherman's trade has had good standing in the church. We read of a preacher whose parish is on the Maine coast who fills in the time between sermons now and then by going out with some of his parishioners and taking a hand at the trade of Peter and John and Andrew. His efforts are quite handsomely rewarded. On a recent trip his

share of the catch was \$250. In these days of keeping the wolf from the door with one hand while writing the sermon with the other, a catch like that is a real aid to ministerial work. Any water in your parish? Maybe a carp lake? Tell your minister about it; he is interested, we know.

H. K. M.

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The Fight Against the Parochial School The fight against the parochial schools is now being conducted from a new angle.

An organization has been formed which is nation-wide, and which has written into its platform paragraphs that are specifically directed against parish week-day schools. The organization is a secret, oath-bound order, with local lodges, and a grand lodge in each state. Organizers are now busy everywhere, and they get \$3 a head for every member secured. The new organization is called the Independent Order of Builders. It was organized at Aurora, Mo., in September by accredited representatives of the Freemasons, the Orangeman, the Guardians of Liberty, the Pathfinders, and others. There was quite a sprinkling of sectarian preachers. The official organ of the lodge is the **Menace**.

We quote the following from the "Declaration and Call to Action" "Let us strive to . . . 3) Enforce the political disqualifications of all persons who wish to teach in the public schools, but who are members of any organization which directs its members to patronize other than public schools. 4) The protection, perpetuation and extension of our free public school system, and compulsory education of all children therein between the ages of six and fourteen years or to the completion of the eighth grade." Here notice the skillful manner in which it is suggested that those who patronize private schools are enemies of the public schools. . . . We have here a secret order of national scope which will endeavor by every means to force the parochial school out of business.

The aims of the I. O. B. are by no means directed against the Catholic school. The **Menace** has specifically attacked the Lutheran parochial school. In an article before us it is hoped that the Lutherans, who hitherto have "maintained parochial schools to combat the pernicious influence of the Catholic parochial school, on further reflection will see that one great evil cannot be combated by starting **another evil of identically the same character**." Plain enough, is it not? We shall not now repeat all that has been written in our paper about the purpose of our schools. But in eighty years it has never once been maintained by us that our schools were **established** to counteract the influence of the Roman schools.

It behooves us to be very active everywhere in **educating our American public concerning the true purpose of our schools**. If we fail to do what we can in that direction, **we deserve to lose our schools**. Such

secret propaganda as is now organized by the I. O. B. is ten times more dangerous than sporadic mob-violence. Are we going to get busy?

(As we send this to the printer, the mail brings us a Nebraska newspaper which announces that a new attempt will be made in that state to compel all children between the ages of five and eighteen to attend the public schools, or until completion of the eighth grade.)—The Lutheran Witness.

We have known Lutherans who felt that the **Menace** was, at least in a fashion, fighting our battle against Rome. Let them heed this lesson. He who trusts his hand upon the staff of a bruised reed will find that "it will go into his hand and pierce it."

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J. B.

The Two Dry Nations Dry, of course, taken in the sense with which you have become so familiar of late. The two nations that are dry are our own and Mohammedan Turkey. Turkey has always been theoretically dry because the Mohammedan religion forbids the use of wine. Prohibition had all but become the religion of a great part of the American people, now it is law. Thus we have without further ado a moral alliance with the Unspeakable One.

We may wax indignant over his handling of the Armenian question, but we can only approve of his moral discernment in the liquor question. In fact, we ought to hail him as a pioneer in this field. If we have been somewhat reluctant about emphasizing the anti-alcoholic brotherhood the turn of fate has established between us and the star and crescent, the Turk, as the older brother practicing the virtue of national sobriety, reminds us that now we must stand together for mutual protection and strengthening of our common principles.

He complains bitterly that since our associates in the war have taken up the reins of government in his lands unfamiliar beverages that were with more or less difficulty recognized to be of the hateful alcoholic variety were freely dispensed in the highways and byways of his undefiled provinces. The chief offenders are the **British and French**. Russian vodka is also seeping down from the slopes of the Caucasus and from Georgia.

We might enter a forceful protest against this Russian invasion but the matter of discussing the personal and commercial habits of the British and French, and Greeks and Italians, too, is rather delicate. It might lead to embarrassing moments in our diplomatic intercourse, which are none too rare as it is.

In these sad times it takes much to stimulate the proverbial hilarity of the nations. But this episode ought to do so without the aid of any artificial stimulants. Perhaps the day is not far distant when our prohibitionist friends, in the interest of their make-the-whole-world-dry movement, will command us to

take heed of the Turkish appeal and they may even have considerably larger orders for us to carry out.
H. K. M.

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A Christian Daily Newspaper On September 1st of this year will appear the first issue of a newcomer in the field of American journalism. It will be known as **The American Christian Daily**. It is to be what the name would indicate. We have had denominational periodicals for many years; every denomination has its publications. There have been a few denominational daily papers. This new daily paper is intended to be something like the secular press. It is to bring the world news as reported by the great news agencies after the manner of other papers, naturally shunning the more "yellow" and sensational items and favoring such news as refers to religious matters. As a mere matter of news reporting this would be very acceptable. It would not have to be named a Christian daily to secure a following of readers that are heartily sick of the prominence given to filth in our press.

The promoters of the **American Christian Daily** are appealing for general support. They do not promise great returns; possibly there will be none for the first years. They will encounter some difficulty in gaining approval for their proposed editorial policy. For, be it understood, there is to be an editorial page. Perhaps this is the main object of the whole undertaking: to gain an audience by good news service that will come under the influence of its editorial "leadership."

It is not necessary for us to discuss at length the particular policy the new paper will pursue. Any policy, whatever it might be, would be under the same doubts. Here is where the moral health of the undertaking will be severely tested. Will the editors but swell the chorus of ecclesiastical meddlers in public affairs? Will they attempt to set up a moral censorship after the fashion of the temperance preachers? Very likely they will. America cannot get away from its puritanical traditions. The distillation of Calvinism that helped shape our public life in its formative period is growing increasingly potent in inverse ratio to the decline of Biblical faith.

When the **American Christian Daily** appears it will do so without our help; we are unable to shoulder the responsibility of furthering religious propaganda over which it will be impossible to exercise any direction. Many of us will read the new daily and often enough, we anticipate, we will be constrained to differ with its editorial pronouncements.
H. K. M.

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A Real German Atrocity "For those whom God to ruin has designed He fits for fate, and first destroys their mind." So says the poet. It is the charitable interpretation to assume that the authors of the mock Lord's Prayer circulated in

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Germany recently were not accountable for their acts. We are familiar with the tactlessness, often degenerating into downright blasphemy, with which many of our public speakers and writers use sacred subjects. It has been a sort of satisfaction to know that many Americans were still able to feel the sacrilege of such attempts. The blasphemous German paraphrase of the prayer of Our Lord was spread broadcast throughout the whole nation. Can its authors be right in assuming that their readers enter wholeheartedly into the spirit of its heathenish and callous idolatry? We trust they made the mistake of their lives. Out of such spirit Germany will not gain strength to recover its national health.

The Pan-Germans, friends of the old order, are charged with the responsibility of circulating this prayer:

"Our Father, who are the German spirit, blessed be thy name.

"Return to thy empire.

"Our will is consecrated to thee now and in the future.

"Give us our daily bread and freedom.

"Forgive us our debt and set straight our tormentors.

"Lead our folk not into temptation, but deliver them from night and death.

"Give them again the empire, strength, and glory, for all eternity. Amen."

In general it appears that the letting down of the disciplinary bars under which Germany had grown accustomed to live turned loose a flood of vile literature that seems to be searching for the very lowest level of vulgarity and depravity. Filth of every description is dumped on the market for the "reading public" and is hawked about on street corners. The youth of Germany is hardly able to escape its contagion. We quote this from the utterances of Germans who are alarmed at the turn the new freedom has taken.

From the healthy opposition which these practices call forth we are justified in hoping that the reign of filth and blasphemy will be shortlived. Whatever government holds power in the land, it will have to set up a standard of decency that will permit no such outrages.

H. K. M.

INTERCHURCH WORLD MOVEMENT

Our readers, no doubt, have read about the new venture which bears the above name; twice in the immediate past we have ourselves made mention of it in these columns. The prominent place it occupies among the church activities of to-day is reason enough for us to refer to it again and again, and to voice the Lutheran opinion on what is being done.

A short time ago we received a communication from the News Bureau of this movement and it bore this superscription:

Editors: The following interesting discussion of an important topic by Dr. S. Earl Taylor is being sent to only a small number of religious publications. It is hoped you will find a place for it in your columns.

We comply with this request and present the following to our readers:

The Relation of the Smaller Denominations of the Interchurch

"Speaking recently before the secretaries of a number of home missions boards of denominations affiliated with the Interchurch World movement, Dr. S. Earl Taylor, general secretary of the Movement, answered the question, 'What will become of the small, weak church as a denominational unit when the Interchurch Movement gains full momentum?'

"This question has come up in many parts of the country from a misunderstanding of the aims of the Movement for strengthened Christianity. Dr. Taylor's remarks on the point should clear away all ideas of 'repression' or church 'union' which seemingly have gained credence through rumor or hasty judgment.

"Answering a question from the floor on what would be the motive for a small body entering the Interchurch World Movement, Dr. Taylor said:

"I should say that if this body has a conviction that it has a work to do for Jesus Christ, that it is a part of His great program at home and abroad, there is all the more reason why that body should be identified with a movement of this kind that gathers up the forces—because all the forces ought to be in.

"Again, I see no reason why you should grade up on size, that is, today, there is equal reason, per se, why a small as well as a large denomination should come in, if there is any reason why the Protestant forces should affiliate themselves.

"It is just as if, for instance, little Belgium had raised the question in the war—she could not raise it because the enemy was on her territory, but might have if she had been detached—as to whether or not she ought to put her mite in because the large nations were in.

"Well, of course, Belgium has an enormous moral effect, if she did not have anything else, and she did have some other things. I would say on that basis that we of the strong ought to bear the burdens of the weak. The interpretation does not necessarily depend upon financial

strength. Some of the smaller bodies are strong in faith and strong in evangelical zeal, and they can help a lot of us that are big and rather cumbersome in our machinery, quite as much as we might help, in the matter of organizing our program.

"I should say, in other words, that if they can take advantage of all the momentum that would come from the gathering together of the big forces, they would gain quite as much as anybody else would gain, and they might contribute no small part."

"In reply to a remark from one of the secretaries that in the administration of the work the principles that seem to apply would swallow up the little denomination and cause its work to disappear in home work and missionary propaganda, Dr. Taylor said that he did not think these denominations would be 'snuffed out.'

"There may,' Dr. Taylor said, 'as a result of this or other things, come mergers of denominations, or groupings. I think that will come in the course of time. You may find, for example, that a small denomination ought not to have an extensive home mission program—that is, a nation-wide program—but it may be that right at its door there is something this denomination ought to do, and can do. As I look over the foreign mission field, with which I am familiar, I do not believe that when we have done our best we will occupy the field fully. The field is so vast that we are not touching more than the fringes of it now. There is a chance for everybody and a work for everybody, but it ought to be defined.

"Now this is true; that if these denominations are not in the Movement financially, they might go in on the stewardship movement, on the intercessory prayer movement, and on the evangelistic side of the work, and their own members have the same need of being stirred in their inner life as the members of larger groups."

As we take it, the above is meant to clear the way for bringing smaller bodies into co-operation with those even now identified with the Movement and to assure them of an important part in the working of the same. For the benefit of those who consider us Lutherans as one of these "smaller bodies" and think that a very natural fear for our individuality, or a loss of the same, keeps us apart, let us state that if this were all that were lost we would gladly sacrifice it for the benefit of the whole. An individuality which is but the result of externals and as such is not intimately connected with the internal life of a body is, to our mind, hardly worth considering; when the progress and success of the Church's work demand that it be abandoned it becomes imperative to surrender it. It is not the fear of "being snuffed out" that keeps us apart.

The Doctor touches on the point which is of supreme importance to us when in the above he uses the words, "I should say that if this body has a conviction that it has a work to do for Jesus Christ, that it is a part of His great program at home and abroad, there is all the more reason why that body should be identified with a movement of this kind." We have a work to do for Jesus Christ; He said, "Ye are witnesses of these things;" again He says, "If ye continue in my word, then are ye my disciples indeed." Our whole work in this sinful world is to confess Christ as the

only salvation and we necessarily confess Him as we know Him by the Scripture. Whoever does not agree with us there, no matter how honest and sincere he may appear otherwise, is, by the Master's own word, outside the pale of our fellowship. When Scripture bid us "endeavor to keep the unity of the Spirit" it also warns us to seek no unity on other lines.

That is our position toward the Interchurch Movement. If you wish you may call that our "individuality;" then, however, we must insist on it; to "snuff it out" would be to work the greatest harm to the cause of Christ for which we profess to labor.

What is expected of the Movement can be gathered from the **Journal** editorial which we present below:

"Twenty religious denominations have accepted the invitation of the Presbyterian church to confer on a proposal for merger under the name of 'the United Protestant Churches of America.' The object is not organic union, but that may be the eventual result.

"Though all of the denominations are raising vast sums of money for the pushing forward of their own work, the idea of interchurch co-operation is rapidly gaining in momentum. The so-called interchurch world movement is already laying the foundations for future unification of religious effort.

"The war shook many old prejudices out of men's minds. It made clear, for one thing, the essential unity of purpose of all Christians irrespective of church. People unconsciously thought of the things that arrayed them as one army under one banner rather than of the differences of creed and of organization.

"The proposal that the churches shall work together will have the very practical effect of doing away with the waste of both money and effort caused by duplication. The religious value will come from the clearing away of much of the theological fog that has obscured the simple precepts of the Christian faith."

To these hopes and expectations we have but one comment to make; we find it in John 1:5: "And the light shineth in darkness; and the darkness comprehendeth it not." G.

SUPERSTITIONS

Many practices linger on among us which have their origin in heathenism, and especially as it broke down into utter unbelief, while the Gospel was establishing itself in the world. They have not died out with the trials of witchcraft of the Middle Ages, but strut in a long procession of heathen customs and magic means through the midst of modern Christendom. Some of them we smile at as mere pleasantry: the four-leafed clover, and the horse-shoe over the door. But others are dangerous and damnable. They involve the neglect of proper medical attention, as when some tricky old woman, living up an alley, powwows for a sick child, or "measures" it because it is "liver-grown." Many infants with marasmus are saved to-day by scientific care, whom superstitious parents would have made victims of the ignorant powwow-doctor. It is sad enough that older folks stoop to such magic

cures for erysipelas and other ills; but they at least bear the penalty themselves. Christian Science, with its absent treatment and ever-present nonsense, is only another form of superstition, imported directly from heathen India. The chief condemnation of all superstitions is, not that they fill men with needless fears, as when a mirror breaks, or a bird flies into the room; but that they are heathenish, and

Take the Name of God in Vain

The name of Jesus, or the Triune God, appears in the formulas used, and is to be rubbed in as a salve! Even where it is not mentioned, it is His things which are despised. It is an insult to the Saviour to cherish the mere facts that there were thirteen at the table of the Passover Supper, and that He was crucified on a Friday; and then to tear out all the other blessed leaves of the Passion History, while preserving these as mere superstitions. Even churchly customs, like the holy water and the crucifix, where the spirit and the truth are forgotten, do not rise much above the manifestly worthless amulets and charms found in such large numbers upon the bodies of the victims of our World War. Baptism is cumbered with such detracting follies that the water is, sometimes fed to a sickly child with a spoon with more interest in it as a bodily cure than as "a washing of regeneration" for its sinful soul. The Holy Supper is valued sometimes in the same contemptuous way, as likely to produce a favorable turn in the communicant's sickness. But the climax of blasphemy is reached when this corrupt and crippled kind of faith recognizes existence of spirits, but tries to communicate with them in the lingo of the American Indian, because these have "been least contaminated by Christianity." This patron saint of the spiritualist was also free from any contamination by soap, but alas! not by whisky. In all its forms superstition is a faith, but with something added (super) of human folly; a belief with a but, and that is always, "but no Christ."

A Vile Imitation and Counterfeit

We tear the black mask from its face and know its real nature, when we contrast it with Christian faith. Faith stretches out entreating and receiving hands to a personal living God, the Father reconciled to us in Christ Jesus, freely giving us all things with Him, and shaping our lives with loving faithfulness. Superstition looks through a crack in the wall into a dark night, where dwell for it unknown powers and a blind force without any heart and soul. Faith surrenders itself to the trusted providence of God, as a child, with all confidence that "to them that love God all things must work together for good." Superstition never rises above a fear of the dark powers it does not know, or love, and cannot trust. Faith seeks in the supernatural world a Master, whom it thanks and serves, to the renewal and sanctification of the heart.

Superstition seeks to make that supernatural world the servant of its own selfish and hasty wishes. Nothing would please it better than an Aladdin's lamp to rub, and an appearing genie to do its bidding. Yet because it despises the Lord of all spirits as its Master and Father, it make men bond-slaves of the dark spirits appealed to in the formulas used to work cures and curses. It is a worship, but of demons instead of God.

The only power which can chase away these night birds of superstition is the clear light of the Word. This chases it to its hiding-places, as the rising sun does the owls and bats. The people whom Simon the sorcerer bewitched were soon delivered from their chains of ignorance and superstitious fears, when Philip came among them preaching the Gospel. For this satisfies our whole need, and covers our whole life "with the shadow of His wing."

To sum it up: Superstition is a counterfeit of Christian faith. Its fortune-telling is a wretched caricature of prophecy; its magic a poor imitation of Bible miracles. In faith we come as children to the door of the heavenly fatherhouse, knock, and ask for what we need. God portions it out to us as He sees best. But in superstitious practices we come as thieves, to knock with a bad conscience at the back door of a spirit world we do not know, and with which we have no business to deal. We are trying to get something behind God's back. Those who persist will get something, but it will be His righteous indignation and wrath eternal.—John the Constant in *The Lutheran*.

DR. MARTIN LUTHER COLLEGE

A previous number of *The Northwestern Lutheran* carried the information in a general way that this year's enrollment in Dr. Martin Luther College shows a slight increase over that of last year. The readers will most likely be interested in getting more exact figures, and may wish to hear some report of the work done during the past months of the year.

The school year opened on Wednesday, September 3, 1919, as had been announced in the catalog. By the grace of God work went on without interruption till the beginning of the Christmas recess on Friday, December 19, 1919. During the same period of the foregoing year we had lost eight weeks on account of the influenza epidemic, and as a consequence the morale suffered to a certain extent, the spirit being considerably dampened. This year we have been spared such a visitation, the Lord be thanked, and everybody, with very few exceptions, conscientiously and enthusiastically applied himself to his task. The spirit pervading the institution has generally been one of mutual confidence and co-operation, the exceptions (which must be admitted) serving to confirm the rule. Grant God that this Christian spirit may be preserved and increased.

An event of special interest occurred in the beginning of November, when one professor and a contingent of eleven students were transferred from Bethany College, Mankato, to our institution. But this subject will be treated in a separate paragraph.

Now for the figures. The total enrollment for the scholastic year 1918-1919 was 77, 55 boys and 22 girls, of which number, however, only 67 were in actual attendance at the close of the year. This year's total enrollment so far is 86, 62 boys and 24 girls, and of this number 83 have till now been in actual attendance. Two girls dropped out a few days after they had entered, because they found the famous "weary way to wisdom" a little too arduous. One boy discontinued his studies for this year in order to assist in school work, temporarily filling a vacancy which could not otherwise be filled. He will re-enter his class next year. So the "slight increase" reported some time ago means in concrete figures a gain of 9 in the enrollment and of 16 in the actual attendance. (The 11 students from Bethany are not included in these figures.)

Add to this that two more students have been announced for the next term. And it may also be of interest that two definite announcements have already been received for the next year. JOH. MEYER.

BETHANY COLLEGE

The readers of *The Northwestern Lutheran* are familiar with the reorganization of Bethany and the indorsement accorded that institution by our synod at its last meeting.

In October, 1919, the school opened its doors for a new year, but the enrollment proved to be a great disappointment, in all only 15 names being put on the lists. This placed the management in a difficult position. Was it advisable to operate the school for so small a number of students, facing a deficit of from \$10,000.00 to \$15,000.00? Or would it be better to close down for another year?

The board of directors conferred with the advisory members appointed by the synod and also laid the matter before a conference composed of pastors from both our own and the Missouri synods. Unwilling to shoulder so great a responsibility alone, they called a stockholders' meeting for October 28, 1919. After a lengthy discussion this meeting deemed it best to close the school for another year, and instructed its board of directors accordingly.

In order to carry out the pledge of our synod in its fullest scope, our Dr. Martin Luther College then offered to Bethany the use of our buildings, equipment, and courses of study for this year. This meant that the expensive operation of the Bethany buildings would be eliminated, and that the size of the Bethany faculty could be reduced to one professor, to take care

of the special interests of the Bethany students. The offer was accepted by the board of directors; the Rev. Prof. Laukandt was selected to represent Bethany in New Ulm; three of Bethany's pianos were moved to this city; and the 15 students were advised to continue their studies at Dr. Martin Luther College. During the early part of November the transfer was carried out.

Thus only the Bethany buildings have been closed for the year, the school itself continuing in operation, though temporarily housed in Dr. Martin Luther College. Let us hope that next year a sufficient number of young ladies will register, so that Bethany may strive to realize its "ideal" (cf. Bulletin, August, 1919) in its own home. • JOH. MEYER.

OTHER LUTHERAN BODIES

The Lutheran sums up last year's work of the Executive Board of the United Lutheran Church in America.

The first year's story of progress in the direction of constructing and perfecting the work of organization within the United Church gives evidence that deep foundation work is being carried on. Not all of it could be manifest at once in its influences.

No mention could be made of the forward-looking plans of each of the individual boards. This summary refers to the various boards only in so far as their activities became related to the Executive Board.

Following are the items indicating what the Executive Board has projected and accomplished during the year:

1. **A Three Day Survey** of the entire Church was held as a general preliminary.
2. **The entire organization of the Church** has been co-ordinated, observing the Constitution, and following every possible precedent in the previous three bodies. The relationship of (1) Synods, (2) Boards and committees, and (3) General organizations has been established. An annual conference of Synodical Presidents has been planned, with a steady exchange between them in the person of the Secretary of the Church. Model Constitutions for Synods and for congregations have been prepared. The merging of synods has begun with the recent Pittsburgh merger.
3. **The entire financial system** has been reorganized and greatly simplified. This includes all benevolent contributions, including those from Sunday schools. Special days when the boards may educate the Church have been arranged on an effective plan. The recent successful campaign for our benevolences was instituted. Further development of the benevolent spirit of the Church is being planned.
4. **The relationship to other Lutheran bodies** is being developed. Various such relationships have been established affecting a number of the boards. Plans

for general relationship will reach their climax by the time of the next convention.

5. **External relationship to other Protestants** is being prepared upon a secure basis of principles, now practically complete and awaiting final approval at the next convention. Many items of special relationships have had attention of a thorough-going nature.

6. **International Lutheran relationships are in process.** This has been operated through the National Lutheran Council.

7. **The consummation of an effective church paper** has been reached. Similarly a single German church paper will soon appear.

8. **The problem of lay workers** is receiving attention. This affects the work of several boards, e. g., Inner Mission, Deaconess. It now also involves the interests of the Foreign Mission and West Indies Boards. In this connection also the possibility of definite service by all the men of the Church is being planned.

9. **Missionary endeavor for all people** is in mind. The Negro problem is, for instance, receiving the attention of the Home Mission and West Indies Boards. The general problem of evangelism is receiving attention.

10. **The educational operations of the Church** are not being neglected. It is hoped to establish the teaching function of the Church in a more complete sense.

11. **A linguistic policy for the Church** is being planned. All languages needed for the spread of the Gospel must be at home in the Church.

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The Lutheran Herald on Synodical Approachments:

"The visits and discussions held for some time back with the Buffalo Synod culminated in a meeting at Dubuque in September in which a committee of the Buffalo Synod invested with authority to act met with the Synodalausschuss of our synod. There were present the following: Representing the Buffalo Synod, Pastors W. A. Lange and K. A. Hoessel; representing the Iowa Synod, President Richter, D.D., Dir. M. Fritschel, D.D., Prof. M. Reu, D.D., Pastor A. F. Augustin. The purpose of the meeting was to determine whether there are any doctrinal differences between the two bodies which would hinder mutual recognition and approachment. The result of the discussion was put into the form of a resolution offered by Dr. Fritschel, and adopted by the meeting, to wit: On the basis of the foregoing discussions on doctrine and practice we posit, that there exists a perfect consensus, and that on the basis of such consensus church fellowship exists between the two synods. It was furthermore resolved to recommend to the two synods to send fraternal delegates to the general synodical meetings. A number of other matters of practical interest were also discussed and a satisfactory arrange-

ment made. The complete minutes of the meetings are published in the *Kirchenblatt* of the Iowa Synod and the *Wachende Kirche* of the Buffalo Synod. Surely it is reason for thanksgiving that this unity of the spirit between the two synods now exists which will, no doubt, sooner or later lead to an organic union. The Buffalo Synod numbers 36 pastors, 49 congregations and 7,395 communicants, and supports a theological seminary at Buffalo.

And now, how about our relation to the Joint Synod of Ohio? We fully and heartily recognize the Joint Synod as in full accord with us in faith and practice. The Joint Synod at its last delegate synod in Fort Wayne, Ind., during the fall of 1918, resolved that pulpit and altar fellowship exists with the Iowa Synod. Two districts of the Ohio Synod in joint meeting at Baltimore during the past summer resolved that the time for organic union between the two synods has come. The same sentiment prevailed at the synodical meeting of our eastern district at Toledo also during the past summer. The following resolution was adopted: "Resolved, that our district urge the executive board of the synod to co-operate with the executive board of the Synod of Ohio in preparing a detailed, workable plan for organic union of the synods of Ohio and Iowa, this plan to be submitted to the next convention of our general body." The Northern Illinois Conference of our synod adopted this resolution and likewise petitioned the executive board to take the necessary steps to bring about this end. We believe the same sentiment obtains among the great rank and file of both bodies. Plans have also been advanced for the amalgamation of the various institutions, agencies, activities of the two synods, synodical publications and publication houses, theological seminaries and educational institutions, mission activities, etc. An organic union of these two bodies with the possible inclusion of the Buffalo Synod would mean a body of 1,325 pastors, 2,043 congregations, 275,906 communicants, and 430,280 souls. In point of numbers a pretty respectable body! And there is no reason why we should not have this body. If the unity in the spirit through the bonds of peace exists, if there is full accord in doctrine and practice, if pulpit and altar friendship are established, if an Ohioan, Iowan, Buffaloean in meeting one another knows that he is meeting a brother, one truly of the same household of faith, why should there be a separation into different camps, the maintenance of different establishments and institutions, the carrying on of different separate activities, when all are meant to serve the same purpose, the building up and out of the Kingdom of God as confessional Lutherans understand this? Why not an organic union? How much more efficiency this would mean.

Of course, there are many things to be considered before this happy consummation can be accomplished.

Mere numbers really count for little. Dr. Richter in commenting on the question of the coming together of Ohio and Iowa rightfully calls attention to the fact that even though there is the confessional accord there are other factors—external perhaps—which inject themselves and which must not be ignored, the history, traditions, customs of the two synods, the different methods of procedure in carrying on the work. These should not and will not prove insuperable obstacles, especially since the racial and linguistic factor does not enter—all three synods here have the same problems—and since there is the consensus in faith and practice. But it will require mutual confidence and forbearance and the spirit of sacrifice not only as far as the leaders are concerned but also out in the fields as between pastors and congregations. We are not using the same order of service, nor the same hymnals, textbooks in school and Sunday school, etc. Of course, there is no difference in substance but the forms are not always the same. All this would have to be adjusted, and would be adjusted in the course of time. But it, too, demands the same mutual understanding and confidence, the same spirit that is willing to sacrifice the lesser to get the greater. In short, we can easily bring about the external union but the Holy Spirit himself will have to give to us the true inner unity, mutual confidence and trust, and the courage to forego mere externals in customs and methods for the purpose of serving the greater end. *Ora et labora*—pray and work! is in place here also, prayer for divine guidance and honest work for the kingdom. May the time be near when a God-willed and God-pleasing organic union between these bodies and all bodies who are one in doctrine and practice shall be accomplished."

THE EARLY DAWN

By Mrs. E. Charles

One midsummer eve, more than seventeen centuries ago, the red gleams of a huge bonfire contended with the pale moonbeams in clothing with a fantastic light and shade the gigantic piles of granite which crest, as with a natural fortress, that point of the Cornish coast now called Trerhyn Castle. The wild flickerings of the flames leaped high enough at times even to touch with their fiery glow the edges of the mysterious Logan Rock which crowns the summit.

That it was no mere bonfire of merry-makers might easily be seen in the earnest faces and grave movements of the men gathered round it. They were not mingled in a confused throng, nor scattered in irregular groups, but moved solemnly round the fire from east to west, following the course of the sun, now hidden from their gaze beneath that shoreless ocean whose waves thundered ceaselessly against the base of the cliff on which they were assembled.

Their steps were the slow and measured movements

of a sacred, mystic dance; and as they circled round the blaze they sang a wild, monotonous chant, to which the minor intervals gave, not the plaintive tenderness of a major melody broken by a minor fall, but rather the abrupt and savage restlessness of a combined wail and war-cry.

From time to time the song rose with the flames into a defiant shout, and then sank again into the low crooning of a dirge; the steps of the singers changing with the music from a rapid march to the slow tramp of a funeral procession. The sacred music of that old British race resolved itself into no calm, restful, major close.

Theirs was the worship of a conquered race, and of a proscribed religion. Driven by the Romans from their temples in the interior of the island—temples whose unhewn and gigantic grandeur not even the persistency of Roman enmity could ruin—this little band of the old lords of the land had met in that remote spot, not yet trodden by the conquerors' feet, to celebrate the rites of their ancient faith, under the guidance of one of their own proscribed Druid priesthood.

There under the shadow of that grand natural fortress, so like one of their own Druid temples, they had kindled on May Day the sacred "Fire of God," and there on Midsummer Eve they now were gathered round the "Fire of Peace."

At length the rites, dear to them as the last relics of their national existence, were finished; the wild chant was silent, succeeded by the ceaseless roar of the breakers; and the torches were kindled at the sacred fire, to relight once more, from a sacred source, the household fires that night extinguished.

One by one the little company dispersed, and could be traced along the cliffs, or inland across the unbroken moorland, by the glare of their torches.

The Druid was left alone. A solemn, solitary figure, he stood on the otherwise deserted spot by the sinking fire, his fine form still erect, although the long beard, characteristic of his priestly office, was snow-white with age. The fitful glow of the expiring embers threw a mysterious light on the folds of his white robe, and gleamed on the broad golden circlet which bound his brow. Turning from the fire he looked across the sea, scarcely more solitary and wild than the rugged shore on which he lingered.

It was always a dreary moment to him when the solemn rites were over and the worshippers were gone. A few moments since he had stood before the awe-stricken throng as one altogether apart and exalted, a medium of intercourse with the unknown supreme powers, a representative of the majesty so dimly understood, so vividly dreaded; and their faith had thrown back a reflected reality on his own. But now he stood alone, a mortal man to whom the unseen was indeed as invisible as to the most ignorant of those worshippers; and he felt he would have gladly

borrowed from the meanest and most credulous among them that faith in the invisible which his presence inspired in others, but which he found it so hard to maintain in himself. His people, looking with dim and longing eyes into the infinite, at least saw him; whilst he saw only a blank infinity.

Musing thus, he gazed on that restless, boundless ocean, the broad sweep of whose waves measured the long path of moonlight with their perspective of diminishing curves. Could it be possible, he thought, that at the end of that radiant pathway human eyes (were they but pure enough) might see the silvery outlines of that "Isle of the Brave," where, he taught his people, the spirits of their dead were resting? Could it be that the waves which broke with that wild and wistful music at his feet might sound in human ears (were they but worthy to hear) the echoes of those deathless shores in the far west, where perhaps they had received their first impulse?

Thus he stood musing, until his reverie was broken by the sound of footsteps close at hand. Turning hastily round, he saw between him and the fire a dark form wrapped in a Roman mantle.

"Who art thou," he asked abruptly, "that hast tracked us to our last refuge? Thou hast lighted on what may prove to thee a treasure better than any of the mines thy people grudge us. Doubtless, thou seest," he added bitterly, "that I am one of that proscribed Druid priesthood who, though unarmed and defenseless, yet fill your Roman armies with so much dread. Denounce me to the rulers, if thou wilt. I will follow thee without a struggle. Life? Of what avail is it to me? And death? Who knows what secrets it may teach?"

"I am no Roman," said the stranger sadly. On my people also the wrath of those irresistible legions has fallen. I also am one of the priesthood of a proscribed religion, and of a conquered race. Far in the East my people had once a city beautiful beyond all the earth, and a temple where white-robed priests, mitred with gold, ministered and sacrificed to Him whose name must not be uttered. Our temple is burned with fire, our city is laid waste, and trodden under the foot of strangers; our people scattered east and west, and I among them. I had lost my way to-night on this wild coast, as I was journeying to the port near this, whither of old our fathers came to traffic, when, seeing the unusual gleam of this fire, I came to learn what it meant. Thou seest no ally of the Romans in me."

The Druid was appeased, and laying aside his priestly vestments, he appeared in the ordinary Celtic plaid worn by his tribe. The two men found a strange link in their isolation from other men; and, piling up the scattered logs on the dying embers, they agreed to remain together there until the dawn should enable them to travel safely along those rugged cliffs against

which the waves, now hidden in the shades of night, seemed to roar and chafe, like raging and disappointed beasts of prey.

"Your priestly vestments remind me strangely," said the Hebrew, when they were seated by the fire, "of the sacred robes my forefathers wore of old. Whence did your religion come?"

"The sources of sacred things are hidden in night," replied the Druid. "Some say our religion was taught direct from heaven; some, that it was brought, before the memory of man, from a land in the far East, whence after the great flood the father and mother of our race came forth."

"In those distant ages," said the Jew, "doubtless your forefathers and ours were one. Since you had a priesthood, had you then also a temple and sacred rites?"

"We had many temples," was the reply; "gigantic circles of stone, as unhewn and as enormous as these amidst which we stand. Huge reminders are these of the solemn cliffs and mountains set up in unrivalled majesty on the solitary sweeps of our great inland plains; roofed by heavens, and floored by a bare, unsmoothed earth. I laugh when I see the pigmy temples in which these Romans bow down before their little men and women gods."

"You had, then, no graven images?"

"Of old we had none; and never any in our temples. We have but one image of the Highest; if indeed," he added, in a low and awed voice, he is only an image! Our worship is directed to the sun. In his eternal course from east to west our sacred dances move. At his rising we rejoice. When in flowery May his beams once more begin to make the earth fruitful, we kindle in his honor the 'Fire of God,' and begin our year anew. When he has risen in midsummer to his highest seat in the heavens, and reigns in his fullest might, we kindle the sacred 'Fire of Peace,' as to-night, in honor of his peaceful and consummated dominion."

"Since, then, you had temples, had you also sacrifices?"

"We had," was the solemn reply; "but not such as those of the Romans; not only the white steer from the herd, or the spotless lamb from the flock. We offered to our gods costlier sacrifices than these, and dearer life."

"What life, then?" said the Jew, in horror.

"The only life worthy to be accepted for the life of man," was the reply; "the only life worthy to be offered to the Immortal."

"Your altars were stained with human blood!" cried the Jew, with a shudder; "your people had indeed, then, a different law from mine. But to whom," he continued, after a pause, "did you offer these terrible offerings?"

"The various tribes of our race had various names for him," said the Druid, in a low voice. "Some called

him Hu, and some Dhia or Dhe, and some Be'al, the life of all life, the source of all being."

The Jew started at the name, denounced by his prophets, and abhorred by his race, fell on his ear, yet strangely blended with a word like the incommunicable name he might not utter, the mysterious Jah.

"It is very strange!" he said, at length. "Your words sound to me like an echo of the utterance of the prophets of my people, resounding through the ages as the waves through one of these ocean caverns, and broken into strange discords and wild confusion."

"Had ye then no sacred writings?"

"We had none," said the Druid. "Our aged priests teach the sacred words in solemn chants to the priestly neophytes, and initiate them in the sacred rites. So we were taught; so shall we teach those that follow, if the world or our race is to endure."

"But," said the Jew, "did you never shrink from the sufferings of the victims as you sacrificed them, or think whether there might not be some pity in the Eternal which might revolt from such rites?"

"Am I not a man?" was the reply. "Doubtless my heart often ached at the sufferings of those we sacrificed, especially at first. But the sufferers were, for the most part, criminals, or captives taken in war; and what was I, to be wiser than than the aged who taught me?"

The remembrance of the sacred name, revealed to the law-giver of his nation, rushed in on the heart of the Jew—of "Jehovah Jehovah Elohim," the eternal and the mighty, "merciful and gracious, long-suffering, abounding in goodness and truth, yet by no means clearing the guilty"; and with it came the recollection of that ritual so stern in its demands for the acknowledgment of sin, and of the forfeited right of the sinner to life, yet so jealous in its guard for that human life it declared forfeit.

"Are you sure that your god hears you when you thus invoke and sacrifice to him?" he said, after a pause.

"We assure the people of these things," was the evasive answer; "and also of rewards and punishments in the world beyond. The people need the barriers of such belief to keep them from crime."

"But you do not teach what you do not believe?"

"Belief is not so easy for the instructed," was the reply. "Who that has looked into the depth of life can rest and believe like the ignorant?"

"Our faith," said the Jew mournfully, "was a faith for all; our most sacred truths were for the peasant as well as the priest. Among us the seers revealed what they had seen and the prophets believed what they taught."

The Druid listened long with grave interest as the Hebrew spoke of that God who was revealed to his people as at once so awful and so near; before whom,

the prophet said, "The holy hosts above veil their faces," and yet of whom the shepherd-king could say, "He is my Shepherd."

At length he said:

"But since you had such revelations, and such a faith, and were a nation so honored by the Highest, how can it be that you are a banished man like me? Did you not speak of the city of your people as laid waste, and their sanctuary as desecrated? What does this mean?"

"I know not, or, at least, can only partly conjecture," was the sad reply. "Our people have sinned, and our God is one who will not clear the guilty. Once before, our fathers were driven from their homes into that yet further East whence first they came, and our holy and beautiful house was burned with fire. But then, in their exile they had prophets and promises, and a limit fixed to their disgrace, at the end of which they were indeed restored. But now we have no prophets, nor any who can interpret. Scattered hither and thither we lose the record of our lineage. Our glory is past. In the future I can see no vision of hope. It seems to me, sometimes, almost as if our nation had made shipwreck in the night on some unknown sunken rock. Around us and before us is no shore, nor any light in view, save in that distant past to which the blazing ruins of our temple warn us we may not return."

"Yet," resumed the Druid, "had it been otherwise with your nation, scarcely would your prosperity have brought hope to the world, to the other races, or to mine. You say it was to your nation only God spoke; to your nation alone the promises were made, which in some uncomprehensible way you have lost. The world, then, has lost little in your fall."

"I know not," replied the Jew. "Our prophets spoke of the veil being rent from all people, and of all nations coming to the brightness of the rising of a King who was to reign over ours."

"Did this King then never come?"

"How can he have come?" said the Jew with a strange impatience. "How should I then be here, an exile without a country? And was not our King to come as a Conqueror and a Redeemer for our nation—as a Sun, flashing his unquestionable glory on all nations? There is, indeed," he added, "a fanatical sect who sprang from our race, who assert that our King has come, and that it is for rejecting him that we are rejected. But who can believe this?"

"It would be terrible, truly, for your people to believe it," said the Druid. "Those amongst you who think thus must be a mourning and wretched company."

"Nay," was the answer, "they are not. Their delusion leads them to profess themselves the most blessed of men. They think that he whom they call King and Lord, who not more than a hundred years ago

was crucified by the Romans in our city, has arisen from the dead, and lives in heaven. And they say they are glad to die and depart to him."

"Their hope extends then beyond death," said the Druid abstractedly. "There are thus some who think they know of one who has visited the 'Isle of the Brave,' and has come back to tell what he saw."

As they spoke, the dawn began to break over the green slopes of the shore on a promontory of which they sat. One by one the higher points of that magnificent series of rock-bastions which guard the country from the Atlantic, like a fortress of God, caught the early sunbeams. Soon the ocean also was bathed in another ocean of light, broken only by the shadows of the cliffs, or by the countless purple cups of shade, which gave an individual existence to every one of those wonderful translucent green waves.

The two priests of the two religions moved slowly across the pass between the rocks which separated the natural castled bulwark, where they had passed the night, from the green slopes of the coast within.

"See," exclaimed the Druid, "how the fire, which during the hours of darkness was all our light, now lies a faint red stain on the daylight; whilst the waves, which all night roared around us like angry demons, quietly heave in the sunshine. The earth has her dawns renewed continually. Will no new sun ever rise for man? Must the golden dawn for us be always in the past?"

Too deep a shadow rested for the Jew on the glorious predictions of his prophets for him to give any answer; and silently they went along the cliffs.

When they had walked inland thus for some time they saw before them a laborer, in an earth-stained and common dress, going to his work in one of the mines which of old had tempted the Phoenicians to those very shores.

This miner was evidently young, and had the lithe grace of the South about his form and movements. As he walked he sang, and the tones of his rich Southern tenor rose clear and full through the bright morning air. The cadence was different from any music the Druid had ever heard. There was a repose about the melody quite foreign to the wild wails or the war songs of his people. And as they drew near, the language was to him as strange. They stepped on softly behind the stranger, and listened.

"Strange words to hear in such a place," murmured the Jew at length. "They are Greek—the language of a people who dwelt of old, and dwell still, in the East, near the home of my forefathers."

They drew near and greeted the stranger. There was a gentle and easy courtesy in his manner as he returned their salutations, which, in a son of the North, would have betokened high breeding, but in his might be merely the natural bearing of his acute and

versatile race. He willingly complied when the Jew asked him to repeat his song, which he thus translated to the Druid:

Glory to God in the highest,
And on earth peace,
Good-will among men.
We praise Thee,
We bless Thee,
We worship Thee
For Thy great glory,
O Lord, heavenly King,
O God the Father ruling all,
O Lord the only-begotten Son,
Savior, Messiah,
With the Holy Spirit.

O Lord God,
Lamb of God,
Son of the Father,
Who takest away the sins of the world,
Receive our prayer.
Thou who sittest at the right hand of the Father,
Have mercy on us,
For Thou only art holy—
Thou only art the Lord,
Savior, and Messiah—
To the glory of God the Father. Amen.

"Ask him if he has any other such sacred songs," said the Druid; "those words sound to me beautiful and true, like an echo of half-forgotten music, heard long ago."

"I will chant you our evening hymn," said the miner; and he sang again:

Joyful light of heavenly glory,
Of the immortal heavenly Father,
The holy and blessed
Jesus Christ!
We, coming at the setting of the sun,
Seeing the evening light,
Hymn the Father and the Son,
And the Holy Spirit, God.
Worthy art Thou at all times to be praised
With holy voices, Son of God,
Thou who givest light,
Therefore doth the world glorify Thee.

"Wonderful words," said the Jew, after translating them. "They seem almost like a response from heaven to what you said; like the promise of the dawn for man for which you longed. Friend," he said to the miner, "how camest thou thither? Thy learning is above thy calling."

"Not so," replied the other meekly. "I was never other than a poor man. These truths are common to the most unlettered among us."

"To whom does he allude by 'us'?" asked the Druid, when he understood.

"We are the Christians, the men of Christ," said the stranger, replying to the Druid's question in his own native Celtic language, although with a foreign accent. "I was a vine-dresser on the sunny hills near Smyrna. My father learned the faith from the Apostle John, the Beloved; and I was exiled hither to work in the mines in the far West because I could not deny my Lord."

"Bitter change," said the Jew, "from those vine-clad southern hills to toil in the darkness on these cold northern shores."

"Where I am going there will be no need of the sun," was the calm reply; but the ominous hectic flush deepened on his hollow cheek.

"How, then," said the Druid, "is your faith maintained in this life of exile and bondage? Here you can have no temple and no priest."

"We have a Temple!" was the joyful reply, "not made with hands; and a Priest, though not seen now by mortal eyes."

"He speaks in parables," said the Druid.

"I speak no parables," said the Christian, "but simply matters of fact, of which we are all assured."

"Have you then also sacrifices?" asked the Druid.

"We have a Sacrifice," was the low and reverent reply; "One, spotless and eternal, never to be repeated. The Highest gave His Son. The Holy One yielded up himself. **God has provided the Lamb.** The Lamb of God and the Son of God are one."

"He speaks of the promise made to our father Abraham," exclaimed the Jew.

"Life for life," murmured the Druid, "life of man for life of man."

"Nay, it was not man who made the sacrifice," said the Christian, "but God. Not the sinner's life was required; the Son yielded up his own."

"You have then no sacrifices to offer now," said the Druid.

"Not so," said the Christian joyfully; "we have a daily, ceaseless sacrifice to offer—a living sacrifice, acceptable to God through Jesus Christ; even **ourselves**, to do and to suffer all the holy will of God—we ourselves, body, soul and spirit, to fulfill the will of Him who loved us and redeemed us with His precious blood to God."

"But," resumed the Druid, "is that holy life, which you say was willingly yielded up for man, extinct forever? Shall the holy perish and the guilty live?"

"Nay," was the reply, in a tone of concentrated fervor, "that immortal life could not perish. The Son of God is risen from the dead, and dieth no more. And now," he continued, speaking eagerly, as one who has good news to tell, "He sitteth enthroned at the right hand of God, He rules all, and He is the Sun of the city above."

"Have you then also a sacred city?" said the Jew in a tone of surprise.

"It lieth toward the sun-rising," replied the Christian, in the words of an early martyr, "Jerusalem the heavenly, the city of the holy."

"Your golden age, your holy city, are therefore in the future, not in the past," said both.

"For the soul," said the Christian, "it begins with the hour of death; for soul and body with the day of resurrection, when Christ is coming in glory to judge the nations of the earth." — —

Often during the months that followed the Hebrew and the Druid sought that lowly miner's hut. There Jew and Gentile learned together concerning Him who is the Hope of Israel and the Desire of all nations.

The blank wall of darkness, which to the Jew seemed to close the long path of prophetic light and promise, parted and dissolved, displaying to his adoring gaze the Sacrifice to whom all sacrifices pointed, the Priest in whom all priesthood is consummated, the King of whom Hebrew kings and prophets sang, in whom all dominion centers.

To the Druid the dim desire of his heart was fulfilled. Sin and falsehood were discovered and brought to shame. "Life and immortality were brought to light."

Thus along the rocky shores of the Atlantic rose in threefold harmony the Christian hymns to Him who "taketh away the sin of the whole world," and the day was truly dawning on them who before sat in darkness.

Another day soon broke for the exile from the sunny South, a day whose glory knows no departing. The Jew and the Druid, now become his brethren, laid the worn body in a secluded nook of the rugged shore where, with the restless waves to sing its "Requiem," it awaits the glad dawn of Resurrection Morn.

Adapted by G.

NORTHERN CONFERENCE

The Northern Conference with Delegates will meet, D. v., February 10 and 11, at Bay City, Mich.—Rev. J. Zink.

Papers will be read by the Profs. O. Hoenecke, Wenté, the Revs. Westendorf, Ruediger, Gieschen, Krauss and H. Hoenecke.

Sermon: Krauss (Roëkle).

Confessional Address: Wenté (Schultz).

The brethren are requested to announce themselves as well as their respective delegates.

A. KEHRBERG, Sec'y.

TRUST

Dr. Payson, when one asked him if he saw any particular reason for some particular dispensation, answered: "No, but I am as well satisfied as if I could see a thousand. God's will is the very perfection of reason.—Gatherings.

FOUND IN OUR EXCHANGES

—In Australia, foremost for legislation for women and children, where the eight-hour day is universal, where municipal ownership of railroads, trams and telephones prevails, and where the whole social program has been worked out, a labor party is in command of the three great industrial states. But Raymond Robbins saw in the streets of Sydney recently more drunken men and women than he had ever seen in Chicago, and he felt on his visit that the whole community was getting the uneconomic mind, the something-for-nothing attitude. He saw whole groups stand in line on Saturday afternoon waiting to bet a portion of their week's wages in government-protected lotteries. A greater illegitimate birth rate prevails than in any other nation of which we have record. Why? Robbins' answer is "Material prosperity." Economic salvation, without the religious motive, is not salvation.—The (Baptist) Standard.

—"Is my name written here?" is a question that church members may well ask now. Some folks who are very particular about their names being written "there" are dreadfully afraid to write their names here in front of a weekly pledge for benevolent and current expenses.—The Lutheran.

—The judge in an English court of bankruptcy where an Anglican clergyman was on trial made a statement which many an American church would do well to heed: "If the churches of all denominations," said this judge, "do not see that their clergy and pastors are better paid, even if Christianity does not compel them, humanity ought to compel them to do so. I have heard nothing to the discredit of this debtor—I will not call him bankrupt." A London paper commenting upon this case says: "The scandal referred to is open and notorious and, shameful though it is, we are glad and grateful that public men have spoken so plainly about it."—The Standard.

EVOLUTION AS TAUGHT BY THE PRESS

"Human beings were never intended to work bending over.

"When we were in the monkey stage and walked on all fours the spine was constructed to be used in a position parallel to the ground.

"When we evolved into human beings it was changed to enable us to walk and work with the spine perpendicular to the ground.

"But in neither monkey nor man state was it intended for us either to work or walk stooping over."

If you ask what it's all about, here's the answer:

"But the low sinks have not even that excuse for being. They are the result of thoughtlessness and

negligence. And they are uneconomical, for they lessen efficiency.

"If you love your wife and value her health or if you want to get the most efficient work from your kitchen servant and contribute to her comfort have every sink in the house raised to the proper height.

"That height will be one which will allow work to be done at it without bending over.

"It isn't much of a job to change it. A plumber can do it in an hour or so, and the money you pay him you will save many times over in doctor's bills and the physical comfort of the people who have to use it."

How dark the world would be if the press were not here to shed light and bring comfort! G.

IN THE PLACE WHERE THE TREE FALLETH, THERE IT SHALL BE

Ecc. 11:3.

Some time ago a village miller told how he and a friend had sat down together on a bench in a park, and began to converse, when an aristocratic inhabitant of the city came along and, taking a seat beside them, entered into conversation with them.

Said he to the miller: "Have you already heard of the sudden death of our prominent Mr. A.? Pity for the man? He was an eminent business man and a favorite in social circles." And in this manner he continued, till finally he came to a close with these words: "Well, he had an exceptionally pleasant life at any rate. He knew well how to enjoy living; and that is the chief thing after all, for when we are once dead, then it's all over with us."

"All over with us?" asked the miller, in astonishment. "Do you really mean that after death all is over with us?"

"Ah," said the townsman, smiling superbly, "are you still in the power of that old superstition?"

"What then shall become of us after death?"

"In the place where the tree falleth, there it shall be."

"Quite correct," answered the miller. "'In the place where the tree falleth, there it shall be.' But excuse me when I say that, if you wish to prove by this that with death all is over with us, you show that you have not correctly understood it, for it is as much out of place in proving this argument as a lily in a coal-yard. Besides milling, I run a lumber-yard. For it I buy many a tree and have it cut down in the forest. And often, as I stand by the trunk of a fallen tree, I think of these very words: 'In the place where the tree falleth, there it shall be.' Not one, when once down, adds another ring to its years; not one becomes thicker or thinner—worse or better; what each one was while it stood, that it is, and in this respect it cannot be changed. But, my dear sir, it is not yet, on this account, all over with the trunk. I go, examine and

measure each tree, and when I find one with no qualities fitting it for anything better, I say: 'This tree is good for nothing except fire-wood. It must be thrown into the fire.' Do you begin to understand what I mean?"

The townsman looked confused. He had thought that he could make a jest of this simple countryman and his ideas of faith; the tables were turned; he himself was defeated.

Nor, indeed, is it all over with us after death. "For," according to 2 Cor. 5:10, it is only after this that "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—Exchange.

THE TRACK OF GOD

A Christian Arab, when asked by a skeptic why he believed that there was a God, answered: "How do I know that it was a man instead of a camel that went past my tent last night? Why, I know him by the tracks. Then, looking over at the setting sun, the Arab said, "Look here! that is not the work of a man, that is the track of a God."

SPARE THE CHILDREN'S FEET

A ragged woman was crossing the corner of a public park in London, where the children of the poor are accustomed to play, many of them barefoot. A burly policeman stationed at the corner watched the woman suspiciously. Half-way across, she stopped and picked up something which she hid in her apron. In an instant the policeman was by her side. With gruff voice and threatening manner, he demanded:

"What are you carrying off in your apron?"

The woman seemed embarrassed and refused to answer. Thereupon the officer of the law, thinking that she had doubtless picked up a pocketbook, which she was trying to make away with, threatened to arrest her unless she told him at once what she had in her apron.

At this the woman reluctantly unfolded her apron, and disclosed a handful of broken glass.

In stupid wonderment the policeman asked:

"What do you want with that stuff?"

A flush passed over the woman's face, then she answered simply:

"If you please, sir, I just thought I'd like to take it out of the way of the children's feet."

Blessings on the kind-hearted old woman who was so thoughtful of the children's needs and children's feet. Would we imitate so good an example, let us take out of the path of the little ones anything which can wound their soul, injure them spiritually, or cause them to stumble.—Selected.

ITEMS OF INTEREST

Pastor Under Probe for Alleged Speech Favoring Radicals.

New York—Utterances of the Rev. Percy S. Grant, pastor of the Church of the Ascension here, which have been criticized by other clergymen and laymen of the Episcopal church "as supporting radicals and revolutionaries in this country," are under investigation by the vestry.

His coupling of the voyage of the Mayflower with that of the transport Buford in a recent address caused a flood of protest.

The address of the Rev. Grant which has caused the greatest stir was delivered on Dec. 27, the date of the sailing of the Buford. After calling attention to the fact that the sailing of the Buford had occurred on the 300th anniversary of the arrival of the Mayflower, Dr. Grant continued:

"However, today's sailing of the ark will take an equally important place in American history. To send 300 of 300,000 men away and try to stop the growth of ideas is not going to be successful. It reflects discredit on the much boasted American free speech.

"There have left our shores today 300 ambassadors to disseminate hatred of America. If the government is adopting a wholesale policy of deporting everyone who is not satisfied with it, there will be a lot of arks busy with a passenger list much greater than 300."

By way of comment we would add that the pastor's troubles are of his own seeking. When he preaches again we would suggest taking a text from the Bible instead of the Constitution.

Sun to Cool in 12,000,000 Years; Who'll Prove It?

London—Prof. John McCabe of Australia says the sun is due to get cold in 12,000,000 years.

"Ouch," says a London paper, "we're doomed. Let's fire the circulation manager." It adds:

"The trouble is that scientists are always right in these long distance prophecies. We are told that the world is getting colder every year. In 4,572,000 years it will be quite chilly, though for quite a long time the average yearly temperature has been getting higher."—Leader.

Lawful Heirs Live on Land Given to Jesus.

Mexico, Mo.—Seventy years ago Jesus Christ was deeded 120 acres of land in Randolph county, near Darksville, according to the records contained in that county. Johnson Wright and his wife, Eliza Jane, made the deed, say those who knew them, because they believed their duty was to return to the Lord the material goods with which He had blessed them. The lawful heirs, continue to live on the land since the death of the Wrights, holding it "in trust."

Drive on Bolshevists Launched by Catholics

Pittsburgh—One hundred and forty-five Holy Name societies of the Roman Catholic church in the Pittsburgh district have launched a campaign to stop the spread of bolshevism among wage earners and to further Americanization. Literature intended to establish closer relations between capital and labor is being distributed by the organization. The Rev. Claude Geary, Dominican monk and a leader in the campaign, declared bolshevism and socialism can be handled, but that problems confronted by capital and labor must be definitely settled to bring peace to the world.—Sentinel.

Pope to Buy Airships to Speed Business of Vatican

Rome—Pope Benedict XV. intends to buy two airplanes of the latest type for use in special diplomatic errands, it was reported in Vatican circles today. One airplane may be kept in reserve in case the hurried departure of the Pontiff is required at any time, although it is a tradition that the Pope never leaves the Vatican.—Wisconsin News.

Big Rush to File Divorce Complaints

Following the first divorce complaint of the year, filed by George Sekey against Mary Sekey, forty-six others have sought relief from matrimonial difficulties in the Circuit court in the first ten days of the new year. This is an increase of eleven over the number for the same period in 1919.—Sentinel.

Jump in Demand for Ouija Boards Shows Interest in Occult

New York—A quickened interest in the psychic is sweeping the country in a wave, it was revealed Saturday through information that the sale of Ouija boards and books on spiritualism had increased immeasurably in the last two months.

"It is safe to say that the demand for Ouija boards has increased 500 per cent within the last few months," said the buyer for one of New York's largest department stores Saturday.

"They are the most popular 'play' things on the market and at this store alone close to 2,000 have been sold in the last few days.

"The Ouija board buyers represent all classes from the typical Broadway 'flapper' to the profound scientists.

"Bookstores are reporting exceptionally heavy calls for psychic literature."—Leader.

Members All Dead, Old Church Ordered Sold

Winsted, Conn.—The old Union society, of Colebrook River and vicinity, whose members are all dead, will be sold under the hammer by former United States Marshal Middlebrooks on Jan. 21, by order of the supreme court, to wind up the affairs of the society.

Lutherans Make Plans for \$350,000 Hospital

Delegates representing 100,000 Chicago Lutherans gathered yesterday in the Luther institute, Wood and Warner streets, to map plans for a subscription drive to obtain \$350,000 for the establishment of a Lutheran hospital. Twenty-five thousand seven hundred and fifty-five dollars has been obtained to date. Among the speakers were Dr. H. Duemling, the Rev. Philip Wambsganss, William H. Schultz, and G. A. Fleischer.

RECEIPTS FROM DISTRICTS FOR MONTH OF DECEMBER, 1919.

	Pacific Dist.	Nebraska	Michigan	Minn.	North Wis.	West Wis.	S. E. Wis.
General Fund		\$ 2,577.66	\$ 108.68	\$ 224.04	\$ 250.37	\$ 1,446.87	\$ 1,440.22
General Institutions			36.39	547.41	134.34	342.89	190.85
Synodical Reports		33.47		15.65	8.75	2.00	33.11
Debts				1,301.00		13.25	30.50
Theological Seminary, Coll.				12.66	36.50	189.64	60.00
Theological Indigent Students		420.98		35.00	25.60	31.00	28.15
Northwestern College, Coll.	\$ 5.00				174.66	518.67	167.61
Northwestern Indigent Students					21.00	167.35	6.80
Martin Luther College, Coll.		19.55		25.00	25.00	41.63	10.00
Martin Luther Indigent Students				116.00		16.00	
College Saginaw, Coll.			10.00		25.00		5.20
College Indigent Students			566.12				
Home for Aged			18.39	54.70	29.20	29.81	14.30
Indian Mission		29.53	105.00	233.56	221.44	227.70	232.93
Home Mission	10.50	822.02	119.15	792.26	507.16	981.92	192.97
Church Extension			10.00	50.12	12.08	113.56	10.00
Needy Congregations					34.66	31.23	10.15
Pension, Collections		360.28	11.66	285.14	334.14	470.15	201.78
Pension, Personal					13.00	44.61	20.00
Home for Feeble-Minded		10.00	110.31	89.35	156.52	556.67	23.33
School for Deaf		5.25	12.58			6.95	8.40
Children's Home Society			30.00	70.10	167.51	327.51	145.71
Negro Mission			2.00	131.90	6.98	60.17	5.00
Hebrew Mission				10.00			
City Mission							87.53
Hospitals							
Sufferers in Europe	5.00	272.62	360.50	1,112.23	1,627.00	795.11	1,330.72
Dr. Ernst Fund		20.00		11.00		28.40	2.00
Jubilee Fund		226.40					
China Mission				31.00		2.75	
L. L. L.				1.00			
Milwaukee High School					29.25	10.00	63.07
Luther Fund							2.10
A. and N. Chaplains							206.00
Home for Aged, Wauwatosa							3.02
Totals	\$ 20.50	\$ 4,797.66	\$ 1,500.78	\$ 5,149.12	\$ 3,840.16	\$ 6,455.84	\$ 4,531.45
Grand Total, \$26,295.41.							

W. H. GRAEBNER, Gen'l Treas.