

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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Jan 21
Rev. C. Buenger
65 N. Ridge

THE POWER OF THE WORD

Thou camest down from Heav'n on high,
O Son of God the Father,
For this lost world to bleed and die,
Thy straying sheep to gather,
The works of Satan to destroy,
To turn our sorrow into joy.

In Thee the blind receive their sight,
The lame in joy are leaping,
The sorrowful find pure delight,
The weary peaceful sleeping,
Thou givest speech unto the dumb,
And vibrant life to senses numb.

Behold, the deaf now hear, dear Lord,
And lips, which ne'er have spoken,
Now speak, for lo! Thy mighty Word
The foe's great power has broken!
All shattered now is Satan's spell,
And lips, once dumb, of wonders tell.

Thou Who hast broken Satan's power,
Be Thou our Strength, dear Jesus,
Uphold us in the evil hour,
And from his might release us.
His kingdom is a stronghold still,
And legions harken to his will.

Who can withstand his boasting flaunts?
With cruel wrath he burneth!
Though driven oft from former haunts,
In armor he returneth,
Endued with power seven-fold,
He strives anew his fort to hold.

He vows his kingdom ne'er shall pass,
Nor be a house divided,
And in a strong, united mass
His legions he has guided.
O what can flesh and blood avail,
When hosts of Lucifer assail?

But oh, before Thy Word, dear Lord
The Prince of Darkness trembles!
He quails before that two-edged sword
When Thy armed host assembles!
O mighty Word, how great Thy power!
Thou art our Refuge, Shield, and Tower!

Beneath the banner of Thy Cross
Thy battling host has gathered.
Lord Jesus, guard from every loss,
Let none of Thine be scattered!
Help us to gather, Lord, with Thee,
And meet the foe,—defiantly!

That we may ever keep Thy Word,
That we with joy may hear it,
And thus be blest, O dearest Lord,
Grant us Thy Holy Spirit,
And for such grace forevermore,
Thy Holy Name we shall adore.

ANNA HOPPE,
Milwaukee, Wis.

On the Gospel Lesson for the
Third Sunday in Lent, or Oculi.

"IT IS WRITTEN"

Matt. 4

"It is written"—Jesus says it as He is facing the devil in the temptation in the wilderness. Three times we hear from His lips "It is written."

He says it, the Son of God, "which is in the bosom of the Father." As the Son of God He possesses all knowledge, even of "the deep things of God." And this knowledge was communicated to His human nature in the incarnation.

But He does not now draw on this knowledge. He places Himself in our position, knowing no more than we too can know. "It is written"; God has revealed Himself to men. He does not leave us in doubt as to where to find that revelation of God; He does not tell us to search the literature of all nations for the great thoughts expressed by the leaders of men; He quotes from the sacred writings given to, and held by, the Jews, the canon of the Old Testament, as we have it to-day. "These are the words," He says, Luke 24: 44, "which I spake unto you, while I was yet with you, that all things must be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me."

"It is written," He does not question the authenticity of those books; He has no time to listen to the argumentation of the modern Bible critic; He accepts the words of Moses and the prophets as the revealed Word of God.

"It is written"; this is final. There is no room for dispute. Here He has the authority before which He bows in humble submission; here is the promise on which He relies in childlike confidence. The Father has spoken—the Son trusts and obeys.

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"If thou be the Son of God," Satan enters. How very much like the first words he spoke to man: "Yea, hath God said, Ye shall not eat of every tree in the garden?"

"If thou be the Son of God"—then "command that these stones be made bread; cast thyself down." Demand a sign, seek proof; the word is not sufficient.

"It is written"; now it is the devil who is quoting Scripture; but he does not hesitate to corrupt it and to adapt it to his purposes by omitting the words "in all thy ways." The very words of Scripture are made to express his thoughts, not God's.

"It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." . . . "All these things will I give thee, if thou wilt fall down and worship me."

Bold contradiction, as of old. God had said: "For in the day that thou eatest thereof thou shalt surely die." Life and happiness you have in me, your Lord. Satan replied: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." Serve me, and you will be glorious and happy.

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"Get thee hence, Satan: for it is written . . ." "Then the devil leaveth him, and behold, angels came and ministered unto him."

Christ or Satan, angels or devils, which? "It is written"—"If." J. B.

COMMENTS

The Pope's Monument We read the other day that the holy father in Rome is to have a monument. If that is what he is set on having we admire his foresight in giving the matter a little personal attention,—and there's no time like the present. Leaving such matters to posterity is all right in the abstract and deletes a lot of cares from the crowded page of life; but the hard school of experience teaches that posterity is very often overburdened with things and forgets some of the little details that otherwise make for beauty. As to wanting a monument at all,—well, there's no accounting for tastes. Some of the people living today will not require one, their life is monumental. Here's our authority for saying this about the pope:

ROME—"The pope has approved the sketch for a monument to be erected to himself on the Bosphorus as memorial to his charitable works during the war."—Milw. Leader.

We are not planning any monument for ourselves and so feel free to offer a few beautiful suggestions for the pope's, if it is not too late. Our idea would be to have the symbolical figure at the top be a weathervane. This would present a distinct allusion to St. Peter, with whom the pope claims to be intimately connected. If the cock were presented as in the act of crowing that would stand for insistence—making himself heard at all times and on all occasions. The

weathervane idea would stand for adjustability, making the best of all the winds that blow. This would be a delicate reference to the pope's trying position during the late war. G.

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The Reason The reason why some Lutherans find it very difficult to participate in so-called civic celebration is often not so very difficult to discern. Here are a few items from the program of a service held by the Milwaukee posts of the American Legion in honor of the war dead:

Reading of Scripture.....Rabbi Charles S. Levi
Prayer.....The Rev. Gustav Stearns
Benediction.....The Rev. Father Bernhard Gebhardt
J. B.

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"Pastors Refuse to Ratify Scout Reorganization" "Waukesha, Wis.—Steps will be taken here at a meeting in the Elks' Club Monday night to settle the controversy growing out of the

proposed reorganization of Waukesha County Boy Scouts. Efforts are being made to divorce various scout units from Y. M. C. A. and church affiliation and effect a central organization with a paid executive.

"Local pastors have refused to support the scout movement among boys of their churches unless the units are under direct church control.

"C. K. Warne, chief executive of Chicago, has telegraphed he will attend Monday night's meeting. Executive W. L. Davidson of Milwaukee responded with a letter in which he strongly urged that the Boy Scout organization be separated from the Y. M. C. A. connection."—The Milwaukee Sentinel.

Without expressing an opinion on the reported local issue, just a few general remarks. Organizations are more easily called into existence than controlled after they exist. Founding an organization means to create a new life, and life will assert itself. It may do this even against the body that has called it forth. Before we found, or assist in founding, a new society, we should be very sure that it is needed. There has been entirely too much organizing everywhere in these late years. Organization is divisive, to over-organize means to disintegrate. And then there should be a sufficient guaranty that the society we organize will remain true to the purposes for which it was created.

Parents, or churches, who entrust their children to outside organizations are creating for themselves competition in a field where there should be no competition. To feel sorry then, does not mend matters. It is better to hold aloof.

What's in a name? If you feel that you cannot fully endorse a movement, say so frankly. These churches apparently had the right idea, their boys were to remain directly under their control. But it seems they borrowed the name and the uniform; that created false

impressions and brought those church units under the influence of the general body.

Let us heed the lesson.

J. B.

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The Einstein Theory Five years ago the Berlin professor, Dr. Albert Einstein, advanced a new scientific theory which at the time attracted some attention in scientific circles but which was lost sight of in the press of events. Recent experiments by scientists that would have been glad to be able to expose any fallacies in Einstein's theories have served to establish the Berlin scientist's ideas to such an extent that some are even now asserting that a new law of nature has been discovered.

In view of the fact that it was generally said that only a dozen men in all the world were able to understand the new doctrine, it would be presumptuous indeed to attempt to convey the impression that we understand it and still more presumptuous to explain it to others in a few words.

We seem to be safe in saying that the new theory corrects certain mistaken conceptions of time and space which science had never thought of doubting heretofore. So it has been said that Einstein's theory means "a revolution in science"—"Newton and Euclid dethroned"—"the fourth dimension"—and the like. So much is certain, the higher mathematics upon which we depend for the highly technical measurements of space and time will have to accommodate themselves to new standards.

For us this is interesting. Some scientists make much of the fact that the church has antagonized every "forward step in human knowledge." They remind us of the fate of Galileo and others. It is much more easily demonstrable that the scientists have always been most intolerant of those who did not share their enthusiasms. And when the great men among them tried to be tolerant their petty followers and imitators were all the more overbearing. They thought nothing of denouncing a whole church as retrograde intellectually and but a step removed from senile idiocy.

Remembering all that, it does us good to find that even such elementary conceptions as time and space are subject to the qualifications which new discoveries are bringing and presumably will continue to bring. It may well be that what Dr. Einstein finds true in regard to one or the other relation of one thing to another may be true in many other respects: that we are limited in our perceptions to such an extent that we must always, if we wish to be understood at all, accept certain conventions which may or may not be true as a basis for our further deductions. Perhaps it is impossible for man to do more than pick up a few stray observations here or there; perhaps he can never truly discover a law in nature.

Whatever the truth may be, science again has proven

itself beautifully uncertain. When Newton's law of gravitation is insufficient to lead to accurate results and must be corrected by other "laws" which a Berlin professor happened to discover, how can we be sure that we have all the laws bearing on certain results that we wish to attain? We cannot be sure. If the scientists in their pride over having made a vital discovery make the greater discovery of their constitutional limitations, Einstein's achievement will be greater than his most ardent admirers could conceive.

Fainthearted Christians that cower and shrink when the "infallibility" of science is invoked may take heart that at this late day the leading builders of the scientific world are still adjusting and shifting the foundation stones of the edifice they wish to build. And if there are only a dozen in their own clan that are able to grasp the meaning of the new discovery after five years we need not feel chagrined if it takes us a little longer. What if we are the second last dozen? What if we never see it at all if we find it conflicts with something we do see, God's Word? Einstein's theory does not appear to be subversive of anything the Bible teaches but other theories and discoveries often are. The Einstein incident serves to remind us that of all the things on which it is impossible to pass final judgment science is the most incalculable and the one about which it is best to be least dogmatic.

H. K. M.

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Comes High The papers are telling the story of Fifth avenue (New York) merchants who were robbed of considerable sums of money by Gypsy women who had been invited behind the counters to tell the fortune of these merchants. Detective Phelan stated that the department had had twenty-two complaints of the same nature. The women are said to have gained access to the cash registers when asked to bless the money the registers contained.

Unbelief certainly comes high. And, is this the "sound business sense" that so often demands to be heard in matters of religions?

J. B.

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A Jewish Complaint A rabbi of one of our eastern cities in speaking before the convention of the United Synagogues of America bitterly complained of the methods of certain Protestants in proselyting among the younger Jews. The rabbi's objections are well taken because these Protestant preachers and teachers secure access to the young Jews under cover of some one of many Americanization plans. Once they have them in their classes the line that divides Americanizing from proselyting is easily overstepped.

Americanization is too big a subject to discuss in passing but it must be evident to everyone that it must not be used to cover up any designs that its promoters may have in their private callings.

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Sometimes it would appear to us that those most in need of Americanization are the very ones that wish to bring its blessings to others. To date there has been no well defined policy of Americanization announced; we are left largely to our own devices when we are urged to Americanize somebody else. In most minds it means: teach the foreigners the English language. If that were all, one need only be an Englishman to be well Americanized.

The real aims of Americanization would be pursued when citizens, old and new, were encouraged to live and help others to live a life of freedom, as our much amended constitution tried to inform those who went to it for information in the old days when we thought we knew in a general way what it meant.

We have been scanning the political horizon on every morning of this political year for the great new party which would have for its platform some striking program of true Americanism. How would this strike you? **Free Press, Free Speech, Free Conscience, Free Church, Free School,** and for full measure: **Free Labor, Free Capital.** And embodying it all—a **Free America.** We believe we could grow really enthusiastic over the prospect and would have enough momentum left to carry us over the inevitable disappointments when the time came for putting these principles into operation. It might mean the abolition of various commissions and special courts and might come a little nearer to putting the task of governing up to the "people," but few outside of officeholders would regret the change.

We need not add that the part of such a program that interests us supremely is Free Church and Free School. Many would have us believe such freedom is safely established; unfortunately that is not the case. In the meantime Jewish rabbis are forced to object to methods of Americanization that deprive them of the liberty to practice the religion of their choice. And the ousted Socialists of the New York assembly

find that one of the counts in the indictment against them charges them with holding certain beliefs against religion. H. K. M.

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A Wholesome Awakening Under the head "Fight Divides Church and Boy Scouts" the Wisconsin News on Feb. 11th printed the following:

Waukesha—"A bitter controversy in religious and social circles has developed here over the question of sectarianism among the Boy Scouts.

"When the troops were first formed, certain pastors were scoutmasters, but with the growth of the organization a movement was started to make it non-sectarian. George Girling was made chairman of a committee to perfect plans to form the scouts into a quasi-public institution.

"Now ministers of various churches have become aroused and the Rev. H. B. Logan of the Methodist Church has announced:

"I will oppose the organization of my church boys in any undenominational body."

"The Rev. Alfred B. Grey, of the Congregational Church, followed the Rev. Mr. Logan's move and issued an order forbidding boys of his parish from joining in the new movement.

"The scoutmaster, Harry Bilansky, is not old enough to properly handle young boys," said the minister. "He is only 23 years of age."

"The question will be settled at a citizens' mass meeting at the Elks' Club Monday night."

This is indeed an awakening; the wonder is that it did not come sooner. Pastor Logan is entirely in the right, of course; Pastor Grey has seconded him in unmistakable terms. That the voice of protest is raised in just these circles is, to our mind, of particular importance and we hope it will carry a long distance. We dwelt on the seeds of unionism and lodgism which lie in the above-mentioned movement at the time when it was begun and do not feel the necessity of going into the matter again. We hope the people of Waukesha found the solution which is most radical and at the same time the simplest; however, we fear that "a citizens' mass meeting" would be the last body to find it. G.

MICHIGAN SCHOOL MOVEMENT

The following petition is being circulated at present among the electors of the State of Michigan, under affidavit:

To the Secretary of State,
Lansing, Michigan.

We, the undersigned, qualified electors of the State of Michigan, under authority of Section 2 of Article XVII of the Constitution, hereby respectfully petition for an amendment to Article XI of the Constitution by adding thereto two new sections to be known as Sec-

tions 16 and 17, said proposed sections to read as follows:

Section 16. All residents of the State of Michigan, between the ages of five years and sixteen years, shall attend the Public School in their respective Districts until they have graduated from the eighth grade; Provided, that in Districts where the grades do not reach the eighth, then all persons herein described in such District shall complete the course taught therein.

Section 17. The Legislature shall enact all necessary legislation to render Section 16 effective.

For the present we wish to state that such an amendment to any State constitution of our Union would be

1. Contrary to our Federal Constitution, which says, Article I in the Amendments: "Congress shall make no law respecting an establishment of religion, or prohibit the free exercise thereof."

2. Un-American in principle, inasmuch as it is destructive to the fundamental principles of Americanism.

3. Pagan in its nature, displaying open hostility to **Christian schools**, and therefore a rank persecution of the true Church of God—the communion of saints.

4. A tendency to the most dire results imaginable, not only to the church, but to our country as well.

In a later article we purpose to enlarge on these statements. Meanwhile we would ask our readers to read and study the following quotation from an article on "Religious Freedom Endangered," which appeared in the **Theological Quarterly**, April 1919, by our sainted Professor J. Schaller, late Director of the Lutheran Seminary at Wauwatosa, Wis. The quotation has a definite bearing on the subject, and it would be well for the advocates of the school amendment proposed to consider its arguments. Follows the quotation:

"No one will question the propriety of calling **Christian** training of children a religious practice. The term itself implies that, since the Christian faith is generally recognized as a religion. And if you listen to the voice of some flamboyant orators you will even get the impression that American children are universally educated to be Christians; for must not by far the greater number of our citizens be Christians by conviction since we are constantly told that this is a Christian nation? Would that it were true! Would that all parents who are affiliated with Christian churches, not to mention the pastors of those churches, were to apply their high theoretical standards of education to real Christian education! No one would for a moment consider that a satisfactory education even in the most elementary branches of knowledge which might only be acquired by a bare hour's instruction given once a week by untrained teachers, and under circumstances which are almost prohibitive of lasting results. Yet that is a fair characterization of the alleged **Christian education** most American children of Christian parent-

age are favored with. No sane educator would dare to stultify himself by offering as an **education** in any science what is grudgingly granted to many thousand children as the only "Christian" education they can have.

We see our duty toward our children in a different light. Just as we are satisfied with nothing less than a thoro training in the three R's, not to speak of history, science, literature, etc., so we know that Christian parents are not true to the Master unless they furnish their children thoro training in Christian knowledge. But while this understanding of the Lord's will in itself calls for **daily** religious instruction, it carries us beyond this demand almost immediately. Christian faith, which is created in the heart by the Gospel of Salvation, cannot grow and increase in strength daily in a school atmosphere which is pervaded and controlled by the spirit of this world, the spirit of evolutionism and materialism. All spiritual effects of the Gospel are at once jeopardized in the child's heart if that child is compelled to submit to determined onslaughts upon its faith in the school which it attends. Hence our **religious** practice of establishing **Christian day schools for Christian children**, schools in which all educational work is pervaded by the spirit of the Gospel, so that even science, geography and history are taught from the viewpoint of—Jesus Christ.

We deny emphatically that the Christian school (called parochial school because its financial support is furnished by the parish) is a **German-Lutheran** idea. We regret to admit that, as far as American Protestantism is concerned, it does stand out as a peculiar **Lutheran** crotchet. Reformed churches have long ago discontinued their efforts to give their children an education worthy of the Christian name. There are even many Lutheran churches which have disavowed in practice what the fathers of the Reformation looked upon as a primary duty of the Church in its Gospel work. Nevertheless we are convinced that it is the only **Christian** way of taking proper care of Christian children. We know that the Christian day school is the only institution by means of which we can comply at once with the school laws of the states and the commandment to rear our children in the nurture and admonition of the Lord. This is a matter of **conscience** and is not open to argument at all under modern conditions. For this reason it should not be considered a debatable question whether our government should graciously **permit** us to have our own schools and to arrange our curriculum as we think it ought to be. If we are guaranteed free exercise of our religion, the religious practice of having Christian schools should be secure against interference by state or federal government.

Is it? No one who is slightly conversant with the history of American school legislation would answer

this question in the affirmative. For many years parochial schools have been the objectives of vicious and malevolent attacks, sometimes launched with cynical openness, but more often concealed under a more or less transparent mask. We need not here study the underlying and hidden causes of this enmity; enough for the present that we know it to exist and have even found it to be extremely persistent in its efforts. Just now the excitement and general feeling of insecurity affords this hostility an opportunity which is not to be slighted. The attack is conveniently and effectively masked as an effort at Americanization. Its proximate aim is to get parochial schools under government control; the ultimate aim is their extinction by due process of law and administration. Being in need of a catch phrase to beguile the gullible, the agitators have boldly filched a beloved leaf from the book of the Socialists, whereon is graven the high-sounding motto that "children belong to the state,"—which, being interpreted, means that no parent has a right to determine freely, how his child shall be educated. Of course, we are all familiar with the activity of female busybodies who put this principle into practice without taking the trouble to enunciate it. Mrs. Smith, who has no children and does not want to have any, feels herself entirely justified in telling Mrs. Jones, mother of six, how she **must** rear her little flock. Mrs. Smith may be an individual, doing her pernicious work from house to house personally, or she may be a club working in the same spirit via the mayor's office or the chamber of the city council. In either case she acts on the presumption that her right to determine the educational fate of Mrs. Jones' children quite supersedes and obliterates any parental right which Mrs. Jones may claim in the premises. This feminine meddling with sacred rights was truly bad enough and belonged to the evils from which we earnestly pray to be delivered. But now come **men**, vociferously protesting their undying and superpure Americanism, who are making a determined effort to embody that principle in the law! The particular **form** of the interference built upon the principle is the plan to put all parochial schools under state supervision. What does that mean? Nothing less than that the parent may not personally direct the education of his child. He must not only send it to school, but may send it only to such a school as the state will permit to exist. In other words, he must submit, in this as in matters of purely civic concern, to the will of the majority, i. e., that group of his fellow-citizens who can enforce their will.

But it means even more than that. The leaders of this campaign are always willing to swear that they have not the least intention to interfere with religious convictions. Nevertheless they insist that it is the state's business (whoever the "state" may be!) to make sure that every child is made a good American

by the simple process of making him learn the English language. They appear to believe, or at any rate, they want the citizens to believe that this does not interfere with religious liberty. At the same time, the laws which they propose usually make it a serious misdemeanor to teach **anything**, including religion, of course, in another than the English language. A parent, therefore, who would consider it necessary for the spiritual welfare of his child that it become familiar with the language, say of the German Bible, would find himself deprived of this religious right. It must not be objected that such an opinion of the parent may not be well founded. If religious freedom means anything at all, it must mean that the citizen is at liberty to decide for himself what his religion demands of him, and to act accordingly. No one but the individual may determine for him what religious convictions are well founded. Moreover, it is obvious that the proposed supervision may, and surely will, become a weapon ready to the hand of those to whom the **Christian** education of children is obnoxious. Who will prevent the supervising officials to oust **all** religious instruction from all schools under the plea that the entire school time is needed for Americanization purposes? We may not be able to stave off this threatening calamity, largely because of the traitors to Christ's cause in the churches; but that is no reason why we should not raise the cry of danger and call upon good Americans of all classes to assert and maintain the fundamental principles of Americanism." J. J.

THE MOUNT OF OLIVES

A Descriptive Letter Written by Elisabeth Charles in Pre-War Days

It is delightful to be relieved for a while from the hurry of doing as much as possible, and just to be quiet, and realize that we are here, in the Holy Land, in Jerusalem, while the fingers are busy drawing and sketching; to go in and out among the sacred names, and acquire a kind of everyday familiarity with the sacred places by the associations of everyday life; to cease to be a sight-seer, and become, if only for a few hours, a dweller among the old, familiar, hallowed scenes. For in the ordinary occupations of daily life there is nothing incongruous with the associations of our faith.

The ties that bind us to our sacred histories are no flimsy gossamer of devotional sentiment, which a breath of morning air may blow away, but heart ties, which familiarity only strengthens; and what we want to feel is, how everyday the world, and the life, and the men of the Bible times were—how like our own—how like ourselves. "Count it not strange as though some strange thing happened unto you;" "Men of like passions with ourselves," is written on every page of that most divine and most human Book, except of

One, and of Him it is written, "He came eating and drinking," hungering and thirsting, journeying and sleeping, and was in all points tempted as we are, "yet without sin." It is the very familiarity of the scenes and circumstances which detaches into glorious distinctness that spotless character, and yet brings His words and presence home to us with such sustaining power in our daily life.

Friday being the Mohammedan Sabbath, the gates of Jerusalem were closed at mid-day, whilst the muezzin's call to prayers resounded from the minaret, recalling the long ages of romantic conflict in crusading times, and ringing like a death knell over the desecrated city, repeating from day to day the doom, "Trodden under foot of the Gentiles."

Yet the city is scarcely as much desecrated now as in the days when Scribes and Pharisees, Sadducees and Herodians were its religious men, and Pontius Pilate and Annas the high priest its rulers. We thought of this as we left the city on Saturday evening to remain a day or two on the Mount of Olives. The Mount of Olives and the Sea of Galilee had been always the two places in the Holy Land I had most longed to see. And now we were going out of Jerusalem to pass a night on Olivet.

We went out at the Zion gate, and walked round the outside of the Haram, or sacred enclosure which we had gone over within some days previously. We passed close under the fragment of the walls at the east end of the temple area, which were the ancient fortifications of the city; the stones are very large, like those from which the arch of the bridge between Moriah and Zion sprang. Of the Temple itself, we know, not one stone was left on another. The way led by the Golden Gate, a gate no longer, but a walled-up gateway, where the old arches rise above the rough masonry which fills them up, a monument of Moslem superstition, and of the fears of a religion whose faith is not in itself, but in the swords that defend it.

Not far beyond this the path from the Zion gate joins that from the St. Stephen's gate, and leads down the steep sides of Moriah to the bridge of the Kedron.

Almost every point of the topography of Jerusalem has been, or is, a point of warm debate, especially (as every one knows) the situation of Calvary. Some believe that the spur of Moriah, where the paths from the Zion and the St. Stephen's Gate, after uniting, descend to the bed of the Kedron, is Calvary. To us it was always an endeavor while on the spot to avoid perplexing ourselves with discussions about uncertain sites. The certain features of the scenes were so many and so absorbing and the interest of the general landscape so far greater than the precise accuracy as to a few yards of ground, that we took care not to confuse our recollections of the whole scene by entering into discussions as to the exact site of particular events. But this spur of Moriah was so often in our sight, we

passed over it so frequently in leaving and re-entering the city, and became so familiar with it during our little sojourn opposite it on Olivet, that it may be well briefly to state a few of the reasons which have led some Bible topographers to fix on it as the scene of the crucifixion rather than the site of the Church of the Holy Sepulchre.

In the first place, this point must always have been outside the line of the city walls, which many doubt if the traditional site of the holy sepulchre could ever have been.

Secondly, it is at the same time so close to the city, that priests and Levites standing on the walls of the temple area, without ceremonially defiling themselves by mingling with a crowd attending an execution, might have seen and heard all that happened.

Thirdly, it is, and always must have been, close to a frequented highway—the road to Bethany, Jericho, and through the Valley of the Kedron in either direction to the south or north. It is difficult to realize that anything went on as usual on that awful day; yet we know that many, perhaps most, men must have been going about their usual pursuits; and that besides "the people that came together to that sight," there were many who "passed by and railed on him, wagging their heads," as they looked up to the Temple whose destruction He had prophesied standing close at hand in all its strength and glory, and then to Him agonizing on the shameful cross, and then proceeding on their daily errands to Bethany and Siloam, just as men of another race do at this day.

Fourthly, all His acquaintance, and the women who followed Him from Galilee, could have stood "afar off" across the Kedron valley on the Mount of Olives, quite out of reach of the jeers of that mocking crowd, and yet have "beheld all these things" in every detail.

Fifthly, the place was a Golgotha, the place of a skull, and if the common acceptance given to that term is right, it is equally applicable to this spur of Moriah now. Bones and refuse are scattered about it.

Sixthly, "In the place where He was crucified there was a garden," and on this spot there is a garden at this day—a garden and tombs.

This point must, no doubt, remain uncertain; but in reading again and again the story of the cross, that story of Moriah, with its tombs and gardens underneath the Temple walls, looking across Gethsemane to the Mount of Olives, with the road to Bethany passing by it, rises naturally before my mind as the scene where the Cross was raised. Its being a part of Moriah, moreover, gives probability to this view on typical grounds, since thus the Moriah where God provided the lamb instead of Isaac would indeed be the very spot where the Lamb of God, without blemish and without spot, gave Himself for us.

It is remarkable that the expression "mount," so perpetually applied to Calvary, and perpetuated by

James Montgomery in his touching hymn on the three sacred mountains, occurs nowhere in the New Testament.

Much of this formed the subject of our conversation as we walked down the steep path to the bridge over the Kedron. The bed of the torrent was dry, but the bridge remained to indicate its force and breadth in the rainy season. It was evening.

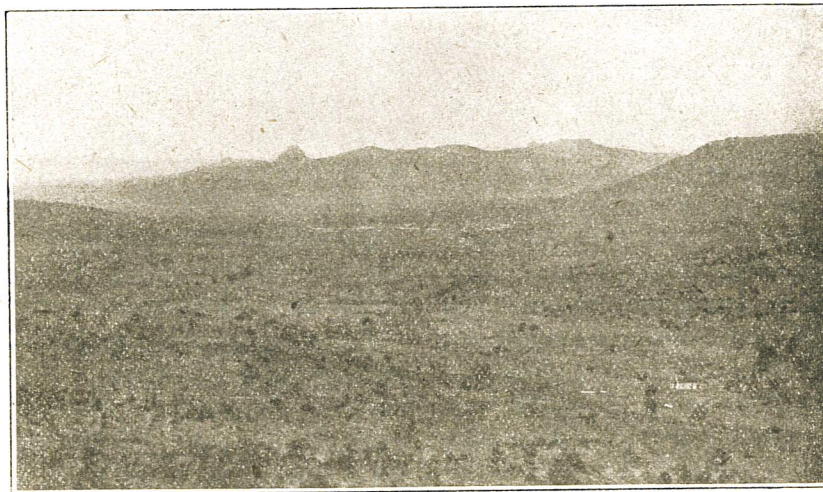
"And in the day time He was teaching in the temple, and at night he went out and abode in the mount that is called the Mount of Olives." How often, just as the shadows were falling as now over us, and all the hill and valley lying dim except the highest point of Olivet, which glowed in the golden light of the sun setting behind the city, had our Savior's feet trodden that very pathway.

"And every man went unto his own house. Jesus went unto the Mount of Olives," not as we were going, to the shelter of a friendly roof, but to pass whole nights in prayer among the solitudes of that olive-clothed valley, "whither he oftentimes resorted." We were entering the very sanctuary of His earthly life, the place where He prayed to His Father in secret—such prayer as the seventeenth of John gives us a glimpse into.

(To be continued.)

WHITERIVER, ARIZONA

"What and where is Whiteriver?" The reader has heard much of Globe, Peridot, San Carlos, Cibecue and East Fork, but thus far 'nary a word about Whiteriver. In the Synodalbericht of 1916 is a little map that may serve as a guide to locate this place.



VALLEY OF WHITE RIVER

If the reader is willing to be led in spirit down to Arizona he might as well make his journey worth while and take a flying trip with us through the lower reservation, before prospecting for Whiteriver on the upper one.

When the writer stepped off at Globe nine years ago he had the singular pleasure of having Harders

meet him, and having Harders drive him up the 104 per cent grade (as the cowboy says), to the Mission, in a wagon bearing the name of the present administration and almost as dilapidated. Those are cherished memories indeed!

On our present trip we are greeted by two dapper young gentlemen, representing our Home and Indian Mission respectively, who escort us per pedes to the Mission. They possess neither Ford nor bronchos. At the Mission our stomachs are plied with bachelor fare and our weary minds with questions about the east. We retire early but our hosts have forgotten to close the door, and the conversation of the pair rivets our attention. The one speaks of the pleasures of camp work, the pleasant greetings received, of the recent baptisms, of the work of the Holy Spirit on the hearts of Apache men and women; the other speaks of the trials in gathering the sheep that once belonged in the fold. Then their thoughts turn in common to the morrow, to the Chinaman who brings vegetables, to the Syrian who takes orders for groceries, to the "Liberty" butcher whose meat they cannot afford to buy, to their last month's salary already beyond recall. At this juncture the conversation lags, follows a mutual sigh, and all is quiet at the Mission.

The next morning we take the train for San Carlos. Behind the chapel, in the reproduction of a homesteader's cabin, we find the missionary. He talks enthusiastically of the large mission field at his very door, of his trips to the friendly Indians at Bylas, of the services in his chapel, but,—and then he sighs. Did we not hear that very sigh as a duet just the night before? On leaving we look inquiringly about. Apparently

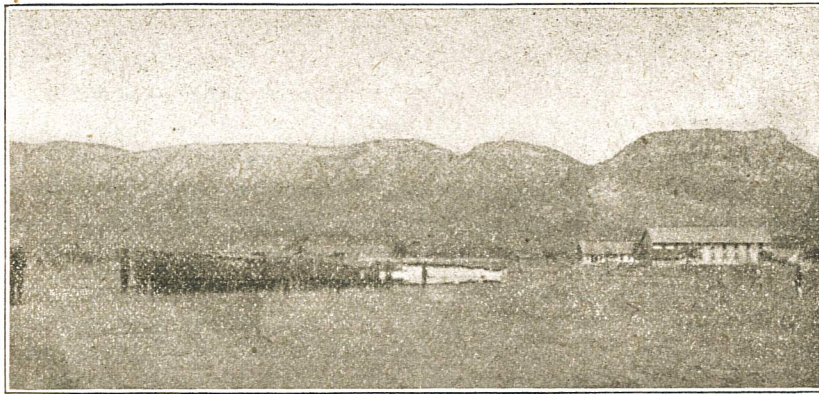
here is another who has not yet grasped the full significance of Gen. 2:18a. We hasten away to Peridot only to meet a fourth of the same classification! We visit his school; we hear the children recite the Bible stories and the Catechism with a conviction that betrays their faith; we sing with them as one of their own number plays the organ. The eyes of the Mis-

sionary glisten with justifiable pride. Just then a boy brings the mail; the former opens an envelope with his grocer's return, draws forth an itemized slip with trembling hand,—and also sighs!

But we must hurry on to Whiteriver to-day. Our missionary brother has already filled our old Ford with gas and oil. An old blown-out casing as a spare and a bundle of baling wire complete the equipment and we are off. The Rice Government boarding school is passed on our left. About 250 Apache children are enrolled here. Our Missionary at Peridot preaches to these children on Sundays; he is also preparing a class for baptism. Why we have no chapel here is a matter of ancient history, but we should have one here by all means. We climb the Nantanes range to an altitude of over 7,000 feet, then drop down to Black river, only

A little to our left, nestled in the bosom of a mountainous amphitheatre, is the Whiteriver boarding school, with its recitation hall, dormitories, hospital, laundry, mess hall, etc., where 250 children are enrolled as at Rice.

For strategical reason we now have a Mission station also at Whiteriver. The map will show the reason why. The school alone is a very promising field, to say nothing of the camps in the immediate vicinity. From here road conditions also make it easier to visit the 300 inhabitants of North Fork valley, the 300 below the Post, the rich denizens of Cedar Creek,—the gambling scouts of Fort Apache not to be forgotten. Thus far we have no house at Whiteriver. The missionary lives in a little structure that had been occupied by an Indian for many years. And above all things we



WHITE RIVER BOARDING SCHOOL

to crawl out again and coast into Whiteriver crossing. Once more we climb, to Cedar gap, and then amble to the bluff overlooking Fort Apache, whence the junction of the North and East Forks of Whiteriver can be plainly seen. Four miles up the latter fork our chapel glistens in the last rays of the evening sun. We wonder, is the missionary there also subject to sighs?

Our road now leads us along the rocky brink of North Fork for about four miles and we find ourselves in the very center of Whiteriver Agency. Whiteriver is the legislative, executive and judicial center of the reservation. It is the hub around which all affairs of the reservation revolve. The three stores you have already noticed. A little further up are the office, commissary, gristmill, barns, corrals and silos, and the carpenter and machine shops where the Apache boys are instructed along useful lines. Around the campfires burning beyond are Indians from Cibecue, Carrizo and Cedar creeks who have come in **voluntarily**, some on business, some to work out a fine. The little houses to the right are occupied by the Indian Policemen. The twenty or thirty camps clinging along the river bank are occupied by Indians who are working, some for the reclamation service on a power and irrigation plant, some for the Agent himself.

need a chapel, and a large one, for when once a chapel is built the children of the boarding school will also be permitted to attend. The first services were held here on Christmas day in a little room that has been fitted out for the district school. Fearing a jam, the local missionary gave the matter but little publicity, but in spite of this peculiar precaution, over 200 made their appearance. Of course, all did not come to hear the word of God. It would not be fair to expect more of them than we are justified in expecting of our own members. Many came out of curiosity, many in the hope of receiving a little present; the number of those who came to see the Christ child in the manger at Bethlehem may have been comparatively small. But the fact remains that they came. They were all shown a Savior which is Christ the Lord; they all heard the first Christmas carol and went home happy. Since that time services have been conducted regularly in the little school room. Last Sunday Holy Baptism ushered another lost sheep into the kingdom of God. Interest and attendance are growing. Indians themselves have asked for a place of worship of their own here. What can we do about it? What can be done in this respect to put Whiteriver on the map of God's kingdom on earth? Dear reader, you hold the key. It is within your power to start the ball of popular

interest a-rolling with such impetus that when it stops it will have assumed such proportions that we can shape out of it a chapel not only for Whiteriver, but one for Rice as well. We Christians speak with the Psalmist: "Lord, I have loved the habitation of thy House, and the place where thine honour dwelleth." Should we not make it possible for those whom God has placed into our care to center their affection as well?

A RELIGIO-COMMERCIAL SYNDICATE

By Prof. C. J. Södergren

In union there is strength. But if that union is cemented only with the political devices of temporal interests, it will prove to be only a packed sandheap on the shore of a rising tide. Such a tide is now lapping the foundations of great commercial and financial sandforts. Later it may reach similar social and industrial sandcastles with the same inevitable result—speedy dissolution and collapse.

But how about the Church? We mean, the Church as an organization. Will mere trustification secure it against the encroachments of that same combing surf? Will the same world-methods of selfish combination save the Church? Yes, it may save its body and even make it strong in physical and mental, financial and political power. But its spiritual life and its usefulness will be gone forever.

The tendency at present is to effect a great combination of church organizations. And the Mammon-ruled world is by devious ways assisting and abetting the Church in "getting together." It is even indirectly financing the movement. Even charity on a large scale is employed as a means to secure the same ultimate ends.

As a consequence, the world is gradually securing power over the aggregation, eventually to use it for its own purposes. Financial imperialism controls the governments of the world. The next step is to incorporate the coming church-combination in its machinery. Even now commercial "patriotism" is a matter of religious and sacred concern.

In other words, improvement to humanity is to come thru increased material prosperity. Money is the real power by which mankind is to be delivered out of its present bondage. And this is becoming the faith of the Church as well, as represented by its leaders, clerical and lay, especially its Big Business and Masonic members.

The tentacles of this octopus are slowly reaching out thru the secular press. One by one even our church periodicals are being entangled by this designing cuttlefish,—which does not forget to ink its waters to conceal its exact location. These periodicals—only a few as yet—are enabled by the co-operation of friends and by various business arrangements to increase their mailing lists. After a while these periodicals will be

dictated to by these same interests and have no choice but to obey. In the meantime a subtle virus in solution is coursing thru the veins of the reading public. Even editorial passes and clerical half-fare permits are doing their intended work.

Are we suspicious of everybody and everything? Not at all. And, least of all, of the innocent public, the long-suffering public, the eventual victims. Many of the leaders themselves are deluded into believing that they are "rendering God a service." But we know by experience that the spirit of the world is not a friend of the Spirit of God, that the object of the former is not the glory of God and the salvation of souls, and that it is a sad delusion to imagine that the mere accumulation of numbers will insure the Christ-life of the Church,—that a gigantic ecclesiastical Trust, subject to the world-power, spells "salvation."

Organization does not remit or purge of sin; it does not correct unbelief; it does not plant the cross of Christ in human hearts; it does not produce repentance and faith. All history proves that the most highly organized Church is the Church of deepest decay,—that combination of weakness with weakness does not make strength, nor the addition of bad to bad make good. What then is the gain? It is the error of a fatal blindness.

Multiplying by mere mathematics churches affected by the decay of lodge religion, e. g., is not a panacea for our ills. It is the mistake of trying to save decaying apples by filling the barrel with more decaying apples. Why are so many of our church papers so strangely silent with regard to the doctrines of a Christless religion, but fanatically zealous about fraternizing with "brethren" who are grandly and nobly tolerant in "discipline"? This is "unionism" with a vengeance. Or must great ecclesiastical Syndicates not be sticklers where "non-essentials" are concerned, nor overscrupulous where only "a little group of wilful men" chose to stand in the way of greater ends? "The High Priest for that year" said, that it was better that one man die for the people, than that the entire nation be destroyed. Nicodemus had his serious misgivings and essayed a diffident objection, tho he could not prove his point. But he was promptly ordered to sit down, and the representatives of the church, in session assembled, shouted, "Question! Question!" and by a majority vote the policy of the High Priest prevailed. But—what was the net profit for the nation?

Trust in thyself, O Man—in thy own activity, works and power—in organized majorities and their money—in Grecian civilization, Roman autocratic democracy, Phoenician commerce and wealth, Jewish hierarchy and temple-worship! But—do not ask History for a verdict!

A Universal Church in connection with a League of Nations, dominated by financial imperialism, is the present prospect. A Federation of Governments, sub-

sized by the money power, and sanctioned by a Church of the World, is the direction in which we are tending—a huge monopoly in absolute control of the property, earnings, consciences and lives of men. The unpublished events of every day are proving that even now the time has arrived when “no man shall be able to buy or sell, save he that hath the mark, even the name of the beast.”

Possibly the Church of Rome will furnish the organization that is needed for the incarnation of this “Climax of Civilization”. This is the present indication. And human efforts—in the rare instance where they are brought to bear—are unavailing to check the movement in that direction. Perhaps God has pronounced His judgment on an age that has refused to listen to His voice and hence has become blind to the issues of the day. Perhaps such a consummation enters into the permissive providence of God, to balance, check and circumvent the defection of an apostate Church and generation.

But Babylon is drawing her daughters around her in preparation for her final doom. By what means her destruction is to be effected, none can say. It may be by a sudden upheaval from below, a volcanic social eruption, that is to bury the glory of a second and greater Roman Empire in its lava and ashes,—to be itself “judged” in turn by “sorer punishment,” because it “hath trodden under foot the Son of God.” Or it may be by some other “scourge of God.” The modern world had two—and only two—nations of trained warriors. Germany was the one. Japan is the other! (Cf. “The Number of Man” by Philip Mauro.)

At all events, “the ten kings” are to receive power for only “one hour.” Then “the Lamb shall overcome them, for He is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful” (Rev. 17:12, 14).

Meanwhile, where do you and I stand? Where does the Church of our heritage stand? What are our “alliances”? What is our faith? And to whom do we profess allegiance at this tide in the affairs of men? The machinery of a gigantic Combine will not deliver us out of our Babylonian Captivity. To Christ alone—the crucified, the resurrected and living Son of God—“is given all power in heaven and on earth”—The Lutheran Companion.

THE ROMAN CHURCH AND DIVORCE

The Church of Rome, through its chief spokesman, has lately, in view of the deplorable divorce-record of our country, pointed with much pride to the low record of divorce in Canada, which is one-half Catholic, and in Ireland, which is three-fourths Catholic. Says Cardinal Gibbons, in an article published in the *Century Magazine*: “If magistrates and ministers would take the high stand of Catholic priests, refusing to marry any but those they knew never to have been

married before, the solution of the difficulty would be near at hand.” By reason of its stand over against the granting of divorces, the Roman Catholic Church is represented as the only agent, the only means, for the cure of divorce. It appears, from the frequent reference to the divorce evil, and the emphasis placed on the strict Catholic laws regarding marriage, which we note in recent public utterances of the Roman clergy, that this is part of the well-planned campaign which has for its object the exaltation of Romanism, in the opinion of the American public, as a great moral force. And while it may seem uncharitable to believe that much of this unctuous praise of the sanctity of the married state and the virtuous indignation of the Romanists when they discuss the laxity of our laws regarding marriage and divorce, is Pharisaic hypocrisy, yet the actual position of the Roman Church in this matter, when fully recognized, hardly permits of any other conclusion.

Playing on Words

It is true, the Roman Church does not recognize the validity of divorces, not even when granted on grounds of adultery or desertion—the grounds established in Scripture. Nor will the Church remarry any persons who “are known to have been married before.” Yet it should be remembered

First, that the Roman Church regards as dissoluble the marriages of all unbaptized persons. How this principle works out may be observed in an example noted by Bishop Doane, of the Protestant Episcopal Church. A young girl, a member of the Episcopal Church, against the advice of her parents and pastor, obtained a divorce from her husband on the ground of desertion. When she found she could not be married again in her own Church, she was received into the Roman Catholic Church in order that she might be married, as the priest told her she could, not on the ground of her divorce and desertion, but because her husband had never been baptized, and therefore the marriage was null and void. Note well, the priest did not recognize the divorce as being valid; he simply declared that there had been no previous marriage!

The case grows more complicated still when we remember the very doubtful attitude of the Roman clergy regarding the validity of baptisms administered by Protestants. The Council of Trent decided that all baptisms are invalid when performed by any one, even by a Roman Catholic priest, who did not have, at the time when he administered the baptism, “the intention of doing what his Church does.” Outward performance is not sufficient; there must be intention, on the part of the officiating person, “to do what his Church does.” Once let it be shown that a person has not been properly baptized, and any one divorced from such a person can be remarried in the Catholic Church, not by reason of the divorce, but because the other party was “unbaptized” and hence could not con-

tract a marriage which the Roman Church feels obliged to recognize.

A Wide Choice

Secondly, it can be shown that the Roman Catholic law provides more excuses for the severance of the marriage-tie (by annulment) than can be found in the statutes of the worst of our States. We refer to the "diriment impediments," or grounds for annulment of marriage. The Roman Church teaches that a marriage must be declared null and void if any of these "diriment impediments" are known to have existed at the time when the parties entered into marriage. You will find statements in recent Catholic literature on the subject that these grounds for dissolution of the marriage-tie are "only" fifteen in number. An examination of such Roman Catholic authorities as J. P. Gury and H. Busenbaum reveals the fact that, while the law of impediments makes mention of only fifteen, the official interpretation of the law really opens up more opportunity for remarriage during the lifetime of the former husband or wife than are dreamed of in our Protestant theology or in our legislatures. A marriage is declared null and void: if one of the parties is under clerical vows of "chastity"—of entering holy orders (monastery, convent); if the parties are even so remotely related as third cousins; if the marriage has not been celebrated in the presence of the parish priest and two witnesses; if it is discovered that one of the parties has stood sponsor at the other's baptism; if one party is the child or the adopted child of the other party. There are impediments of affinity (relationship by marriage); of crime (adultery, murder); of error, as when one person is taken for another; of difference of religious belief; of age. The point is not whether any of these grounds for declaring a marriage void are in themselves reasonable and just. The point is that the Roman Church, while declaring that its priests "refuse to marry any but those they know never to have been married before," recognizes many reasons for declaring that there has been no previous marriage. The section on "impediments to marriage" in Gury's *Moral Theology* covers thirty pages, and a reading of it leaves the one question uppermost in one's mind: How, in view of such teachings and practice, can the Roman Church lay claim to being the one protector of the sacredness of the marriage-tie? Any one seeking to get rid of an unhappy marriage may here find an almost embarrassing selection of reasons and excuses for securing a church-decree of annulment.

Dispensations

However great the number of grounds for declaring a marriage void, the Pope has power to dispense from them all. In some urgent cases, especially when the impediment has been discovered after the marriage has been contracted, the bishop may grant a dispensation, that is to say, may declare the marriage valid.

The law requires, indeed, that "good and sufficient" reasons must be given for petitioning for such dispensation; but there is no undue harshness on this point; one gains the impression that it finally depends on obtaining the good will of the bishop, by some means or other, in order to obtain a decree declaring the marriage lawful in spite of impediments. If a woman is twenty-four years of age, she may plead "advanced age," or may plead "danger of scandal"; also, "merits earned of the Church"; also: a difficulty of finding another suitable wife or husband in one's locality (!). The reader will note that we here have the other extreme: No impediment but can be removed, and the marriage pronounced valid, by the Church, once its good will has been obtained. There is indeed a restriction: "No one, not even the Pope, can dispense from the obstacle which consists in an existing valid betrothal"; but the clause is added: "If the demands of strict justice are to be observed." It finally depends on the good will of the Pope whether even a valid engagement shall be broken in order that the petitioner may be free to marry another. The doctrine of the Roman Church that the Pope is the supreme arbiter in all things, spiritual and temporal, nay, is the embodiment of all law, is here seen in its bearings upon the realities of human life. And even our youthful readers should begin to understand what we mean when we speak of the "spiritual tyranny" which the Church of Rome exercises over its adherents.—G., in *The Lutheran Witness*.

HERE AND THERE

By Rev. Ira O. Nothstein

An interesting announcement in the *Publishers' Weekly* tells of the establishment of a religious bookshop in New York City. The various religious denominations have their book stores, and have had them almost from the time of their planting in this country, but an undenominational book store is a new thing. Does it indicate an increasing demand for religious literature? The announcement states that the store will handle "only religious books, not fiction or travel as such. The word religion, however, is interpreted broadly as including ethics and social idealism." The business will be in charge of Mr. Harold B. Hunting, formerly connected with Scribner's Religious Department.

One hundred and thirty years ago the Methodists of the United States established their first book store, in Philadelphia. It employed one man and a boy at the beginning. To-day the Methodist Book Concern has splendid buildings in New York, Cincinnati, San Francisco, Pittsburgh, Chicago, Kansas City and New Orleans, while its employees number more than 1,100. Last year it had sales totaling \$2,972,000. Its dividends for the year 1912 to 1915, inclusive, total \$1,177,000.

These dividends are all paid into the Methodist preachers' pension fund. Here is a hint to the wise among us. It pays to be loyal to our own publishing house. It is the one institution of the Church that never asks for a collection, supports itself, pays for its necessary increase in equipment and besides turns its surplus earnings into the charitable treasuries of the church.

From Australia comes a voice of warning to the American people as to their magazine literature, if they will take it as such. A writer in *Smith's Weekly*, a Sydney, Australia, publication, says: "It's naughty, but it's nice" is the motto of the bookstalls these days. Train or ferry, you are met at the entrances with the magazine covers displaying the bared limbs of intended-to-be seductive females, and carrying suggestive titles. The war, by its interference with the regular import of the fair-to-piffing English magazine matter, has let us in for this stuff from the land of Mr. Wilson. The professor may be making the world safe for democracy, but the reading matter of his countrymen is certainly making the world safe for pornography. The American magazine, as we have it on the bookstalls, is deliberately designed to break down a sane reading taste, or, that already being accomplished, to pander to the merry result. If you read one of the type, you have read the lot. Reading of the quality cannot do any good and may do infinite harm."—Lutheran Companion.

"It seems as though the world in its old age, its last paroxysm, was growing delirious, as sometimes happens to dying people. I ardently hope that amidst these internal dissensions of the earth, Jesus Christ will hasten the day of His coming."—Luther.

BRAZILIAN CONVERTED BY READING THE BIBLE

"One evening I was introduced to a fellow-passenger, a wealthy Brazilian gentleman from the state of Matto Grosso," says Rev. H. C. Tucker, Brazilian representative of the American Bible Society, in the *Bible Society Record* for December, "who, when told that I was the Agent for the American Bible Society, related to me the following story: Some time ago he found it convenient to move to the state of Minas Geraes to educate his children. About a year ago he became impressed with the importance of giving more serious thought to the subject of religion. For a long time he had had little faith and interest in the form of religion prevalent among his people. He had never attended a Protestant service, but had heard men speak of the Bible; had also heard that there was a store in Rio de Janeiro, the Bible House, where Bibles were on sale. He asked a merchant to order one for him, began reading, and continued until he had read the entire book. It was thrillingly interesting to hear him tell of his impressions, and what light, blessing, and

joy had come into his life from the reading and study of the Word of God.

"I asked him how he could account for the thought and desire awakened in his mind to read the Bible. He said he could only attribute it to the goodness and mercy of God. He has acquired a fair knowledge of the Scriptures and an intelligent conception of salvation through Jesus Christ."

CALVARY

Rev. Frederick A. Reiter

There is a hill beyond the city's gate,
Where tread the multitudes one spring-time day;
Before them walks the Son of God, condemned,
Bearing His cross along the tortuous way.
The load is heavy, and the burden sore,
His body weakened with His agony;
Yet onward does He tread with wearied feet,
And climbs the mountain called—Calvary.

Three crosses there I see against the sky,
Surrounded by a vast, deriding throng;
There hangs a thief, with curses on his lips,
And there a murderer on his cross is hung.
But 'twixt the murderer and the thief, behold,
The Man who Pilate thought should be set free,
But yielding to the crowd's fanatic cry,
He doomed the Son of God—to Calvary.

O blessed Cross, on which the Savior bled!
O hallowed Cross, on which the Savior died!
The wrath of men God makes to praise Him still,
And there my joyful soul would e'er abide.
For on that Cross my pardon is proclaimed,
And on that Cross I read my destiny:
For God so loved the world He gave His Son
To save the world He loved—on Calvary!

—The Lutheran.

PREACHERS

There has been some talk to the effect that preachers may or should strike for higher pay. The preachers have done little of the talking. To the average lay mind a strike of preachers would seem as reasonable as a strike of actors or bricklayers.

There are preachers who are merely professional men. They are fashionable, cultured, suave. They talk well in and out of the pulpit and give a fashionable congregation the worth of its money. They earn as much as other professional men and have as additional reward an ex-officio dignity that other professions do not confer. Preachers of this type might feel free to strike in a pinch, but few of them have anything to strike for.

There are other preachers—many thousands of them—who shudder at the thought of a strike. They are old-fashioned. They have a conviction that God is

their employer. Congregations are merely the raw material with which they labor. One does not strike against his raw material. He strikes, if at all, against his employer.

To these men hardship is not a new acquaintance. Poverty is the price they pay for the privilege of doing their work. They are not preaching in order to get a living. Their ambition is to do good. In a sense they are martyrs, and like other martyrs they welcome each fresh blow as a test of their steadfast zeal.

These men are simple and consecrated servants. To them turning the other cheek is not a pretty phrase to mouth at other people but a principle by which they live. The sophistry of statesmen and the expediency of an age that fits doctrines to its pleasures and ways of getting a profit cannot shake their faith in the ultimate triumph of gentleness, humility and love. They work for a Master, not for a salary, and the Master was despised by the prosperous, greedy and fashionable of his time. In their faith a servant is not greater than his Lord.

When I read some wise or witty comment concerning the probability of a strike by preachers I think of the godly paupers I have known, and smile. And I have a hunch that if I should ask a group of them concerning this matter they would reply in unison: "Judas struck."—Robert Quillen in S. E. P.

TWELVE VIEWS OF THE CROSS

Luke 23: 48

The soldiers saw in Christ a criminal, with cruelty.
The women saw in Christ a benefactor, with sorrow.
His mother saw in Christ a son, with anguish.
The disciples saw in Christ blighted hopes, with perplexity.

The first thief saw in Christ a malefactor, with hardness.

The second thief saw in Christ a King, with penitence.

The centurion saw in Christ divinity, with conviction.

The priest saw in Christ an impostor, with mockery.
Angels saw in Christ love, with wonder.

Devils saw in Christ the seed of woman, with dismay.

Jehovah saw in Christ obedience, with affection.

The passers-by saw in Christ nothing, with indifference.—Christian Workers' Magazine.

COME AND SEE

"Would the blind world but take Philip's advice and Nathanael's practice, 'Come, and see,' what a crowd of friends would Christ have! 'Come and see' will speak more for Christ, to set forth His excellencies, than the tongues of men and angels can do."—Theophilus Gale.

ANNOUNCEMENT

North-Wisconsin District

Following an invitation of the congregation of the Rev. Paul Oehlert, the sessions of this district will take place in Kaukauna, Wis., beginning June 16th.

Would also like to call the attention to the request of the Constitution that the credentials of the lay-delegates must be signed by the chairman and secretary of their respective congregations.

G. E. BOETTCHER, Sec'y.

Hortonville, Wis., Feb. 21, 1920.

ANNOUNCEMENT

In a meeting held on February 19th the board of our Theological Seminary elected Prof. John Koehler president of that institution. Dogmatics will in future be taught by Prof. Herman Meyer.

The members of our synod are herewith invited to propose candidates for the vacancy. The professor to be elected is to instruct in cursory Old and New Testament exegesis, homiletics and symbolics.

The nominations must be in the hands of the secretary by March 25th.

J. GIESCHEN, Secretary,
623 Garfield Ave.,
Milwaukee, Wis.

ITEMS OF INTEREST

Erecting Hospital

The Lutherans of Mason City, Ia., and vicinity are working on the erection of a large hospital. A board has been organized and agencies are at work to raise \$400,000 for the enterprise. A hospital association has been formed with four classes of members as follows: Associate members at \$5 per annum, regular members at \$25 per annum, sustaining members at \$100 yearly and life members who make a gift of \$1,000.

The Close of a Long Career

The Rev. H. Succop, the senior of the Missouri synod pastors, died in his home in Chicago. Only a short time ago he observed the 50th anniversary of his ordination, when the faculty of Concordia Theological seminary, St. Louis, Mo., conferred upon him the honorary title of doctor of divinity. After completing his studies in Ft. Wayne and St. Louis, he labored for six years in Ontario, Canada, and then accepted a call to St. Luke's Lutheran church, Chicago, which he served for 44 years. Since last summer he was pastor emeritus.

Closed on Account of Influenza

St. John's College of Winfield, Kansas, is temporarily closed on account of the influenza epidemic. When five of the students were taken down with the disease at the beginning of February, the institution was closed at once and the students were permitted to go home. Less than forty remained. Of these thirteen were stricken with the influenza, among them two cases of pneumonia. President A. W. Meyer and Prof. I. J. Kloster of the Business Department were also ill with the same malady. All of the patients appear to be recovering.

Lutheran Emigrant Mission

The Missouri synod's Lutheran Emigrant mission in New York city recently observed the fiftieth anniversary of its founding at a special service. The Rev. F. Pfothenauer, president of the joint synod, and the Rev. S. Wismar, New York, delivered appropriate sermons. The Rev. O. K. Restin is the emigrant missionary.

Seventy-fifth Jubilee

The Lutheraner, the official organ of the synod of Missouri, Ohio and other states, has just completed its 75th year. The first number bears the date Sept. 7, 1844, and was a four-page paper. For three years it was owned and edited by its founder, the Rev. Dr. C. F. W. Walther. In 1847, the year in which the Missouri synod was organized, it became the official organ of this body. Since then the paper has been edited by the faculty of Concordia Theological seminary.

Lutheran Colony of Mercy

The Lutheran Colony of Mercy, which was incorporated under the laws of Minnesota and which has purchased 90 acres of land north of the Twin Cities, is actively at work securing means and getting plans for the erection of a \$40,000 building. Work will begin as soon as spring opens. The corporation is a joint work of Lutherans in the Twin Cities, regardless of nationality and synodical connection. The Rev. Prof. H. B. Kildahl is president. Dr. A. J. D. Haupt says: "Time and again I have found it impossible to find a place in Children's homes for a child. They all have a long waiting list. We want to make this a home for children, beyond the age of orphans' homes and not old enough to support themselves."

And Still They Come

"Share-With-Others Sunday" has been added through a committee of the Young Men's Christian Association to the ecclesiastical year of the churches which accept the patchwork calendar which is being continually repaired and expanded by the religious tinkers, who apparently have no conception of the beauty, completeness and comprehensiveness of the well-ordered church year based on the life and teachings of the Savior.—The Lutheran.

Another Makeshift

Newark, N. J.—Bishop E. S. Lines, of the Newark Episcopal diocese, suggested at a pre-Lenten conference of the clergy of his diocese, that tea be served after evening services to aid the clergymen to get better acquainted with their people.

Pilgrim Anniversary Fund of \$5,000,000 Practically Assured

With the beginning of the year, which marks the 300th anniversary of the landing in this country of the Pilgrims, Congregationalists, who constitute the religious body popularly associated with the descendants of those early settlers, are practically assured of their \$5,000,000 anniversary fund, with which they are to pension and otherwise care for aged clergymen. Their celebration proper is to take place in Boston, from June 29 to July 5. Delegations are expected then from England, Canada, Holland and almost every land where Independents have settled and organized.

There is to be held in Chicago on January 18 a conference in which the Interchurch World Movement leads, and Congregationalists have part, to determine other features of the Pilgrim year, since Congregationalists are, from January 1,

throwing in their lot with this movement in almost all forms of effort save the Pilgrim celebration. At Boston and Plymouth later in the year other bodies are to join in celebrations. Deputations from all of these bodies are to go to Europe shortly and, returning on a new "Mayflower," will be accompanied by European delegations. Reports from England indicate that at the beginning of the Pilgrim year at any rate far greater popular interests exist than here.—Newark Evening News.

Quotes Isaiah; Is Indicted on Sedition Count

Winnipeg—The Bible is now seditiously libellous, according to the charges against J. S. Woodsworth, editor of The Western Labor News, who has been indicted for quoting Isaiah.

The entire text of Count 4 of the indictment reads as follows:

"The jurors aforesaid do further present:

"4. That J. S. Woodsworth * * * unlawfully and seditiously published seditious libels in the words and figures following:

"Woe unto them that decree unrighteous decrees, and that write grievances which they have prescribed to turn aside the needy from judgment and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless.—Isaiah.

"And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruits of them. They shall not build and another inhabit; they shall not plant and another eat. For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.—Isaiah."

Woodsworth, an ex-minister, is the successor as editor of the News of W. M. Ivens, prominent in the Winnipeg strike, and arrested in connection with that demonstration.—Milwaukee Leader.

Suicides

Since the signing of the armistice there has been a constantly increasing number of suicides everywhere, according to a report issued January 26th by the Save-a-Life league. In Germany, Russia, Syria, and other foreign countries where the number has been very large, the cause is attributed to despair because of miserable living conditions brought about by the war.

The report tabulates 5121 cases of suicide in the United States during 1919. Of the professions lawyers led the list with 43, of whom 12 were judges; 36 victims were physicians, 28 teachers and 11 clergymen. The list included 20 presidents of large business concerns and 50 prominent club members, millionaires and wealthy society women. Unhappy marital relations were responsible for 350 tragedies.

Men outnumbered women 2987 to 1657 but of the child suicides 252 were girls and 225 boys. Newspaper editors appeared to be immune.—Lutheran Standard.

Rev. Sunday Said

During a recent series of revival meetings in Rock Island, Ill., the famous evangelist is quoted as having said in the presence of many thousands that of all the churches he knew of, the Lutheran church is the one that is nearest to the church of the apostles. What moved Billy Sunday to say that we do not know. What makes it all the more remarkable is that the Lutheran church has never approved of his methods.—Cal. Mis.

Zion Blue Laws Stand in Court

Zion, Ill. In a report in the circuit court of Lake county, Master in Chancery Martin C. Decker finds that "acts and doings of Wilbur Glenn Voliva" as set forth in a bill of complaint by Marshall Field & Co., owners of a lace plant at Zion, "have not been done as a result or in furtherance of any conspiracy to injure or destroy the business of the complainant, or to maliciously interfere with complainant's employes."

The Zion lace industries were established by John Alexander Dowie, and in 1907 the factory was sold to Marshall Field & Co. by Receiver John C. Hatley, in taking over the lace plant, the Marshall Field corporation found itself up against a code of morals that was exasperating to a concern that had been used to operating under conditions that would be called at Zion as "worldly." Consequently there has been great difficulty to retain help. The restrictive ordinance against use of tobacco was a "sticker". Billboards were erected in conspicuous places calling attention to the fact that tobacco, liquor, vulgarity, and profanity were absolutely forbidden. The company protested that it was difficult to maintain help on account of smokers on the streets being called "stink pots" and frequent arrests followed violation of the tobacco ordinance. The restrictive covenants cover a period up to Jan. 1, A. D. 3000.

These covenants forbid erection or operation of a "slaughter-house, distillery, tannery, soap factory, glue factory, gunpowder factory, or bone-boiling establishment; or a saloon or beer garden; or a place for the manufacture or sale of spirituous, vinous, malt, or other alcoholic or intoxicating drinks or beverages of any kind; or a cigaret, cigar or tobacco store; or a place for the manufacture or sale of tobacco in any form or manner; for an opium joint; or theater, opera house, or gambling establishment; or dance hall; or circus; or house of ill-fame or assignation; or a pharmacy, apothecary's shop, or a drug store; or a place for the manufacture or sale of drugs or medicines of any kind; or the office or residence of a practicing physician, surgeon or other person actually engaged in the practice of medicine or surgery; or a place for the raising, keeping or selling of swine; or a place for the sale of pork, lard, lard oil or other products of swine; or a place for the keeping or selling for human food of anything forbidden by God to be eaten in the seventh to the nineteenth verses of the fourteenth Deuteronomy; or a place for holding meetings or assemblies of any oath-bound secret societies; or any immoral, noxious, noisome or dangerous purpose whatsoever; or any purpose or use in violation of any of the laws of the United States or the state of Illinois, or of the municipality having jurisdiction over said premises."—Journal.

Campaigns for Lutheran Colleges

The Lutheran Church is waking up to the necessity of putting its colleges on a better footing, and several campaigns have been started for buildings, endowment funds, and equipments. In our own Church we have the campaigns for Augustana College and Normal School, \$200,000; Concordia College, \$200,000; St. Olaf College, \$200,000; Luther College, \$150,000; and \$150,000 for the academies in the Eastern District; and now Scandinavia Academy, after the fire, is asking for \$100,000.

Campaigns for funds for eastern Lutheran colleges have been inaugurated as follows: Mt. Pleasant Institute, and Mt. Amoena School for Girls, at Mt. Pleasant, N. C.,—\$150,000; Roanoke College, \$400,000; Pennsylvania College, Gettysburg, \$1,000,000; Lenoir College, Hickory, N. C., recently raised \$325,000; Marion College, \$40,000; Newberry and Summerland College, S. C., have about reached their goal

for \$300,000; and Susquehanna University is well along with its campaign for \$500,000. Muhlenberg, Thiel, and Elizabeth Colleges contemplate campaigns at an early date for large amounts, but definite announcements have not been made.

Our educational institutions are the power stations of the Church, and to these we must look for leaders with scholarly attainments and especially with spiritual power to meet the demands of present day conditions.—Lutheran Church Herald.

Beware of Ouija Board

Unless the ouija board mania abates, hospitals for the treatment of mental diseases will have to begin building additions, say Milwaukee alienists and psychopathic examiners.

Thousands of Milwaukeecans, especially women, have accepted the ouija board and hover over it night and day both to the detriment of household duties and their mentality, they say.

"The ouija board mania will certainly cause some form of insanity if indulged in persistently," said Dr. Harry E. Bradley, Wednesday. Dr. Bradley is an alienist who examines the mental defectives who pass through the Milwaukee criminal court.

"This is especially likely among the weak-minded or those already mentally defective, particularly if the board by some chance should reveal an answer to a question which has some foundation in facts," continued Dr. Bradley. "It is really the subconscious mind of the operator that produces whatever results that are obtained. The real danger is in the constant effort to obtain from the board an identical answer to the same question put a number of times. This, of course, never happens. Probably the only salvation is that the ouija board is a fad, which will die out in time as fads generally do."

No actual cases of dementia induced by the ouija board craze have been reported to authorities yet.—Milwaukee Journal.

Poverty Amid Riches

Detroit, Mich.—Dr. A. G. Sykes of Grosse Pointe Protestant church, said to be one of the wealthiest congregations in America, resigned because his salary was "not sufficient to provide properly for his family." Dr. Sykes, who served as a chaplain with the First division in France, plans to enter business.—Journal.

Pope Sanctions 25 Per Cent Raise for Vatican Help

Rome—A 10 to 25 per cent increase of pensions was sanctioned by the pope to all vatican employes, owing to the high cost of living. Several of the cardinals have disposed of their carriages because of the high cost of upkeep.—Leader.

Sunday Schools Lose

German Sunday schools in the New York Ministerium showed a net loss during the past synodical year of 15 schools, 314 teachers and 3,860 scholars. During the same period the English schools increased by four, but also showed a decrease in registered pupils. The general Sunday school statistics of our own Church and of the country likewise show losses. There is need of a revival of interest in Bible study.—The Lutheran.

Decrease

The Mormons in Norway have in recent years decreased in membership from 2,000 to 900. Three hundred of the members of the church live in Christiania. It is now seventy years since the Mormons began their propaganda in Norway.—Lutheran Survey.