

The Northwestern Lutheran

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

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THE SEED OF THE WORD

A Sower goeth forth to sow
His seed of grain so tender,
That it may spring to root and grow,
And bring forth fruit in splendor;
By faith He sees His harvest-field
Its fruitage in abundance yield.

Behold, the fields of golden grain,
In harvest beauty growing!
The Sower's hopes are not in vain,
Blest is His toilsome sowing!
In fruitful soil His seed found root,
And in abundance yielded fruit!

But by the wayside some was found,
Which eager sparrows gathered.
And some upon the stony ground
And twixt the thorns was scattered.
Nor soil of stone, nor thorny field,
Could give it root its fruit to yield.

Thou art the Sower, dearest Lord;
The World Thy field so spacious.
The Seed Thou sowest is Thy Word,
Sown by Thy hand so gracious,
From Heaven above to earth below,
That it may blossom, thrive, and grow.

If it should fall on hearts of stone,
O break the stone to pieces! (Jer. 23:29)
If by the wayside it be thrown,
Where Satan's theft ne'er ceases,
O swing Thy two-edged Sword with speed,
And rescue, Lord, Thy precious Seed!

The world in wickedness is cloaked,
Its vain, deceitful treasures
Like cruel thorns Thy Word have choked
In hearts e'er bent on pleasures.
O burn the thorns away, dear Lord,
And save that precious seed, Thy Word!

But oh, Thou still hast fruitful soil,
Where Thy dear seed is growing,
In gratitude for all Thy toil,
To thank Thee for Thy sowing!
The hearts that love Thy Word and Thee,
Still bring forth fruit abundantly!

Let not Thy precious Word be lost,
Nor by the way be scattered!
Let it not on the rock be tossed,
Nor by the fowls be gathered!
Cleanse Thou, we pray, the thorny soil,
And let its fruits reward Thy toil!

Beside all water sow Thou still,
Thy precious Word, dear Master!
Grant that its mission it fulfill,

Guard it from all disaster!
Grant that its fruitage e'er increase,
And in abundance never cease!

Let us not merely hearers be,
But doers, dearest Savior,
Who bring forth fruit abundantly!
Grant us Thy Spirit's favor
To treasure in believing hearts
The precious truths Thy Word imparts!

Increase our fruits of faith, we pray,
Incarnate Word Eternal,
Until we reach the realms of day,
That Glory-land supernal,
Where we shall see Thee face to face,
And praise the wonders of Thy grace!

On the Gospel Lesson
for Sexagesima Sunday.

ANNA HOPPE,
Milwaukee, Wis.

COMMENTS

A Humiliating Request Pastors and churches have grown accustomed during the last three years to be asked to do a great variety of things. Off hand it is hard to think of anything that was not asked of us. We received our orders with text, sermon material, and sermon outline, to preach on potato conservation, on war, on peace, on loyalty, on the Red Cross, on liberty loans, on thrift stamps, on Americanization—on anything some bored clerk in Washington happened to think of. We have had good practice in the gentle art of saying, "No," and it serves us in good stead.

The climax in impertinence seems to have been attained at last. In the future nothing can shock us. The Treasury Department of the United States of America has formally written us to organize ourselves under the leadership of the Commissioner of Internal Revenue into a vast army of "liquor sleuths."

Under the government frank pastors have been requested, "appealed to," to make their churches an adjunct to the U. S. secret service. Badges and buttons have not yet been designed; no doubt they are in preparation. It is well for every American citizen to be informed of the manner in which some of our authorities intend to enforce the new constitutional amendment regarding the use and manufacture of alcoholic beverages. The following paragraph is taken from the letter in question:

"Your own church members, of course, will give unhesitating adherence to the prohibition laws; but it is

Rev. C. Bengel
65 N. Ridge
Jan 21

necessary that they do more. To co-ordinate and give force and direction to their individual efforts it is strongly urged that a committee on law enforcement be appointed to receive all complaints of violations of law and to lodge such complaints, together with the evidence obtained, with the proper authorities. The active support of such a committee backed by the influence of your members will be a very great help to local officers,—Federal, State and County,—in enforcing the law. Wherever any officer fails in his duty, public sentiment should secure his removal. Your valiant leadership and your ringing challenge to the citizenship and the moral sense of your church members will be the chief influence in creating the right public spirit in your community.”

The vision back of this letter is so hopelessly befogged that one is in a quandary to know where to begin in analyzing its errors. It is not our first business to give instruction in American citizenship, but it is well to remind our readers that one of the first applications of the American conception of law and order rests in our unwavering adherence to the principle that law and order is to be **enforced** only by the properly instituted authorities. We urge our Christians to **observe** and **obey** the law of the land, but the enforcement of laws, when taken in hand by private citizens, is the height of lawlessness. Nightriders, Vigilantes, lynching parties, and mobs of any other description are a defiance of American liberty. Our sense of dutiful citizenship demands of us to keep inviolate the authority of the law by neither obstructing the processes of law nor taking it out of the hands of its responsible guardians.

If the treasury department wishes to swear in deputies in the enforcement of the prohibition laws, that is another matter. Then, however, they will have to go about it differently.

Now for the aspects which are to us more vital than those concerning our citizenship. Let us not deceive ourselves. Neither the treasury department nor any other department of our government or of any other government is so deeply in love with the churches—all of the churches—that they would simply turn the reins of government over to their hands as an expression of their admiration and confidence. The government turns to the churches only when it wants something. It has a wholesome dread of church influence in governmental affairs and in the light of history that is entirely justifiable because it is the rule that church influence in government is a very deplorable condition. We know that when a church assumes worldly powers it rapidly goes to pieces as an agency of the true Gospel. Think of the problems that brought on the Reformation.

On the other hand, when a church merely asks for the guaranteed rights to which our government has pledged itself in the constitution it is forced to fight

bitterly to preserve them; witness our continued struggle for the maintenance of Christian education. And then not infrequently its struggle remains unsuccessful; witness the Nebraska decision which hinders parents in instructing their children in the manner which they deem proper to secure Christian training.

And now our church is asked, no, “strongly urged,” to furnish a volunteer constabulary for the apprehension of criminal violators of the eighteenth amendment. Why is this one law more suitable for enforcement by churches than the others? Why something so entirely new applying to just one of the thousands of federal statutes? The originators of this plan must have thought something about it. Perhaps they were under the impression that we, like some others, considered the matter of drinking alcoholic beverages a moral issue. If that was their idea we must inform them that Lutherans have never made a moral issue of “meat and drink.” There is absolutely no reason for singling out this one petty regulation for extraordinary treatment.

Even if it were a moral issue, our method of treating moral issues is not guided and influenced by governmental statutes. It is true, as a church we make war on sin; but we have our own way of waging it. There is no need for stimulating our interest in this war. The church was engaged in it long before there ever was an American government or a treasury department or an eighteenth amendment. It will persist in it long after the eighteenth amendment is forgotten.

That is the real question: Has the church no real function of its own so that it must await the suggestions of newly created department officials to find something to do? Does it doze and yawn on the park bench until the policeman overcomes its inertia by trundling it along to the workhouse where he has found a job for it? That’s what Commissioner Roper seems to think. But we assure the Honorable Commissioner that we have a very full-sized job on our hands as it is. We can not spare an iota of energy from our organized functioning to any other activity. With every new day our tasks grow bigger.

We are preachers of the Gospel of Christ to salvation, we pastors and congregation. We cannot loose our grip on this undertaking to take up anything else. We know it is the most important work going on in the world today. We know that we must do it. We would not let another do it for us even if that were possible. We cannot permit ourselves to be decoyed away from it under any pretense whatever.

The Commissioner was ill advised when he “strongly urged” us to take over part of the police powers of the federal government. We are quite busy as it is. And besides, “obtaining evidence,” “lodging complaints,” and “removing officials” is not our way of attacking problems of right and wrong.

Possibly he will find an abundance of support in his

undertaking from other churches. We strongly suspect that many of the former "white ribbon" organizations will eagerly assume the new duties suggested in Mr. Roper's letter. The eagerness with which such suggestions are assimilated by some church organizations makes it all the more imperative that somebody stay out of the new activities. With so many churches reducing their creed to a pledge to enforce the eighteenth amendment it is very desirable that some remain to do the real work of the church.

While others obtain evidence, remove officials, and lodge complaints may the Lutheran church continue to preach the Gospel. We dare say the law of the land will not suffer by such a course nor will its citizens.

H. K. M.

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A Change, But No Improvement

Through the medium of the daily press, where he is a rather prominent figure at the present day, Sir Oliver Lodge, of spiritualistic fame, tells the world that he is experiencing a change of views regarding the miracles of the Bible—from skepticism to open-mindedness. He is reported as saying:

"On the whole, I was a skeptic with regard to miracles, and I felt sympathy with what I think Matthew Arnold said: 'Miracles do not happen.' But since my investigation I have come upon so many extraordinary things that I keep an open mind on miracles. I think a great deal more is possible than we had supposed to be likely. On the whole, I am inclined to accept the new testament record in the main as fairly corresponding to fact."

This change is no improvement and brings him no nearer to the stand of any true Bible Christian; on the contrary, it makes him, if possible, more dangerous and for that reason the more to be shunned. Sir Oliver is learning his faith from the wrong book and, with apologies to the disciple, is but voicing the old-time doubt of Thomas, John 20:25, "Except I shall see." A faith that requires the bolster of "science" is not worthy of the name. Of the "seeing" to which most latter-day science leads, Sir Oliver and his followers are eloquent examples: seers they are, but of the class to whom God spake: "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." Asking present day science to bear out the truth of Scripture is about as honest and as profitable as if Pilate had asked the High Priest to be a character witness for Jesus. While the seers of the new, and yet so old, order multiply so alarmingly round about us may we but humbly follow the nobleman of old, John 4:50, "And the man believed the word that Jesus had spoken unto him, and went his way."

Would Bar Children Under 16 From Work

Dr. George P. Barth, in charge of school medical work for the city health department, has returned from Washington, where he attended a conference of health officials and child welfare experts. The object of the meeting was to standardize child labor permit regulations. It was agreed by those present, according to Dr. Barth, that children less than 16 should not be permitted to work and that no child with correctible defects should be permitted to work unless such defects were corrected so far as possible.—The Milwaukee Journal.

No one will, we hope, suspect us of complicity with the exploiters of child labor or accuse us of being opposed to the attempt to secure for every child on earth the fullest possible opportunity for its physical and mental development, if we venture to suggest that our health officials and child experts make haste more slowly in raising the age at which a child is to be granted a permit to work. We admit that we are not a sociologist and that we have compiled no statistics, yet we desire to speak our mind on this subject. To us it is self-evident that physically unfit children should not be permitted to work. It goes without saying that no child should be found in an occupation that is injurious to its health or dangerous to life or limb. We agree that children should be encouraged to attend school as long as possible and that parents should be led to see the advantages that result for their child from a thorough education. Existing conditions, we admit, demand that an age limit be fixed by law. But we do believe that it should not be fixed too high. Under our present law a permit may be granted a child that has attained the age of fourteen, if the principal of the school it attends recommends that it be permitted to go to work. That gives the law an elasticity which we believe to be desirable, if not necessary. We all know the child that simply refuses to take any interest in school work. Such children are difficult to control after they have arrived at about the age of fourteen. Compelled to go to school, they will simply soldier. For such to be sent to work is often a blessing. And work can be found that is at least approximately as safe for them as the work on the gridiron.

And then, do we want to discourage people from rearing large families? But how will the working man under present conditions support say six children under sixteen, if he is the only earner in the family? It appears to be much easier to induce legislators to restrict him than it is to prevail on them to pass laws which will assure him of a sufficient income. Let the interest of the working man's well-wishers be directed toward that end of the problem and the rest will take care of itself. Besides, this can be done without interfering too much in his family affairs.

G.

But we desire to call attention especially to the last

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suggestion in this news item, "no child with correctible defects should be permitted to work unless such defects were corrected as far as possible." Later reports state that the experts themselves find it rather difficult to decide how far we ought to go in this direction. This means treading on dangerous ground. Let the public be on its guard. Are we going to commit ourselves entirely to the fostering and directive, not to say controlling, care of public officials? Who is to determine what defects come into question? Who is to decide whether or not they are correctible? We may not have made an honest attempt, but we have not as yet been able to acquire a liking for such prying interest in our personal affairs. We are not ready to permit a physician, or any number of physicians, to decide for us that we are to undergo an operation or take treatments of this or that nature. We would not be ready to do this even if medicine and surgery were exact sciences, much less are we inclined to do this knowing that they are not. We would most cheerfully submit to quarantine when necessary, but the individual's responsibility to the community must not be stretched further than is absolutely necessary. And as to the body of the child—that we consider to be under the care of the parent, with whom no one should interfere unless gross abuse or neglect has been proved against him. We regard this tendency toward the supervision of the individual by public officials as distinctly dangerous. The older we are growing the less we are inclined to assume charge of the destiny of a human being; the supreme confidence with which some of our fellow-citizens are willing to assume such responsibilities has often filled us with deep admiration.

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J. B.

Bulgarian Concordat The collapse of the Russian state church, the disorganized condition of the separate units of the orthodox church in general, the growing influence of the Roman church in some of the new states created by the Versailles treaty, all of these factors have given new impetus to Roman ef-

forts in regaining the allegiance of the eastern Catholic churches.

An important step in this direction was taken when the Vatican agreed to a concordat with the Bulgarian government which provides an interchange of diplomatic representatives. To further the plans of Rome the Vatican conscience always develops remarkable elasticity at the right time. Just now the Roman conscience is wide enough to take in the Bulgarian as well as other eastern elements of the orthodox church. As a token of his intentions the pope has organized a series of lectures on oriental questions which will be delivered, in part, by the representative leaders of the orthodox church.

The fact that these leaders have consented to come to Rome on such missions would make it appear that negotiations for some understanding are pretty well along and have gone far beyond mere attempts.

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H. K. M.

M. E. E. M. E. stands for Methodist Episcopal, the second "E" may soon be added and would stand for "English." There is a pronounced movement on foot within the ranks of that church to eliminate all "foreign" languages in the services of the church. Only English is to remain. A majority vote could easily be secured for this measure when it comes up for a vote at the next quadrennial convention, but matters of policy may prevail and may modify the drastic features of the proposal.

There are sixteen non-English bodies within the denomination. Of these ten are German, the others Danish, Swedish and Norwegian. These, of course, are up in arms against such strong-arm methods and they may bring about some modification.

The language question came into the foreground during the war; it will never again recede to its former state of quietude. Under cover of its specious arguments there will be a continuous nagging campaign to eliminate all languages other than English.

H. K. M.

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Dangers Increase There are subtle influences at work which are difficult to meet. One of these is the attitude of certain aggressive high school teachers toward the Church and its distinctive principles. There are cases in which over-enthusiastic Protestant teachers do not lose a single chance to belittle the pope. And there are Roman Catholic teachers who make it very emphatic that the pope will once more be supreme over church and state. There are those, too, who insist that man descended from the monkey, and pronounce as false the Bible statement that we were made a little lower than the angels. In one of our interior towns, after the teacher had made it very plain that the monkey is the father of the human race, an inquisitive pupil asked, "Why, then, did not all monkeys become men?" And this was the philo-

sophic answer: "The good monkeys became men; but the bad monkeys stayed monkeys." This furnished an opportunity for a disquisition on the degenerating tendencies of the times, with the prophetic venture that the race would once more go back to its original monkey state. He might have volunteered the information that he himself was headed that way, with the goal in sight!

This matter has a most serious side. The teacher of history, Protestant or Catholic, should stick to the facts of history and not launch out into the future with the evident design of shaking the faith of our young people as to what their Church teaches. The teacher of science has no business to go beyond the settled facts of science: a plain statement of what this school taught or that school taught should suffice, without any sarcastic sneer as to the mistakes of Moses. If the fledglings that teach high school history and science, with such spirit and intent, get half as far up the mountain-side of wisdom and knowledge as Moses climbed, or half as near the God of Moses, they would be more conservative in their statements and more reverent in their attitude. And they would remember, too, that history and science should not be taught so as to undermine the Bible or arouse a prejudice against any one of our American Churches; but to give the best thought of each age on these important subjects. The state does not engage men and women in our public schools for such an unrighteous purpose, and our people should not tolerate it.—The Lutheran,

Correct, as far as it goes. But even that cannot satisfy us. Teaching merely the facts of history is not teaching history. History must be interpreted in the light of Holy Scripture. Refraining from sneering at the "mistakes of Moses" is not doing justice to the truth of God. True education should be positive. All branches of human knowledge must be taught in a positively Christian spirit. Besides, the fact remains that a teacher will always be an educator and that no restrictions that may be laid on him can prevent him from impressing his convictions upon the minds of his students, even if he makes an honest attempt to avoid doing this. And how can a man of character want to avoid doing so? If he really stands for something, he will not want to serve as a mere instructor. As he believes he has the truth which his students need for their happiness and success, he will value his profession only as it affords him the opportunity to proclaim the truth for which he stands. The solution—Christian schools for our children! J. B.

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A Questionable Tribute Levity is common to-day; rites, ceremonies and customs most sacred to some are degraded by others to serve as a frame-work on which to dress out their vulgar jokes. Here is an example:

Abilene, Tex.—"Six hundred students and the entire faculty of Simmons college attended the funeral of 'Dammit,' a white bulldog, for years the college mascot. 'Dammit' was buried in a casket on the college campus. A student delivered the funeral oration on Every Dog Has His Day. Over the grave was placed a marble headstone bearing the inscription, 'Dammit, He's Dead.'"—Journal.

When an institution of learning, with a student body six hundred strong, can stage a thing like this, with the entire faculty attending, is it not appropriate at least to ask what is the matter with our present day civilization? An untutored savage would not have abused his dead dog that way; the memory of unswerving fidelity and trustful companionship would have prevented that. We are sorry for the dog; in spite of the tribute which dishonored him in death we read between the lines that he tried to be something in his poor way to the six hundred odd in his life; that he was not more successful was not his fault.

As to the headstone—the inscription reads as if Billy Sunday had placed it. In a way it is of his placing. Such incidents as the above are the markers which record the passing of Billy Sunday: they are the Sunday reflection in the week-day life of a people. G.

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The Late J. Barleycorn We have had occasion in the past to comment on the declining fortunes of John Barleycorn. It is fitting to record the close of his career with a notice of his obsequies. It was some king, we believe, of whom a witty courtier said: Nothing became him so well in life as his manner of leaving it. Some would be inclined to say as much for the late departed.

It is a ghoulish pleasure to revile a corpse. John's enemies rejoiced in his death most unfeelingly. Not only unfeelingly, but most disgustingly. If the departed and his mourners deserved little consideration there was yet a certain decorum to be observed out of consideration for those who were neither mourners nor ghouls. Whiskey may have had an important place in the scheme of life before January, 1920; it was never so important that it should in its dissolution wash out all other feelings.

Barleycorn may have desecrated many a church by his influence when he was in his prime. He never defiled them more than did his undertakers over his "spiritless remains." He left behind him the memory of his most sardonic joke.

Tolling of churchbells was not enough for some of the celebrants of Barleycorn's demise. They had to go through with the whole ceremony of a mock funeral to give expression to their joy and to their sense of humor. A churchy sense of propriety did not hinder them in their exercises for of that they could not possibly have possessed the tiniest shred. Church leaders that have lost their sense of dignity, of responsi-

bility, the sense of the sacredness of their offices and of their work to such an extent that they could tolerate and encourage and even plan and carry out such nauseating farces in their churches deserve no mercy. They are more shameless than the most besotted victim of Barleycorn ever was. The scourge with which Jesus cleansed the Temple was meant for such as these are.

If Barleycorn hated those who hated him he had his revenge in their own bacchanalian confession of insobriety of mind.

A passerby asked an elder, "For whom are your church bells tolling?" "For John Barleycorn," said the elder. "I didn't know he was a Methodist," said the passerby. It seems he was a member in good standing in innumerable other churches which honored him with special obsequies. Billy Sunday, of course, as Barleycorn's favorite father confessor, had quite the most elaborate funeral. Just now Sunday's traveling circus is in Norfolk, Virginia. More than 10,000 came to pay their respects. No detail was overlooked. J. Barleycorn's remains were supposedly brought in by train from Milwaukee. The delicate sarcasm of this touch will not be lost on those of us who have not entirely lost contact with the older vintages of primitive American humor.

With hearse and trappings the cortege wended its way to the tabernacle to be received at the portals by Billy with a most unfunereal smile, not to say guffaw. Billy beamed cordiality, no doubt, because he saw the chief mourner—none other than Billy's good friend and best business asset, the devil himself. This "personage," horned, hoofed, spike-tailed and all according to the best traditions of the stage, had the aid of a mask. In that way he maintained a sort of reserve and on the whole seems to have been the most dignified person of the 10,000 that attended.

Billy had much to say. As a sample of the sermons preached on similar occasions at different places we may quote his fervid conclusion: "Good-by John, You were God's worst enemy; you were hell's best friend. I hate you with a perfect hatred; I love to hate you."

Would that it were true that God's worst enemy is legislated out of existence. It isn't. The world is not one iota better for John's departure. But many converts of Billy's will believe so. That is the curse of all falsification of the truth: it makes sinners more secure. When Barleycorn, in life and death, is dragged into the churches and arraigned as the chief obstacle to salvation then the true way to salvation becomes more and more obscured.

Sunday and some others will be kept busy for a while in giving vent to their spirituality by working for the enforcement of prohibition laws; but that cannot last forever. What will they do then? Dress up some other strawman and call him the arch enemy? Most likely.

The church bells that tolled for John Barleycorn really meant to announce that they were devoted to the service of death, that they knew not life, for the law killeth and that had been their message. We say all this not because we love John Barleycorn more but because we love those less who would substitute the barren sway of law for the life-giving Gospel.

H. K. M.

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\$10,000 or That was the question. The decision
\$2,500 went to the smaller sum. And this was
how it happened, as the Wisconsin News
relates:

Chicago—"As district manager for the Illinois Life Insurance company, S. B. Edmondson can earn \$10,000 a year.

"As pastor of the Lake Forest Methodist church the Rev. Stuart Berton Edmondson can earn \$2,500 a year.

"Yet the Rev. M. Edmondson has chosen to go back to the work he left three years ago, when he was pastor of the Broadway Methodist church.

"His explanation:

"There are some things better than gold."

"The tug of the church was too strong to resist," said the Rev. Mr. Edmondson. "It has hurt me to see so many pulpits vacated by pastors going into business.

"I feel that I would be false to my conscience if I refused the call. A good income is all very fine, but there are some things better than gold."

A fine example, that. Pastor Edmondson is to be congratulated on his choice. In these times we generally hear of the decision going the other way, either as a matter of choice or of necessity; but this one instance is cheering. May it come to the notice of the great number of workers whom God has, by added faith and steadfastness of purpose, permitted to remain true to the cause in spite of the lure of the dollar.

G.

NATIONAL LUTHERAN COUNCIL

The synods represented in the National Lutheran Council appear to find it extremely difficult to define the relation in which they stand to each other with sufficient clearness to prevent misunderstanding and misrepresentation on the part of the public or even to keep this relation clear in the minds of their members.

The Living Church says: "A special report of the Lutheran Year Book, just issued, indicates that the greater portion of the Lutheran Church in America is today working together, the problem of uniting the branches of that Church in America having in large degree been solved by the organization of the National Lutheran Council, with 1,693,947 Lutherans co-operating. The Synodical Conference is the only group so far which has not joined the rest of the Lutherans in the National Council. A little over a

year ago, instead of two bodies there were twelve separate and distinct bodies within the Lutheran Church in America, each independent of the others.”—

The *Lutherische Kirchenzeitung* (Ohio Synod) thinks statements like this one should be corrected. We offer its explanation in a free translation:

“The National Council was formed to take charge of certain external interests common to the synods concerned. The synods in the National Council do not co-operate in all matters, but only in the cause of European relief. Every one of these synods does its own work alone today just as it has done it before the National Council came into existence. The twelve bodies exist today just as they have existed before.

“This applies as well to the problem of a union of the Lutheran bodies. This problem has most decidedly not “in a large degree” been solved by the organization of the National Council; in fact, it can hardly be said that a beginning has been made, for until now but one free conference of representatives of the various synods has been held. That certainly cannot be called ‘solving in a large degree the problem of a union.’

“But more than this, the National Council itself has not so far actually been organized. The presidents of the synods, together with the representatives they appointed, have formed a tentative organization. This organization will become a permanent institution only after the various synods have adopted resolutions to that effect. For this there has so far been no opportunity, as none of the bodies has met. Our synod has, we believe, merely instructed its president to take part in the movement. The entire organization of the National Council still is subject to the final resolutions of the synods. It is to be expected that the synods when they meet will give their assent, but that is just the thing they have not yet done. The synods, or some of them, may decide to the contrary or at least propose changes. Thus rests the case of the National Council.

“There is but a remote similarity between the Synodical Conference and the National Council. The Synodical Conference is based on a full unity of faith and complete church fellowship. The National Council has no such foundation. The Ohio Synod, for instance, does not practice church fellowship with the synods in the so-called Merger, neither do the Iowa Synod and the Buffalo Synod.

“The National Council is an external organization representing the external interests of the constituent bodies; the Synodical Conference is much more, a union of those who are in complete unity of faith. There is certainly a vast difference, a difference which should never be obscured.

“Inaccurate statements in the matter can, in our opinion, only endanger the cause of the National Council and curtail the blessings which by the grace of God may result from it. They confuse the minds

of the people, offend some and unnecessarily call forth replies, especially if such inaccurate statements are issued by representatives of the National Council itself.”

There are members in the interested bodies who evidently fear that the National Council has not confined itself to purely external activities. Thus Dr. Reu in the *Kirchliche Zeitschrift* points to the fact that the National Lutheran Commission has decided to pay Rev. Wheatcroft's salary for the next five years, asking: “Were the moneys entrusted to the Commission given for the purpose of carrying on regular church work under the supervision of the Paris Consistory?” “Are we not entering into and practicing church fellowship with the French Church by guaranteeing the salary of the pastor for the re-opening of a mission, and that for a period of five years?” He demands that anything and everything that might bring us into church fellowship with those with whom we cannot conscientiously thus associate ourselves be strictly avoided and adds: “If it is not the intention to do this, or if our representative alone is unable to effect this, nothing remains for us to do than to withdraw from the National Lutheran Council. This is written by a man who would honestly deplore the dissolution of the Council, but who considers these demands as more important than a council in any form.”

J. B.

ERNEST BROWN

Some ten years ago there was found in the Indian Camps near Globe, Ariz., a homeless, nameless, starving Apache orphan boy approximately eleven years old. This boy's brother had refused to provide food, clothing, and shelter for the lad, so that the orphan was forced to beg a few crumbs from tepee to tepee and then sleep under a sheltering mesquite bush. Almost at the point of starvation, the orphan was taken into the home of Missionary J. F. G. Harders, where he was treated like a full-fledged member of the already large family. He was given the name Ernest Brown.

On the fly-leaf of Ernest's old Catechism, which was recently unearthed at the Globe Mission, was found the following interesting autobiography in Ernest's own handwriting:

“My brother was very mean to me; and I am staying at Mr. Harders'. He is not my brother, but he treats me like as if I was his boy. But my brother treats me like as if I was an enemy to him.”

On the back cover of the same book we read the following note, dated Nov. 13, 1913:

“I have been to Mission School four years in Globe. And I came from Roosevelt, Arizona, and my brother took me to Globe. And in Globe some Indian man brought me to the Indian Mission School. And I came in the year of 1909 in the month of February. I do

not know what date I came to school, though I know that I came in Globe in 1909."

For six full years Ernest was in the Harders' home, attending the Mission School and enjoying the prerogatives of a son. Christmas 1911 Ernest received Holy Baptism.

When the lad had outgrown the curriculum of the Mission School, it was thought advisable to let him attend a local public school. But the principal of the school would not accept the Indian boy until Ernst assumed the name Harders, thereby being quasi adopted.

But suddenly, in the fall of 1916, Ernest—like a typical Apache!—spurned all the favors bestowed on him by his benefactors. Without any previous intimation he announced coolly one morning that he wanted to leave his nice home and attend the Government Indian School in Phoenix. Remonstrance on the part of his Good Samaritans was fruitless. Without the least sign of emotion Ernest turned his back on his home in Globe and went to Phoenix. There he soon rued his rash act, but the innate pride so peculiar to the Apache would not allow him to admit the folly of his deed. However, when the Rev. Harders died, Ernest wrote the following touching letter to the bereaved widow:

Phoenix, Ariz., April 17, 1917.

"Dear Mama:—

"I've heard something very sad yesterday. I am very sorry that he has passed away. I am very sorry, because I've asked him to forgive me for what I done, and that I would try to do what was right. I have been thinking whether the boys know what it is like to be without a father. I know I've been a pretty bad boy while I was there. I have been thinking of all the things that he had done for me, and I've found that I could never repay for the things he done for me. My teachers feel very bad about it. He has gone to a better place now. He is with his Saviour, and therefore let us not be sorry any more.—Good-bye.

"From your boy,

"ERNEST BROWN."

No comment is necessary on this beautiful tribute and letter of condolence from an Apache Indian boy.

Ernest took a live interest in the mission work that is being done among his Apache fellowmen. When he heard that the Mission in Globe was to be re-opened this fall, he wrote to the undersigned, "I hope that your Saviour and mine will help you through with your work."

Ernest could some day have been a valuable aid to our missionaries as a native helper. But the Lord of the Vineyard had willed it otherwise. Over a year ago Ernest was smitten with a complication of consumption and Bright's disease. For about a year he was bed-ridden. But now he, too, is "in a better place," together with his benefactor; for on Luther's

Birthday, 1919, Ernest passed into his eternal rest; and on Nov. 11 his earthly remains were accorded a Christian burial by the Rev. Im. P. Frey in Phoenix, Ariz. "He is with his Saviour, and therefore let us not be sorry any more."

H. C. NITZ.

A RAY OF HOPE

"The hand of our God is upon all them for good that seek Him." Ezra 8:28. These words of Holy Writ have once more proven their worth as a true and faithful saying when we consider the recent decision of the Nebraska supreme court in declaring the Siman law as constitutional, thereby apparently curtailing the use of foreign languages in Nebraska as an Americanization measure. Apparently curtailing the use of foreign languages in Nebraska. True enough, when one reads such accounts of this decision as published in The Northwestern Lutheran of January 11, reprinted in good faith, as it appeared in the Milwaukee Sentinel, the most salient points set forth to the interest of certain individuals, (other newspapers have done the same) one must needs arrive at the following conclusion: The Nebraska district of the Evangelical Lutheran synod of Missouri, Ohio and other states, et al., also the Nebraska district of the Joint Synod of Wisconsin and other states, who made common cause with the Missouri synod, have suffered a humiliating defeat, and the Siman law rules supreme with its iron sway, imposing penalties and imprisonments upon all Lutheran pastors and teachers that dare use the German language to impart the doctrines of their faith. We thank the writer of "Greetings to Our Readers" for his expressed sympathy, also for calling attention to the inevitable dire results such a decision will bring about. Still, one who has read a true and complete account of this decision in the Nebraska State Journal of Lincoln, Nebraska, and also was one of the privileged few to hear read a certified copy of this decision, must think otherwise. This decision is without doubt one of the greatest masterpieces of modern jurisprudence. While to all appearances this decision upheld the constitutionality of the Siman Law, it in reality "disemboweled the Siman Law." It does not take a great deal of imagination to comprehend the meaning of these words. To disembowel a living animal or human being not only means death but also a horrible death. In other words, the Siman Law met a horrible death at the hands of the supreme court. It has become the joker among the laws of the last legislature, and no justice will have the heart to pronounce sentence under the provisions of this statute. No pastor or teacher of any denomination need fear the arm of the law when he uses the medium of a foreign language to impart the doctrines of his faith to the children under his care. Advocates of prominence have not hesitated to give written statements to this effect above their signatures. The su-

preme court has given the Siman Law an interpretation which will hamper its enforcement by far exceeding the conception of many.

At present the state of Nebraska is drafting a new constitution, and it was feared that articles as the Bill of Rights and Education would be in such manner amended to undermine our parochial school system and curtail the use of foreign languages. No mean effort was made by denominations maintaining parochial schools and the foreign language speaking contingency, without making the matter a political issue, to elect delegates to the convention who would do all in their power to prevent the incorporation of such articles into the constitution detrimental to their interests. It was indeed gratifying to read the following editorial published in the Nebraska State Journal of January 9: "By laying aside bills raising the language issue, the convention committee on education keeps the convention clear of a subject which would arouse a discussion as futile as it would be bitter. The supreme court decision on the Siman law left no occasion for injecting the question into the convention." The question had indeed been injected into the convention, as proven by proposals Nos. 20, 21, 23, 77 and 152, bitter as gall in their malice and enmity and only futile by virtue of the supreme court's decision. The Nebraska State Journal of January 8 states that some of these bills had been **slaughtered** when they came up for discussion, while the others were **indefinitely postponed**. We have all reasons to believe that no other proposals of like nature will be injected into the convention, it having been ruled that January 15th shall terminate such procedure.

In the light of these facts, shall we consider the decision of Nebraska's supreme court a humiliating defeat of the Lutheran Church? This decision has paved the way for a constitution with a Bill of Rights and an article of Education bereft of all prejudices against parochial schools and the language question. God grant our hopes shall become realized. And even though the supreme court has established the constitutionality of the Siman law, what harm has been done? Let it be constitutional. And let the legislature have the power to enact laws relating to schools and foreign languages. By all means. It cannot be denied, great harm has been done to our parochial schools. Many of them have ceased to exist. Many a pastor has to resort to the makeshift of Saturday and Sunday school. We now have a ray of hope. We are assured of a constitution that upholds the rights of the individual as well as the masses. And we will have the privilege as in the past to elect legislators to enact laws to conform with this constitution. Let us make use of this privilege to its fullest extent, careful in the choice of representatives. Don't consider this an intermingling of Church and State. You can remain a good Lutheran Christian loyal to God and loyal to your

country by having the interest of both at heart. Scripture admonishes you to do so, Matt. 22:21. Then, God willing, it will be possible to send a legislature to Lincoln, Nebraska that will finish the job, to entirely obliterate the "disemboweled" Siman law, and respect the interests of its constituents. We have indeed a ray of hope in all the darkness of despair, and all trials and tribulations we have thus far suffered are working together for our good. A. B. KORN.

WILD OATS

Many a young man has been lured from the path of virtue, and enticed into the road that leads, by an easy descent, into the accursed valley of destruction, through the careless speech of some thoughtless person, talking flippantly about sowing wild oats, as a thing to be expected in youth.

"I had one lesson on this subject from the lips of an aged counsellor," said a valued friend of mine, not long since, "which has never been forgotten. The timely warning saved me. I was nineteen years of age, and had just entered college. Young men were there from nearly every state in the union, and some of them were evidently badly corrupted. I was social, in high spirits, and with an imagination forever carrying me beyond the actual and present. Before I had time for reflection and deliberation, before even a consciousness of wrong had reached me, I was afloat on a dangerous sea, my boat gliding smoothly and swiftly forward, the Siren's song of thoughtless pleasure ever in my ears.

"One night we had a wine party in the town, which ended in excesses, the memory of which has called a blush of shame to my cheeks a hundred times since then. I had not been very well for some days previously, suffering from constant headache and low febrile symptoms. The dissipation of a night thus spent turned the scale upon the wrong side, and I was so ill the next day that it was thought best to call in a physician. He was an old man, of the school of gentlemen, and wise, thoughtful, and kind. In a quiet, gentle but nevertheless persistent way he examined me—not merely my body, but, as I afterward concluded, the whole of me, as far as questions regarding my habits, my principles, my modes of thought, the company I kept, and so on, could reveal anything. His whole manner of treating me was so fatherly that, far from resenting his questions as inquisitive, I candidly answered them. As we proceeded he seemed to become graver, till finally something within me seemed to rise in remonstrance.

"Oh," said I, almost lightly, "young men must sow their wild oats. The ground will be so much better prepared for seeding wheat, after the crop is taken."

"An error of the gravest character," he replied, seriously, "and one that has ruined its thousands and its tens of thousands of young men. Is a garden better

prepared for good seed, for permitting its natural crop of weeds to flourish and go to seed? Would a wise gardener foster the growth of such a crop, or would he increase the variety of his weed collection by searching the highways and byways for seed and cuttings? I put the question to your common sense. Does not every garden produce enough of weeds to keep a careful gardener always on the defensive against their rank and destructive growth? It is no mere comparison, that of the human soul to a garden; it is in reality a spiritual garden, and, sad to say, weeds are its natural crop. False principles, bad habits, evil companions foster the rank growth. No, my friend, no garden will be more thrifty in after years for having been first permitted to grow weeds."

"The scales dropped from my eyes," said my friend. "I hardly need add that from that day forth I viewed the 'wild oats' crop with different eyes and that it fared different at my hand. What are you sowing?"

ADAPTED.

FOUND IN OUR EXCHANGES

Speaking of a former editor of The Standard, Dr. Smith, a writer in the valedictory number of that paper says: "For years and largely up to the time of which I am writing, he carried on the production of the paper almost singlehanded. He told me that in the earlier times in which he was also a pastor it was so difficult for him to secure correspondence from distant points that he supplied the deficiency by himself writing letters to The Standard from these points over pen names that he alone understood." Will you compel the editors of the Northwestern Lutheran to resort to these means to furnish our readers what they demand?

—If the "Gemeindeblatt" is reliable, a number of conferences have been held of which we have not been able to inform our readers as we had no notice of them.

—It is at least fifty per cent easier to move into action a man of given consecration and ability if he has read beforehand something definite about the objects of effort which he is solicited to aid.

A pastor therefore who wants a go-ahead church serves that purpose best when he sets himself to induce his people to read.—The Continent.

—We do not see why we should not pray, at least once in a while, for the church janitor—to say nothing of other janitors. This much criticized individual has to please as many people as the preacher, and he never has a chance to talk back. The success of the service has a good deal to do with the efficient way in which he performs his work. Not even the Angel Gabriel himself could keep an audience awake in a poorly ventilated auditorium. He has to open the window to keep some saints from asphyxiation and to close it again to keep others from pneumonia. Woe betide

him, if the women of the church find more than seven particles of dust that have remained in the same place for over twenty-four hours on pew or pulpit! However much he is abused, he can never throw his mop at his accusers. He must be as patient as Job, and then some. Perhaps if we prayed oftener for our church janitors, we would criticize them less, and we would get better janitors for our meeting houses and better tempers for ourselves.—The Standard.

—Theater-going is the fad of the hour; "movies" are the whim of the moment. Countless thousands of dollars are expended each year to satisfy the thirst for sensual romance, social scandal, and unchaste love and passion. The theater might be one of virtue's strongest up-building agencies, but, catering, as it does, to the low, the sensational, the sensual, it is destructive in tendency. God pity our cities if the flashy bill-boards and the melodramatic reels are a criterion of their morality. The fact that certain clergymen patronize the shows does not make them better. When the devil wishes to make a thing look respectable, he looks up a preacher. "Have no fellowship with the unfruitful works of darkness," says Scripture, "but rather reprove them." When theatergoing begins to supplant church-going, there is, as Shakespeare would have said, "something rotten in the State of Denmark." Then, as in the days of Elijah, men must decide between Baal and Jehovah. "No man," says Jesus, "can serve two masters."—Lutheran Sentinel.

—Many states and bodies of people are working for more effective ways of promoting physical education. Some are seriously discussing the introduction of military training in the schools as a means to this end. In this connection it is interesting to note the report of the New York State Reconstruction Commission, on military training as given under the Welsh-Slater acts of 1916. After a careful inquiry into the value of this work the Commission "finds that the present military training law is designed to reach all boys of the state 16, 17 and 18 years of age and to give them one and a half hours a week of drill; but in reality it reaches only a quarter of the number due to the system of exemption. While this law has the advantage of being already in force and is an available instrument for the state, it has the great disadvantage of interfering needlessly with school work and causing confusion in the educational system. Also it creates a false and temporary obedience, it is too brief to accomplish results, it is vitiated by the fact that instruction is given by officers instead of by teachers, by the system of exemption, and by the monotonous repetition of drill. A training for a high type of citizenship and good physique can be attained better through other methods. The chief of these methods are physical education and summer camps. The Commission therefore desires to report adversely on the matter of technical

military training for boys 16, 17 and 18 years of age." The findings of this Commission should be of use to the entire country. All-around physical development promoted through games and varied activity is a far better preparation for life—as well as for possible later military service—than premature automatic drill.—American Child.

—Bishop William A. Quayle, of the Methodist Episcopal Church, in an ably written, wonderfully fearless, vigorous and timely article in a recent issue of the Christian Advocate, the official organ of said church, attacks the misdirected energies and mechanical activities of Methodism as a menace to the church. He says: "The church can not live on programs. Not that programs are bad, but they are too multitudinous and too autocratic, whereas, to grow great and puissant, preaching of the blessed gospel of the blessed God must allow a man quiet and divine reticence, so that he may encounter God, and speak the words which he and God have interchanged."

The good bishop goes on to say: "We can not talk a revival into the world nor into the church. The more tumult about it, the less likelihood of a great revival.

"Revivals are begotten, not by the pastor, but by prayer.

"I should judge that the church would do well and a general conference would do greatly well, to put the soft pedal on much of the noisy programming from every and any quarter, and let there be a **great calm.**"

Bishop Quayle, in these incisive, highly patriotic and statesmanlike utterances, not only sounds a note of warning to his own church, but points out a tendency and a danger against which the Christian churches should guard and protect themselves.

His is a great voice calling the church back to safe anchorage.

It is a bugle-blast arresting the Methodist Episcopal Church in her misdirected energies and mechanical activities, and calling her back to prayer, consecration and the faithful preaching of the evangel.

With the vision of a seer he sees clear through the emptiness and hollowness of ecclesiasticism.

He writes as though he is disgusted with, and heartsick over, the whole business. There are many in the Methodist fold who think and feel as he does, but are afraid to speak out.

As I see it, and have seen it for some time, the Methodist Episcopal Church is losing her spiritual power mainly in manipulating and operating great programs. With all the millions the Methodist Episcopal Church has raised for missions, she will go upon the rocks, losing her evangelistic note, appeal and power unless the sane advice of this fearless bishop is heeded.—The Christian Standard, Jan. 17.

• EVENING WORSHIP

Few people in the cities love the gates of Zion at the evening hour of worship. For some reason they prefer to close the day's public devotions with the morning service.

More and more church-members of "wealth and culture" are confining their attendance upon church services to one meeting a week. The evening worship is left for young people and strangers who may drop in.

As a result, the church suffers, and the one-service-a-week member, whether he knows it or not, is sustaining loss.

True, it is easier and more comfortable to remain at home and rest; to seek some light diversion, to read, to make a neighborly call, or to indulge in a favorite pastime.

The fact remains that spiritual blessings are attained by way of a strait gate and a narrow road, and they alone enter the inner courts and the holy places who are willing to pay the price of hardship and denial of self.

The institution of the Lord's Supper was an evening experience, and the upper-room discourses, the great prayer, and the hymn with Jesus were on the eve of the crucifixion.

The rekindling of the old altar fires at Emmaus came to pass "toward evening," as the day was far spent.

The hand of Jehovah was laid upon Ezekiel in the evening.

"The angel Gabriel," said Daniel, "touched me about the time of the evening sacrifice."

It was "when even was come" that the Teacher fed five thousand men, besides women and children.

"When therefore it was evening, on the first day of the week, Jesus came and stood in the midst."

Some of the great hymns of the church are evening hymns. Thomas Ken's noble doxology is the final stanza of one of his night songs. Keble and Lyte, S. Baring-Gould, Faber, William Cullen Bryant, Reginald Heber, and a host, have sung of the mercies of God at eventide.

John 3:16 is a gem of the night. The great prayers of Jesus were evening prayers.

The Lord stood by Paul in the night at Jerusalem. His great vision came by night at Troas.

"By night an atheist half believes in God.—Christian Standard.

MORMON ACTIVITIES

At the recent meeting of the World's Citizenship conference in Pittsburgh, dramatic situations developed during the discussion on Mormonism. It developed that one of the "Twelve Apostles" of the Mormon Church was in the audience and quite a contingent of the Mormon sympathizers; and at the close of addresses given by Mrs. Theodore Cory of London,

who presented the report of the commission on Mormonism, and Mrs. Lulu Loveland Shepard of Salt Lake City, who talked on "The Mormon Menace," a request was made that the "apostle" be heard. He was finally given the floor and made his statement of defense of Mormonism. However, he admitted that the Mormons still believed in polygamy, although he declared that they did not practice it because it would be "contrary to the laws of the United States." He denied that thousands of young girls were brought to Salt Lake City from foreign countries and were literally made "white slaves" in Utah. Concrete instances were presented by Mrs. Shepard and others of young women being enticed from their homes abroad, and it was declared that many hundreds were awaiting the opportunity to secure transportation to Salt Lake City. While the "apostle" at first declined to answer the challenge that he wore the "secret garment" of the Mormons next his skin, the wearing of which implies the taking of an oath of treason, he afterward admitted that he wore this garment. The session on Mormonism was altogether the most exciting of any during the conference.—The Standard.

A GLANCE AT OUR PUBLIC SCHOOLS

In them are enrolled approximately 20,000,000 boys and girls, or one person in five of the total population.

A fundamental weakness, though expressed in many ways, may be traced directly to the immaturity, the brief tenure, and the inadequate preparation of a majority of the 600,000 teachers whose duty it is to instruct the Nation's children. Because public school teaching is an inadequately paid occupation, the average teaching experience is brief and unsatisfactory. Tens of thousands of the public school teachers are between the ages of 16 and 19; more than 100,000 are under 22 years of age, while more than a quarter of a million are under 25. "There are no fewer than 5,000,000 children in the United States today whose teachers have not passed the age of 21, and whose teachers have themselves had, as preparation for their responsible work, not more than one, two, or rarely three or four years of education beyond the eighth grade of the common schools."—(U. S.) Monthly Review—From Lutheran Herald.

EMOTIONAL RELIGION

A great deal that passes for religious emotion ends in snuffle. People who have much of this style of religion mistake sentimentality for piety, justification by sensation for justification by faith, temperament for holiness. Their spiritual state often vibrates upon the food they have taken. A wholesome repast makes them sing "Magnificat," and a hearty dinner is followed by the pangs which assure them that they have

committed the unpardonable sin. The religious state of some men fluctuates with the weather. Ascertain how the weather-cock stands in the morning, and you can prognosticate their spiritual experience for the day. They are thermometrical and barometrical saints. Some men mistake their natural good humor for holy bliss. Some think the asperity of their temper a spirit above the vanities of earth. The wine of their kingdom is marvelously like vinegar. Mere poetic feeling is not religious emotion. The love of sacred art, impressibility with church architecture, church music, gorgeous vestments, fine painting and sculpture on sacred themes, are mistaken by many for religious emotion. Now a man may not only have great love for these, but be great in the production of them without being a great Christian. Raphael lived in an illicit connection, and Handel was coarse and profane. True emotion must be truly religious, a thing of the renewed heart, a divine quickening in faith, love and hope. There must be in it faith, which rests in tender trust on God, in Christ Jesus; love, which unites by tenderest ties to God and our fellow-men; hope, which looks away from the present into the future, out of earth into heaven, and endures as seeing Him that is invisible.—From Class Notes of Dr. C. P. Krauth.—The Lutheran.

"I HAD TO APOLOGIZE"

So said a young man after attending a service conducted by a Lutheran pastor. He had invited several friends, who were accustomed to a dignified and devotional sermon and service in another church to go with him. They were far from being either edified or pleased, and he was compelled to defend the Lutheran Church by telling them that that service was far from breathing the devotional and reverential spirit which is characteristic of Lutheran preaching and Lutheran worship. A lady left the same service wondering what had befallen the Lutheran Church that such an un-Lutheran service should be found acceptable to certain Lutherans who seemed to be pleased with it. All of which explains why some Lutherans, when they move to another city or community, prefer to join Methodist, Baptist or similar churches rather than the Lutheran church in that neighborhood where the worship and the preaching bear the Lutheran stamp. They have been trained away from their own Church by pastors who have come to love some other way better than the Lutheran way.—The Lutheran.

JOB 12:4

A pious police officer of Berlin, whose colleagues were pleased to make him, for his piety, the butt of their jokes, one day, as this had again happened, went to his Bible for solace. As it happened, the verse caught his attention, "I am as one mocked of his neigh-

bor, who calleth upon God, and he answereth him; the just, upright man is laughed to scorn." He noted this passage on a slip of paper, intending to find in it strength and patience when he should again be subjected to the usual ridicule. Meeting his colleagues the following day and finding his wrath rising at their flings, he had recourse to his verse and the example of patient Job. Immediately one of the scoffers snatched the slip from him, ready to heap fresh insults upon his victim. He read the verse and was struck dumb. Another one read it and was also silenced. The power of God's Word so touched the heart of the first one that he repented of his wickedness and was led to search the Bible, the source of patience, moderation, and love. And he, too, found strength to disregard the scoffing of the wicked.—Selected.

DEPORTED

"But, sir, if you please, I am in that America!"

The words were spoken with some precision, and yet plaintively and in a hesitating tone.

It was a little girl at Ellis Island, and the interpreter repeated the words slowly.

"Impertinence!" said one of the officials, moving forward.

"You might make it plain to her," said another official to the interpreter.

"O, she understands!" was the reply. "She knows that having trachoma, she must be deported. But, you see, she thinks that in America she can be cured."

"Huh!" said the first official. "Strange ideas they get!"

A neatly dressed workingman approached. Removing his cap, he asked,

"Elisabetta Torno?"

"That girl? Yes?" the official replied.

"I am to take her," the man said. "Her father lives in Rochester. Friend of mine. Ask me to get her."

"Nothing doing!" was the reply. "She has trachoma. She is going back."

For an instant the man acted as if he was stunned. Then he said, "Her father will be disappointed."

"Sorry!" was the reply.

The man looked at the girl pityingly, and then asked, "When will she go?"

"Wednesday, 18th," was the answer.

"Four days," the man said, and without speaking to the girl hurried away.

On the following Tuesday a clergyman came to the Island to see the girl who was detained. The friend of her father who was to meet her, had wired the father, and he, understanding fully the circumstances, could not endure the meeting, as he had anticipated having the child come to him. The minister, sympathizing with him in his distress, had come on from Rochester to see the girl.

She understood, as did the minister and her father, that she must be deported, although she persisted in saying that "in America" she thought the cure was possible. The minister gave her all the commiseration of a kindly heart, and in his conversation with her told her that her father had found his Savior, and prayed that she might also.

"The hardest part of it all," he said, "is that he cannot be the instrument of bringing you to Christ!"

He saw her on Wednesday as the liner was about to sail, and in parting gave her an Italian Bible, the first she had ever seen. On the fly-leaf was written

"Presented to Elisabetta Torno,
By Frances J. Huntley,
June 16, 1913."

Only a passing incident. Pathetic and pitiful. An Italian immigrant girl deported because she had trachoma. Presented with the Bible by a good lady who was interested in the Italians. Presented through the Rev. Dr. Wallace.

In the fall a letter came from Elisabetta to her father. She had given her heart to Christ, and was reading the Bible to others. After that she wrote occasionally of her modest work, both to her father and Miss Huntley.

In February, 1915, she wrote that she feared that Italy was going into the war. "I hope not, though," she wrote, "for our soldiers are, so many of them, godless, and if they die in war it will be like dogs die. If you (her father) are called to the colors, be sure and bring with you some Bibles, and tell them of the dear Savior. Surely the reservists can do good in this way."

The letter came a fortnight after Miss Huntley's death. On the 5th of July Victor Torna stood for a moment by the side of all that was mortal of his friend, Dr. Wallace. Then he went to take the train for New York.

"The doctor would be glad to know, and Miss Huntley would be glad, too," he said, "if they knew that in my grip I am carrying Testaments as 'Betta suggested, for the soldiers with whom I am to go."

W. H. MORSE, M. D.,

Hartford, Conn.

—From Lutheran Standard.

SYMPATHY

As in the electric shock, every one feels the same shock who holds the same chain; or, as in the singular acoustic law by which several instruments have a sympathetic vibration, so that if one note be struck violently on one there will be a faint responsive vibration in the other; or like the still more delicate and mysterious tracery of nerves which run throughout the whole human body, the meanest member cannot suffer without all the members feeling it.—Gatherings.

TWELVE POINTERS AND ONE BIBLE REFERENCE

For Those, Who Have Children in Charge
From Lauritzen.

1. In all your dealings with children let fatherly or motherly love rule.
2. Even if children are guilty, let kindness rule your actions and your speech.
3. What you wish the children to be, be it yourself first; therefore:
4. Live before the children as you would want them to live.
5. At no time do that which you would not want your children to do.
6. Also in the absence of children, be a pattern for good.
7. If your children are difficult to govern, look and see, whether you may not lack in charity and in kindness in words or in actions.
8. Do not forget that even punishment may be meted out as an act of love.
9. The example of a teacher not having charity, is like the pale light of the moon.
10. The example of a teacher having "love and charity," kind words and actions, is like the brightness of the sun.
11. Do you wish to win the most wicked child? make it feel that you love it.
12. Allow yourself to be guided by the Word of God; it will make you a safe guide for your children. Read Psalm III, verse 10.—Lutheran Standard.

"HE SHEARS THEM"

A clergyman was catechising a Sunday school, and after telling the children that the pastor of a church is its shepherd, while the members are the sheep, he asked:

"What does the shepherd do for the sheep?"

To the no small amusement of those present a small boy in the front row piped out: "He shears them!"

When the laugh had died away somewhat the minister continued: "That is by no means the best thing he does for them tho that, too, is a good one. The wool is the sheep's heavy winter clothing and is a little needed in the summer time as the boy needs his winter cap, heavy overcoat, and other winter clothing. It is a burden to the sheep and unendurable under hot July and August suns, and likely to cause the animal to fall down and perish by the wayside. It, therefore, means comfort for the sheep when the shepherd shears it."—Lutheran Herald.

DO NOT DELAY

Dear reader, if you have any kind word for your friend or neighbor, speak it quickly. If you intend to perform a generous act which will make glad the heart of a fellow man do it at once. The friend for whom you intend the kind word or deed may not be with you long. His way may be a hard and thorny one, and he needs the encouraging word to cheer him as he struggles on. Of what avail will it be to you to say kind things at your friend's funeral when the ear can no longer hear or the heart appreciate the words? How many an aching heart has cried out:

"O, friends, I pray tonight, keep not your kisses for my dead, cold brow,

The way is lonely, let me feel them now.

Speak gently to me, I am travel-worn,

My faltering feet are pierced by many a thorn.

When dreamless rest is mine, I shall not need

The tenderness for which I long tonight."—Ex.

FRIEDENS SCHOOL, KENOSHA, WIS.

On Sunday after New Year, Jan. 4, 1920, Mr. Wm. Manthey, formerly of La Crosse, Wis., was duly installed as principal of Ev. Luth. Friedens School of Kenosha, Wis. The new principal takes the place of former Principal Claus Gieschen, who has been called to the newly created office of school visitor for our Joint Synod. The school at Kenosha is a graded school of eight grades and is divided into six different classes. Four male teachers and two lady teachers are in charge of the different classes. At present the enrollment is 271 pupils. St. Luke's congregation, which was branched off from Friedens congregation about five years ago, also maintains a parochial school in which five grades are taught by a male teacher. Arrangements have been made between the two congregations by which the pupils of St. Luke's can complete their studies in Friedens School for higher grades. The idea is to have one Lutheran school system for the entire city. An English mission has also been started, and plans are being laid to open a school there this coming fall which will also be a part of the one Lutheran school system. St. Luke's enrollment is about 45, so there are in all 316 children enrolled in our Lutheran schools of Kenosha with a staff of seven teachers. Kenosha is one of the foremost manufacturing cities of the middle west. Its population is at present about 35,000. The outlook for our work is very promising.

C. BUENGER.

ACCEPTS CALL

The Rev. Herbert Parisius of Morton, Minn., has accepted the call extended to him by the Board of Northwestern College and will take up the work about February second.

W. H. CLEMMONS

"W. H. Clemmons, for the past three years state superintendent of public instruction, died suddenly Friday night at Fremont."—Nebraska State Journal, Saturday, Jan. 10.

Probably no other man in the service of the government within the state of Nebraska did more to champion and further the cause of the Lutheran parochial school than did the late Mr. Clemmons. When it appeared that most of our teachers and pastors would be restrained from carrying on their work because they did not hold teachers' certificates, as required by law, Mr. Clemmons opened to them the doors of his normal college at Fremont, Nebraska, giving a special summer course of didactics to all that desired it; and on the day of graduation he not only issued teachers' life certificates to all the graduates, but also conferred on them the honorary degree of Bachelor of Pedagogy. It was the proudest day of Mr. Clemmons' life when that class, comprising, as it did, some of our best teachers in the state, was graduated from his institution. It has been asserted that Mr. Clemmons' motives for conducting his summer course were egotistical—that what he did was meant to make a financial success what would otherwise have been a financial failure. We answer that this special enterprise entailed no inconsiderable extra expense and could therefore not be expected to be furnished gratuitously; the money he received was certainly well earned. It must be said to his credit that while almost all in authority seemed to triumph over the impending ruin of our schools, it was he who sought and found a solution to our difficulties which would conform to the law. His memory shall remain green among us. May the good he has done not be undone.

A. B. KORN.

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, Wentz, the Rev. Westendorf, Ruediger, Gieschen, Krauss and H. Hoenecke.

Sermon: Krause (Roekle).

Confessional Address: Wentz (Schultz).

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

A. KEHRBERG, Sec'y.

PASTORAL CONFERENCE

The Winter Conference of St. Paul, Minneapolis, and vicinity will meet, D. v., Feb. 11 and 12 in Concordia College, St. Paul, Minn. Papers will be read

by the Revs. P. Nachtsheim, Prohibition and Parish Schools; P. Prange, Sunday School Work; P. Oberschulte, Outlines for Lenten Sermons; P. Baumann and Haase (Topics to be chosen by essayists). Communion service will be held on Wednesday evening in the College Auditorium. Confessional address: P. Huchthausen. Sermon: P. Plocher. Everyone must provide for his own quarters.

J. SCHUMACHER, Sec'y. p. t.

CONFERENCE NOTICE

The Central Conference meets in St. Mark's School, Watertown, Wis., (the Rev. J. Klingmann, pastor) on Tuesday and Wednesday, February 10th and 11th.

Doctrinal papers will be submitted and doctrinal discussions led by the Rev. Prof. Aug. Pieper and the Reverends G. Pieper, L. Kirst, G. Stern, Wm. Nommensen.

Conference service with Lord's Supper, Tuesday evening. Sermon: the Rev. Dr. A. F. Ernst (the Rev. O. Koch, alternate). Confessional address: the Rev. O. Engel (the Rev. M. Pankow, alternate).

THEODORE THUROW, Sec'y.

JOINT MISSION BOARD MEETS

Since the meeting of Oct. 14, 1919, many questions had arisen which required the immediate attention of the Board. The meeting was called for Jan. 27, 1920, in the school room of St. John's church, Milwaukee, Wis. The morning session opened at 9:15, all districts being represented.

The reader will be interested to hear what is being done in the field by the men which Synod has sent to bring the Kingdom of God to the Indian, to the churchless inhabitants of our country, and to the fellow-Christians, who have drifted away from home and settled in a locality where there is no church. It was therefore resolved to call the attention of the District Boards to the necessity of bringing news to the readers of our synodical publications about the work in the various districts.

In order to understand the work in the different districts it is necessary for the Board to have access to detailed reports from every mission station. A series of questions was adopted which every missionary will answer and send to the chairman of the District Board every three months. This will give every member of the Board an opportunity to be thoroughly informed about all stations in all districts and enable him to give advice and offer constructive criticism.

Since the Church Extension Fund was at this time completely depleted all requests to borrow money for the erection of chapels and parsonages in our mission

fields had to be denied. So urgent and necessary are chapels and parsonages erected by the Mission Board in some of our stations that it was resolved to make a special appeal to our Christians, through the columns of the "Gemeinde Blatt" and the Northwestern Lutheran, to help in this need. All previous decisions of the Board stand approved.

As to Indian Mission various questions received deliberation and decision. We are glad to report that God has given us another missionary in the person of Rev. F. Uplegger. At his own request and at the request of the other brethren in Arizona a call was extended to him in the hope that he may help our mission among the Indians. The next meeting will be held in May, subject to the call of the chairman.

J. W. F. P.

ITEMS OF INTEREST

Ouija Board Causes \$10,000 Slander Suit

Lockport, Ill.—The ouija board has caused a social war here and a slander suit. Nov. 15 the bungalow of Mr. and Mrs. Albert Yost was invaded by robbers. Clothing and food were stolen.

Thanksgiving day the Yosts visited Mrs. Mary Lahndorff of Chicago. Mrs. Lahndorff, like the Yosts, is a spiritualist. The Yosts suggested that they consult the ouija board.

"Who robbed our house?" asked the Yosts.

"Frank Walter and his wife," answered the ouija board.

The Yosts told their friends. Mr. and Mrs. Walter demanded a retraction and apology.

The Yosts refused. The ouija board had said it, they averred, and they had implicit faith in whatever it told them. A \$10,000 suit was filed by Mr. Walter.—Journal.

A "Miracle" Explained

A cable dispatch from Europe tells how a very strange occurrence was explained in an extremely simple manner. The Sentinel relates the following:

Metz—Excitement of the people of Noveant, a small village near here, over the supposed appearance of the Virgin near a church yard has been calmed by an investigation conducted by religious authorities.

It was said that the apparition appeared at a certain time each day, seeming to stand on the steps of a little villa.

Father Bentz posted himself one evening at a point where others claimed to have seen the Virgin and at once solved the mystery. He found two trees some distance away, which, just at sunset, cast a shadow presenting a clear outline of a statue of the Madonna, the resemblance being very striking.

The Tide Still Rises

How spiritualism is working on the curiosity and the sympathies of the masses you can judge by the following item from the Leader:

"Spiritualism in Milwaukee is spreading like a prairie fire, since the war, according to a statement Tuesday by Robert Schilling, medium.

"So interested has the local populace become in spirit communications, that nearly 10,000 persons attend seances each

week. Milwaukee has 150 professional mediums. There were 15 spiritualist meetings Sunday.

"Mrs. Charles Messer delivered more than 80 messages at a gathering in Concordia hall last week.

"Proof of the existence of spirits in demonstrations, and the desire to see loved ones lost through the war is given by Schilling as the reason for increase in the faith."

No Mission in State Four Times Texas' Size

One state in Brazil that is four times as large as Texas is without any evangelical missionary. S. Guy Inman made this statement at the World Survey Conference at Atlantic City. He said there were great states in Mexico with 1,000,000 inhabitants without one evangelical worker.

The Protestant churches of America are not supporting one missionary for the 20,000,000 Indians of all Latin-America, Mr. Inman reported.—Interchurch Bulletin.

Jewish Families Must Get Wine From Rabbi

Kosher wine must be procured from the rabbi. In the original enforcement regulations which were received by the local revenue office, each Jewish family were allowed to make fifteen gallons of wine annually for use during the Feast of the Passover. Now, however, the rule has been changed so that only the rabbis may make or buy the wine, and the family must secure their supply through them.—Wisconsin-News.

Union of Methodists in North and South Soon Will Be Fact

Louisville, Ky.—At the convention here of 100 or more bishops, pastors and laymen of both branches recommendations of the joint commission of the Methodist Episcopal churches, north and south, that the two branches be reunited were unanimously adopted.

The merger plan provides that the unified churches be named the Methodist church.

The merger will solidify the two factions after a division which has lasted 74 years, after the split caused by the slavery question.

Archaeological Discovery by Bible Society's Agent

An important discovery has been made by Rev. Thomas Torrance, sub-Agency Secretary of the American Bible Society for Western Szechuan, China, according to an article in the Bible Society Record for December.

"Along the banks of the Min river, in Szechuan Province, will be seen many artificial caves cut in the solid sandstone of the hillsides. By the Chinese they are called Mantong, or aboriginal caves. This led to them being usually regarded as primitive dwellings, until the present representative of the American Bible Society discovered that they were really ancient tombs of the Ts'in and first and second Han dynasties. He also drew attention to the stone carving at many of their entrances. Stone coffins, often with the back in touch with the cave, burnt clay coffins with a large diversity of burnt clay pottery, old cash, Hades images, etc., are occasionally found when a 'fresh' cave is discovered. The images reveal the type of face of Shuh Chinese people of that day. The caves differ in size. The main gallery is cube-shaped 6 feet to 6½ feet high and broad, and 30 to 100 feet deep."

Following a delightful description of the scenic beauties of Szechuan, Mr. Torrance turns his attention to the needs of the Chinese people, and makes the discriminating remark, "China's two primary needs are Christianity and railroads."