

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.

Vol. 8.

Milwaukee, Wis., March 6th, 1921.

No. 5.

LENTEN THOUGHTS

"Meine Seel, ermuntre dich"

O my soul, awake thee now,
On the love of Jesus ponder!
Upward to Mount Calv'ry's brow,
Let thy meditations wander.
Know how boundless is His favor,
And adore thy faithful Savior!

Crowned with thorns, the Son of God
On the cross for thee is dying!
See His Body stained with blood!
Hear Him in deep anguish sighing!
O how deep His love's emotion!
Canst thou fathom His devotion!

Lost in sin, thy penalty
O my soul, is death eternal!
Hell's dominion yawns for thee
With its vast abyss infernal!
But thy Lord for thee doth suffer
Grace and life to thee to offer!

Now the wrath of God is stilled,
Jesus bore thy condemnation!
He the Law's demands fulfilled,
Cleansed thy sin, and brought salvation!
Death and hell from pow'r are shriven,
Thou art now an heir of Heaven!

Jesus, I can nevermore
Recompense Thy love and kindness!
My transgression grieves me sore!
Oft in loveless, carnal blindness
Have I wounded Thee, my Savior!
Pardon Thou my ill behavior!

Thy blest Will my will shall be,
And Thy Word shall ever guide me!
When Thy rod reproveth me
In Thy love's pavilion hide me!
Precious Truth, sealed by Thy Spirit,—
Heaven's home I shall inherit!

Henceforth, let me firmly own
Thee my choicest, dearest Treasure!
Jesus, in Thy love alone
Let me find my highest pleasure!
Thou, I know, wilt leave me never,
Let me be Thine Own forever!

O what joy and peace I find,
When in prayer's divine communion
I can leave life's cares behind,—
Seeking Thee in Faith's sweet union!
If on earth such bliss is given,
How can tongue describe Thy Heaven?

ANNA HOPPE,
Milwaukee, Wis.

(Translated from the German)

And They Took Counsel, and Bought With Them the
Potter's Field, to Bury Strangers In. Wherefore
That Field Was Called The Field of Blood Unto
This Day. Matt. 27:7-8.

To become the owner of those thirty pieces of silver, Judas Iscariot had betrayed his Master. He had expected to derive great joy from this money. But he was doomed to sore disappointment. He was not happy. The money seared his hands and his soul. He had the thirty pieces of silver, but had lost his peace of mind.

There is no joy in sin, nothing but bitterness and woe.

Then, away with the ill-gotten silver and the curse it had brought him! More easily said than done. Judas finds that he does not possess the thirty pieces of silver, but that they, rather, possess him. He tries to return them to his fellows-in-sin, who, however, refuse to accept them. Then he hastens to the temple there to rid himself of the hateful coin. Even here it refuses to disappear; it soon turns up again in the hands of those who had bribed him, to be used by them to perpetuate the memory of his crime. "That field was called the field of blood unto this day," the evangelist relates. And even now, nineteen hundred years later, we cannot speak of a potter's field without being reminded of the sin of Judas.—

"It is not lawful," say the chief priests," to put it into the treasury." How scrupulous, and how charitable! Bethinking themselves of the poor stranger dying in Jerusalem far from his home, they buy the potter's field to bury him in. Surely, they should be remembered for their piety and for this kindly act! But no, by this very act they stand unto the end of days associated with the memory of Judas.—

As its name clings to the field of blood, so sin clings stubbornly to him who has committed it. To cease sinning, does not undo the sin once done. To surrender the price of wrongdoing, does not right the wrong. Later pious acts do not atone for past offences. A life of charitable endeavor cannot save a man from the guilt incurred by the act of a moment.

Judas destroys himself, the chief priests die,—but not even death can wash the crimson stains from the hands of these guilty men. Aceldama, the field of blood, will as long as time endures continue to warn men against sin, whose consequences man cannot escape, whose fruits endure in all eternity.—

And yet, Aceldama has another mission. "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me."

The field of blood points to Him for whose holy blood the price was paid that gave this field its purpose and its name. It will continue to the end of the world to remind men of the shedding of that blood, symbolizing at the same time the blessed benefits resulting from the death of Jesus. Here the price of His blood provides for the poor stranger a place where his body can be laid to rest to await the trumpet sound of the last day.

Christ pours out His blood to purchase rest for the troubled, weary, homeless wanderers on earth, rest from the accusations of their conscience, from the curses of the law, from death and hell. In His blood Judas could have found peace for his soul; the chief priests as well. The blood of Jesus Christ the Son of God washes away sin and guilt and cleanses the sinner in the sight of God. "Come unto me," says the Savior, "all ye that labor and are heavy laden and I will give you rest."

Yes, by that blood earth's many fields in which the bodies of men are laid away, fields of dishonor, places of corruption, are consecrated as His fields, God's acres, from which will spring on His great day in incorruption, in glory, in power, the bodies of those who through faith in His blood have lived and died His own.

J. B.

COMMENTS

Will You Help? Wherever and whenever pastors or interested laymen come together these days to discuss synodical affairs, the discussion is sure to turn on the topic of the desperate state of the finances of the synod. At conferences, at board meetings, in pastors' studies that subject is sure to come up for lengthy discussion. There is talk of bankruptcy; there is talk of economy; there is talk of a new system of raising and disbursing funds; there is radical talk of dropping entirely certain undertakings of the synod. There is no lack of talk, and there is no lack of disagreement as to what ought to be done. There is agreement only on the one point that something should be done at once.

The facts in the case are perfectly simple. The synod is in debt, is unable to meet its just obligations, and is daily going more deeply into debt at such an alarming rate that the very reputation of the synod for integrity in its business dealings is at stake. The synod has no more credit at the banks, and if a change for the better does not take place at once, it will soon be impossible to borrow money anywhere to pay even

minor current expenses. The difficulty, simply stated, is that much more money is going out than coming in. The solution of the difficulty may be as simply stated: Much more money must come in than is going out.

It is too late to attempt to estimate how much each one must give so that the existing deficit may be covered and future obligations met, and even if it were not too late, such an estimate would be useless and fruitless. This is a time when every one who has the work of the synod, which is the Lord's work, at heart, must give and give liberally if that work is to be continued. None of us can say he cannot afford to give more than he has already given until he has given as the widow gave. She gave all that she had, even all her living. We say we cannot afford to give, when the church is in great need; and with the same breath we profess to be followers of Christ, who gave his very life when we were in great need.

If those of us who are not suffering from actual starvation gave but a tenth of our income, that historical fraction, from now until the first of July, the synod might then close its books without a deficit, with its honor saved, and with its sacred work unhindered and uninterrupted. Certain persons to whose attention the disgraceful state of the synod's finances has been brought, have already promised to give of their income from now until July and as long thereafter as the present need might exist at least a tenth. Surely, if in time of need hypocrites like Ananias and Sapphira his wife sold their possession and laid the greater part of the price at the apostles' feet, there are hundreds and hundreds again of true Christians in our synod who will be willing to give a bare tenth and more in this time of need.

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What the Press and Those Interested in the Starving Chinese Have Omitted to Report

Rev. Charles H. Corbett, a Presbyterian missionary now serving as executive secretary for the United International Famine Relief Committee in China, states that thousands of Chinese now dying through poverty-stricken conditions in Northern China could easily support themselves by manufacturing salt, even with the crudest of methods. A large section of the district about Shuntefu with over half a million inhabitants is covered with salt deposits. But here is the rule, the salt is a Chinese Government monopoly, and those who manufacture it are liable to be hunted and beaten or shot. Mr. Corbett is reported as saying: "I am trying to get our central committee to beg the Government to relax its laws for the next five months and thus save tens of thousands of lives. But I am not over-confident that such a request will be granted."

Would not justice demand that the American press and those interested in Chinese relief work expose such criminal policy on the part of the Chinese Government?
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J. J.

The Heavy Work of the Lawmakers The legislatures are again in session. No matter how many laws we have on our statute books they always find abundant reason for putting on them thousands of new ones. It is the habit of lawmakers in democratic governments—and nearly all governments are of that type to-day—to think of themselves as statesmen. Not content with performing the everyday function of a board of directors they have the urge to make history and to mold policies that will revolutionize and redeem the stagnant old planet on which we live.

It is always well to watch the lawmakers. They are our servants and not our bosses. They are paid principally to let things alone and to see that others let them alone. They are not sent to our state capitals for the purpose of showing their variously assorted spleens. Even meek and humble Christians should remember that they have a duty toward the state in helping to keep such lawmakers that are feeling their oats in their proper places.

In Michigan they are again tampering with the private school problem. The most recent development is a measure that provides for a definite amount of state supervision over the teachers of all schools. They must measure up to the standard set by the public school boards.

In spite of the rebuke administered to the persecutors of the private school at the recent vote on the constitutional amendment the Michigan lawmakers are itching to get their claws into something that does not concern them.

Why should a state demand the right to tell me, if I am otherwise a reputable citizen, what teacher I must employ for my child? My standards may be as much higher as those in vogue in the public system as they are different. No one has yet spoken the last word on education; there is no accepted standard. And there is less prospect of getting even a tolerably intelligent plan of standardization from a mixed committee of the legislature than there is if it were left to the most hopeless crank that ever walked.

It is high time the state learned its lesson that there are some things which it must not touch—and one of these is the right of a parent to educate his child in the manner in which he sees fit. As a matter of principle it is none of the state's business whether a child gets any education whatever, provided neither a child nor parent become a nuisance to the state. If the parent from sheer neglect refuses to care for the needs of his child, it is quite proper for the state to offer him the services of the public school. And since

there are ever so many parents of that type in America it is well that we have the public school. But to make of the indifference of other parents a compelling rule to demand indifference and blind acquiescence from those of us who have very definite opinions on the school is the rankest and most offensive tyranny.

It may be noted in passing that Lutherans have no business to look for allies in their struggle for the private, or parish school. In Michigan it appeared to the casual observer that the Roman Catholics were opposed to the anti-private-school amendment quite as whole-heartedly as were the Lutherans. Even casual observers might have noted a few differences in the way the two bodies handled the question but that would not have changed the general opinion. But all that was merely on the surface.

To-day it is apparent that such allies are of no value when the true principle of freedom in education is at stake. We find two prominent bishops of the Roman church in Michigan actually lending their aid to the tyrannous plan of enforcing supervision over the teachers of private schools. We anticipate that they will not have the united support of their own church, but in the end they will be considered representative of it.

Lutherans have been very patient. They have endured much. It will be their lot to bear attacks on their liberty as long as they stand for their right to educate their children as they deem necessary. But as long as there are Lutherans deserving of the name we trust that they will combat with all legitimate means the mulish attacks of the narrowvisioned enemies of independent education.

Alongside of such vital aggressions it is a minor matter to report that some inspired legislator of the Utah legislature introduced a bill to prohibit the eating and selling of meat on Fridays. He belongs to the same general class with his Michigan confreres but his ambition to regulate the liberties of his fellow-citizens goes no further than their digestive tract; at least, he has not assaulted the citizen's freedom to procure his spiritual food in the manner which to him appears best.

H. K. M.

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Eve's Own Fashion Several weeks ago the Milwaukee Leader reported on a speech of Dr. Ernest Thompson Seton, the naturalist, and the Doctor's remarks seem to give a negative answer to the question: Should we wear clothes? We reprint the following:

"Sex morality," he continued, "has no relation to clothing, as is proved by the naked tribes of East Africa, the most moral people in the world in their natural state, but who always take a downward step morally when compelled by missionaries to wear clothing.

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada, single copy by mail, \$1.50 per year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Act of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

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Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

"The shorter the dress of the female and the lower the neck of her bodice the greater her moral influence and the greater her tendency to health.

"Women's costumes today are the most sane in history, and moving in the right direction."

The above appeared under a head which was in the nature of a comment and read: "Eve's own fashion held most moral and healthy." As a matter of fact Eve's fashion did not run to nakedness; on the contrary, we are told of our fallen parents, "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." And their Creator, far from correcting them as having offended against the best rules of health and morality, approved of what they had done to cover their nakedness, for "unto Adam also and to his wife did the Lord God make coats of skins and clothed them." 1 Tim. 2:9, the apostle says: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety."

If what Dr. Seton says were true then France and particularly Paris ought to be a center for purity, morality and health. But is it? And how about our own country? Is it not a fact that as a nation we are fast becoming shameless and frankly brutal? You need but take up a daily paper coming from any of our larger cities and you will find what bears out this assertion. Eve put on a covering because she had fallen from grace and lost the image of her Creator from out her heart and it is another lie of Satan that teaches you can regain what was lost by putting off clothing.

This is another instance where the true Christian will show a deaf ear to the vain sophistries of a fallen world and hearken to the apostle's counsel, "be not conformed to this world." "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?"

Who Is Right? Reuben C. Bland, heretofore an obscure farmer in North Carolina, today occupies a place in the public mind almost as conspicuous as that of Senator Harding. He has become famous overnight as the man whom thirty-four children have called "Pa." It is said that his story has been published in some 1,400 newspapers throughout the country. The result was that numerous letters have been received by Mr. Bland, containing expressions of commendation, wonder, sympathy, or advice. Among these was one, however, which relates a squabble about the multitudinous father. It reads thus:

Dear Mr. Bland:—

I saw in the Cleveland paper where you were the father of thirty-four children. I'm the father of eight myself, and I have an awful time keeping them in food and clothing. I've worried a lot, but after reading about the size of your family, I have decided that I have no right to kick. In fact, I realize now that I never have known how lucky I am. I read the piece in the paper out loud to my wife. "There's a man who ought to have a medal," I told her. "There's a man who ought to be hung," she said. . . .

Such the squabble between the two about this father of so numerous a family.

Who is right?

We know of no law in the divine Word prescribing a certain number for the individual family; much less do we know of any, limiting such number. But what we do know is this, viz:

First, that God says to those entering holy wedlock: "Be fruitful and multiply, and replenish the earth." God has instituted the marriage estate for the purpose of propagating and multiplying the human race.

Secondly, that a family of many children is well pleasing to God. For thus it is said in the 127th Psalm, 3-8: "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man so are children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." Children, enlivening the house, are one of God's most precious gifts, and it is God who blesses a house with many children.

Thirdly, that it is as easy for God to feed and support a large family as it is to support a small one. Hence, if there be a large circle of children around the home table all crying for bread, and in need of bodily raiment, parents trusting in the divine goodness and Providence have no reason to worry. It is a truth confirmed in Scriptures: the more children the more blessing. Often do the parents eat with the children rather than the children with the parents, because

God gives more abundantly for the sake of the little ones.

Fourthly, that on the contrary, if married people violate the holy ordinance of God by preventing natural offspring, they will not escape God's judgment and punishment. For thus Scripture says, Heb. 13, 4: "Adulteres God will judge," including those in holy matrimony, of course, who would frustrate its design and prevent the birth of children.

Who is right?

The world has no criterion for the question. It simply acts upon its own impulse, and is guided by opportune or carnal motives. It regards a family with many children a drudgery, and is shy of the labor, care and trouble its raising requires.

But Christian people accepting the Word of God as the standard of judging in all questions of life and conduct know that the family is God's own institution, and whether its children be of a limited number or many, is not for them to determine, but God's provision, and that, conducted in His fear, it has His blessing.

J. J.

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Passion No, this is not going to be a Lenten meditation. It is a far cry, indeed, from the passion of our Blessed Savior to 'Passion,' the German photoplay shown at Milwaukee the past week, save that the iniquities of Madame Du Barry, portrayed in the film, and the sordiness of the present exploiters of the theme, upon which we are about to enlarge, are part of the awful measure of our human sin and guilt that raised the Cross of Calvary.

We comment on the showing of the film in order, for one, to nail the lie that is involved in sedulously concealing its German parentage. Managers, press agents, and even the reviewers of 'the untrammelled press' fairly vied with each other in this conspiracy of silence. The film was extensively advertised and reviewed as a super-film and as the wonder film of the season, but nary a word about its German make. Pola Negri (is it Polish or Esperanto for Paula Schwarz?) was heralded as the greatest continental star and said to be a truly great actress, but nary a word about Paula Schwarz. Presumably of course, this policy of silence is dictated by the money-wise calculation that a frank statement might cut into the box-office receipts. It seems that the great lie, that 'damned spot' of the war, will not out.

Then, there is the sordid appeal of the title. The original title was 'Madame Du Barry,' but it had to be changed to 'Passion,' as a bait for us, by the American purchasers of the film rights. Passion it had to be, just that one word, piquant and alluring, on huge billboards. The German producers of 'Madame Du Barry,' too, it may be assumed, reckoned with the low instincts of the masses in choosing the courtesan of

Louis XV. as their subject, but they don't concern us. We take a lively interest, however, in the sordidness of those with whom we live under the same roof, and may discipline them at least by withholding our patronage when they seek to enlist it. The suggestiveness of the American title is a slap in the face of the public, but the dear public (sprich: poeb-lik) tamely submits. Or are its film masters right in their calculations?

Is there not in 'Madame Du Barry' a sufficient appeal to the historical sense? The management to all appearances doesn't credit its patrons with it, when it permits the orchestra to hail the appearances of the king on the scene by striking up the Marseillaise. Is the public actually so ignorant of French history after our intensive application to its study during the past years, or are the managers themselves unaware of the incongruity of their program, unaware of what in this case is not only an anachronism, but an utter absurdity? Beides richtig, Herr General! And we naively undertake to correct the history and boundaries of Continental Europe!

As to the film, it is mediocre. It is neither a super-film, in the sense of the grand scale of mechanical make-up, nor superior in the character of its presentation. The Fox production of Dickens' Tale of Two Cities was quite superior to it.

K. K.

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Is the United States to Have a Representative at the Vatican?

Frederic William Wile, the Washington correspondent of the Philadelphia Public Ledger is

said to have dispatched the following piece of news to that paper: "Maurice Francis Egan, formerly Minister to Denmark, may be America's first Minister to the Vatican," under the next administration.

To this "The Presbyterian" of Philadelphia remarks: "Surely this must be an error. The Vatican has no civil power, and is not recognized civilly. The Vatican is the head authority of the Roman Church. Why, then, should this nation violate her time-honored decision to keep church and state separate? If a delegate is to be sent to the Vatican, why not send one to Canterbury, or to Constantinople? We are living in strange times, but we are not prepared for this. Why should the Roman Catholic Church have special recognition, power and prestige in this nation?"

We would add, that we hardly believe the Washington dispatch relating to an American delegate to the Vatican to be an error. We rather fear, that such an appointment on the part of the next administration is not only possible under the trend of present times, but is also forthcoming. Our federal government and the American people at large have long departed from the time-honored American principle of separation between church and state, or at least they have often pursued a course inconsistent with this fundamental

principle of Americanism. Witness the fact of assiduously seeking recognition and honors from the Vatican on the part of our civil magistrate. Witness on the one hand, the untiring zeal to introduce the Bible and religious instruction into the public school and on the other hand the enmity of our people at large against parochial schools, the constant efforts to force, with the aid of the government, Lutheran children out of Christian day-schools into non-religious schools—the State schools. Witness the despicable situation during the war when the principle of separation of church and state was cast to the winds both on the part of the government and the American people.

Would that the fundamental principle of separation between church and state, which is not only a "time-honored decision," as "The Presbyterian" has it, but the most precious jewel in Americanism, be guarded against all deliberate attacks, and that the American people once more return to the same.

J. J.

THE CONCLUSION OF THE NATIONAL LUTHERAN COUNCIL

Editorial Note:—The *Lutherische Kirchenzeitung* (Ohio Synod), in its issue of February 5, carries the subjoined declaration by its editor. The article is self-explanatory. Under-scoring by the *Northwestern Lutheran*.

In its issue of Dec. 13 the *Lutheran* draws a conclusion which calls for our attention; it concerns us all. The conclusion drawn is this: In the National Council various Lutheran church bodies have co-operated, even though they do not agree in doctrine and practice. They have done so without suffering any curtailment of their profession of faith. 'We have gotten together, not in order to unite, but in order to serve.' Then the *Lutheran* draws the conclusion: 'We point to the National Council as an instance of co-operation without sacrifice of one's own identity.' There is the conclusion: Even though people do not agree in doctrine and practice, they may very well co-operate in church work—witness the National Council.

To understand the import of this declaration, we must hark back to the recent convention of the United Church at Washington, D. C., and consider the resolution passed there, to wit: that the Lutheran church should co-operate with the sects in charitable undertakings, if those sects accept certain fundamental doctrines of the Scripture. In various quarters remonstrances were heard: that wouldn't do, it wouldn't be right, disagreement in doctrine and practice forbid our co-operation with any sect even in simple works of charity. Apparently in the way of answering these objectors, the *Lutheran*, the medium of the United Church, points to the National Council: look here, here are Lutherans in co-operation who do not agree in all points of doctrine and practice; if they may do so without surrendering their distinctive character,

you should grant that the Lutheran church may also co-operate with the better class of sects, without loss and harm.

We feel satisfied that we are expressing exactly what the conclusion drawn by the *Lutheran* is to convey to us and all those who contend that it is a mistake that the United Church would co-operate thus with the sects and feels in duty bound thus to co-operate.

Now, what is there to be said? There can hardly be any question. If such is the case that the co-operation of several sections of the Lutheran church in the National Council legitimatizes the co-operation of the Lutheran church with certain sects in charitable works, which has been resolved upon and even been pronounced a duty of the Lutheran church by the United Church, then the National Lutheran Council stands condemned as an unrighteous and un-Lutheran alliance, then the National Lutheran Council should forthwith cease to exist, and all true Lutherans should posthaste withdraw from it. In other words: if our continuing as members of the National Council serves to justify the undertaking of the United Church or any other Lutheran church body to co-operate with the sects, then the National Council itself can no longer be sanctioned and stands condemned. Or putting it differently still: if the conclusion drawn by the *Lutheran* is valid, then it will act as a boomerang upon the National Council itself, for then we conclude an organization (National Council) that legitimatizes something that is wrong, must in itself be wrong; what is right and scriptural will not give birth to what is wrong and unscriptural.

One of the accepted principles of the Lutheran church, barring the United Church and similar unionistic branches of Lutheranism in Germany, a principle based on the Scriptures, is that true Lutherans cannot fellowship with the sects, cannot enter into any permanent arrangement of co-operation. The idea is, and always has been, repugnant to true Lutherans; their conscience rebels against fellowshipping the sects. That became very evident on the occasion of the second doctrinal conference at Chicago. When the representatives of the United Church there came forth with the proposition that the Lutheran church should enter on certain approaches to the sects, there was immediate and vigorous objection on the part of others. The Norwegians remonstrated, the Iowa men, the Ohioans, and declared that would spell the end of the National Council and they would feel constrained to withdraw. We should think that every one familiar with our church would note this one thing: where this church is pure and would remain pure, it has at all times refused to identify itself with sectarianism. Luther's declaration here is apropos: 'Ye (the Reformed, and that comprehends the sects) have a different spirit.'

So then, it is rightly argued: If, as the Lutheran maintains, the existence of the National Council involves an approval of co-operation of Lutherans with sectarians, then the National Council itself is an illegitimate association, and we, though we did so with the best of intentions, made a mistake by joining the council.

The National Council can be perpetuated in accordance with Lutheran and Scriptural principles only if the argument of the Lutheran is invalid. We personally felt that way, when the organization of the National Council was contemplated; that is to say, we contemplated a council that would not lead to such conclusions. We clung to the feasibility of our ideal, even when misgivings beset us after the organization and during the operation of the Council, but regret to admit that our misgivings continually waxed stronger. And now the Lutheran, openly and daringly, thus capitalizes the situation as it has developed with regard to the National Council. It is incumbent on all of us to take cognizance of that and to come to a conclusion in the matter. The Lutheran, as it were, has prompted the query: **Dare we, will we continue with an association, the influential members of which, on the strength of this relationship and co-operation, proceed to such conclusions? This question, after due deliberation, we can meet with but one Scriptural, Lutheran answer, and that answer spells an unmistakable No.**

. . . . A council eight influential members of which decide, by the mouth of their official organ, that this council gives sanction to their own unionism, is not a body with which we can any longer affiliate, if we intend to maintain our original time-honored synodical platform.

THE RELIGION OF NATURAL MAN

Brotherhood Makes Kin

(Taken from "Indian Masonry," Robert C. Wright, Ann Arbor, Mich., 1907.)

Brotherhood is a mysterious inner being which moves freely as water; is man's every day need and without which he cannot live or be happy. Like water, always water, whether it be found in fairest flower or fruit, or in terrible poison, in foul or in rotten mass; it spreads in great or in little streams throughout all mankind as one. Now sluggishly, ebbing away to lowest depths, where are the swamps of stupidity or slimy baseness within the minds of those unlearned or of gross and beastly nature. Yet ceaselessly at work, changing those to whom it comes, purifying and lifting them up, until at last it rises in kingly splendor, like soft and beautiful clouds in the blue sky, from whence again it gently cometh in all its purity to where mean, rank or coarse growths are found; again to where the waving grains of industry

and kindly fruits of charity and truth in valley and plain are seen. Yet again to where rare and beautiful flowers of learned and wise minds may be found, high on the mountain side of a good life, to be seen and known in all their worth,—only by the few. Whether we find brotherhood in minds like lofty mountains, joyous, rippling streams, or in ocean's vast depths of wisdom,—'tis ever the same mighty life stream of brotherhood of man, which seeks its way on the level of time and flows thus unto itself again and again, it matters not where or how widely apart man from man may be on this earth, for one touch of it proves all the world is kin.

Science and religion are agreed upon the theory of monogenism or the specific unity of man, and reason bids us put away a prejudice that natural religions are as the old philosophers taught, or as the dark ages imagined, subtle nets of the devil spread to catch human souls. With the Redman it was his unhelped reaching out to do what others have done,—to find out God; a yearning after Kitshi Manido whom we call the Grand Architect, and thus his efforts are not idle fancies any more than ours, but worthy of study. 'Tis the brotherhood in man which makes us reach forth in a firm belief that there is something, an innermost personality, which outlives our present and carries it into another world. This thought is spread amongst all mankind and is inborn in the human mind.

It is well proven that the mind of man is but a common substance, and thoughts and ideas of the same kind flow freely throughout the vast sea of mind, divided only seemingly by bodies which are like vessels holding but portions of that which is in fact joined as of the whole.

So much from Mr. Wright's book, pages nine and ten. According to his words, Brotherhood, as he sees it, is not only a common bond uniting man to man, it is a power. Brotherhood changes, purifies, lifts up. Brotherhood works the fruits of charity and truth. Brotherhood makes wise to reach out and find God. And what does Revelation, the Word, say? It tells us there is a brotherhood of man,—the brotherhood of sin. "For there is no difference: for all have sinned." Rom. 3:21.

It tells us that this brotherhood is not power for good, for uplift, for advancement toward God, but a condition of spiritual death. "Ye were dead in trespasses and sins." Referring to the members of this brotherhood St. Paul writes to the Ephesians: "Among whom we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." (2:3.)

The Bible tells us that God alone can illumine our natural darkness. "For God, who commanded the light to shine out of darkness, hath shined in our

hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27.

The Savior points but one way as the path of light and life. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12.

Which path do you follow, the path of natural man or the path of revelation? G.

USHER, ARCHBISHOP OF ARMAGH, AND PRIMATE OF ALL IRELAND

Early in life, this acatholicorum doctissimus, (as the Jesuit Fitzsymonds pronounced him, the most learned person out of the Catholic Church) commenced "to read the Fathers all over and trust none but his own eyes in search of them." This stupendous undertaking he was spared to accomplish. He read a certain portion every day in chronological order, till at the end of eighteen years he had completed the task, beginning with the Fathers of the 1st century, and "observing the doctrine of the ancient Church." From this divine, thus thoroughly furnished, we have the following lucid statement of the doctrine of justification and faith.—McIlvaine.

"The word justify doth not signify in this place, (Rom. viii. 30, 33, 34,) to make just by infusing a perfect righteousness into our natures; (that comes under the head of sanctification begun here in this life, which being finished, is glorification in heaven); but here the word signifieth to pronounce just, to quit and to discharge from guilt and punishment; and so it is a judicial sentence opposed to condemnation. Rom. viii. 34, 35. Who shall lay any thing (saith Paul) to the charge of God's elect? It is God that justifieth; who shall condemn? Now, as to condemn is not the putting away evil into the nature of the party condemned, but the pronouncing of his person guilty, and the binding him over unto punishment: so justifying is the Judge's pronouncing the law to be satisfied, and the man discharged and quitted from guilt and judgment. Thus God imputing the righteousness of Christ to a sinner, doth not account his sins unto him; but interests him in a state of as full and perfect freedom and acceptance, as if he had never sinned or had himself fully satisfied. For though there is a power purging the corruption of sin, which followeth upon justification; yet it is carefully to be distinguished from it; as we shall further show hereafter.

"This for the name of justification: but now for the thing itself; which is the matter first of our justification?

"The matter of justification, or that righteousness whereby a sinner stands justified in God's sight,

is not any righteousness inherent in his own person and performed by him; but a perfect righteousness inherent in Christ, and performed for him.

"What righteousness of Christ is it whereby a sinner is justified?

"Not the essential integrity of our human nature, which in him, our head, was without guile, Heb. vii. 26.

"Secondly, the perfect obedience which in that human nature of ours he performed unto the whole law of God; both by doing whatsoever was required of us;—and by suffering whatsoever was deserved by our sins.—For he was made sin and a curse for us; that we might be made the righteousness of God in him.

"What is the form or being-cause of our justification, and that which makes this righteousness so really ours, that it doth justify us?

"The gracious imputation of God the Father, accounting his Son's righteousness unto the sinner, and by that accounting, making it his, to all effects, as if he himself had performed it.

"But how can Christ's righteousness be accounted ours? Is it not as absurd to say that we are justified by Christ's righteousness, as that a man should be fed with the meat another eats? Or be warmed with the clothes another weareth? Or be in life and health with the life and health of another?

"No, doubtless, because this righteousness is to Christ, not as in a person severed from us, but as in the head of our common nature, the second Adam: from whom therefore it is communicated unto all, who being united, as members unto him, do claim thereunto, and apply it unto themselves, Rom. v. 19; x. 4. For if the sin of Adam, being a man, were of force to condemn us all, because we were in his loins, he being the head of our common nature: why then should it seem strange, that the righteousness of our Savior Christ, both God and man, should be available to justify those that are interested in him, especially considering, that we have a more strict conjunction in the Spirit with him, than ever we had in nature with Adam?

What gather you from the doctrine of justification by Christ's righteousness?

"To condemn the proud opinion of Papists who seek justification by their own works and righteousness inherent in themselves; whereas though being accepted, we must in thankfulness do all we can for God; yet when all is done, we must acknowledge ourselves unprofitable servants: the only matter of our joy and triumph both in life and death, must be the imputation of Christ's righteousness. Not our persons, nor the best actions of the holiest men, dare appear in God's presence, but in his name and merit who consecrates all, the Lord Jesus.

"But how is this great benefit of justification applied unto us, and apprehended by us?"

"This is done, on our part, by faith alone: and that, not considered as a virtue inherent in us, working by love; but only as an instrument or hand of the soul stretched forth to lay hold in the Lord our righteousness, Rom. v. 1; x. 10. Jer. xxiii. 6. So that faith justifieth only relatively, in respect of the object on which we are justified: faith being only the instrument to convey so great a benefit unto the soul, as the hand of the beggar receives the alms.

"What is that which you make the object of saving faith?"

"The general object of true saving faith is the whole truth of God revealed; but the special object of faith, as it justifieth, is the promise of remission of sins by the Lord Jesus. For as the Israelites, by the same eyes by which they looked upon the brazen serpent, saw other things; but they were not healed by looking upon any thing else, but only the brazen serpent; so, though by the same faith whereby I cleave to Christ for remission of sins, I believe every truth revealed; yet I am not justified by believing any truth but the promise of grace in the Gospel.

"What gather we from hence?"

"First, the folly of Popish Doctors, who persuade the multitude to rest in a blind faith, which they call implicit and folded up; telling them that it is enough for them to believe as the Church believes, though they know not who the Church is, whereas the Scripture teacheth us that faith comes by hearing; that is, by hearing the blessed promise of grace offered to the people, Rom. x. 14, 17."

PAGES FROM AN INDIAN MISSIONARY'S DIARY

December 1. Here it's December again. How time does fly in this mission work! Soon I shall be once more in the midst of perparing Christmas celebration for the Indians. What a pleasure to anticipate the preaching of the Christmas sermon! How eagerly those Indians, young and old, will again listen to "the old, old story."

And then also the pleasure of distributing the Christmas gifts. Even the gray-haired men are as tickled as little children when they get a sack of candy, a comb, a handkerchief, or perhaps even a shirt. Wonder whether we shall get many parcels from the East this year? Times are hard. Will that seriously affect the generosity of our Lutheran friends in the East?

December 20. My fears were groundless. Hard times have not curtailed the giving spirit of our friends. Parcels for the Indians' Christmas are daily arriving at an encouraging rate. The other day I received a package of dried applies from Mrs. K. in S. F. How well

we can use them for the Indians; and how thoughtful of her to include that woolen undershirt. Did she know how nicely that old blind Apache grandmother could use that garment? Mrs. S. sent ten dollars in memory of her sainted son. This money I can use to good advantage, since the allotment from Synod is very meager in these days of the reign of H. C. L. A pastor in M. sent a large shipment of Bibles and other very useful Christian literature. Since the percentage of English speaking and reading Indians is rapidly growing, we can make much use of Lutheran literature. Besides, those Bibles will be splendid Christmas gifts for our baptized Apaches. The Lutheran women in M. sent a box of toys and other excellent trinkets,—real toys, not seconds or shelf-worn things either. I do wish the givers could see the delighted Apache urchins when they will get those toys on Christmas morning! And this morning there arrived a large box of useful things which were contributed by the pupils of the parochial school in T. No doubt it was just as much fun for these white children to give these things as it will be for the Indian children to receive them.

December 26. That was a grand celebration yesterday! The attendance was not quite so large as it was last year, which was due to an exodus of many Indians to San Carlos, where a notorious medicine man was to give a Christmas dance. (These Apaches are just as modern as their "civilized" white brothers who celebrate Christmas by attending a ball!) Nevertheless there was quite a crowd of interested Indians in the chapel yesterday. Of course, many came because they expected gifts or hoped to see something out of the ordinary (which is perhaps the same reason for the exceptionally large attendance at Christmas services even in some Lutheran congregations back East). But they listened attentively to the telling of the Christmas Story. Even old Koko, who would never come any closer than the fence in front of the chapel, was in church yesterday for the first time.

Oscar came from Bylas, fifty miles distant, so that he might be here to interpret. And interpret he did with the enthusiasm of one who is truly glad at the Savior's Birth. Henry Peoria was there too, having come by stage from a distant road camp on the evening before, so that he might be present. Henry has been doing some splendid mission work on his own initiative of late, going out every Sunday afternoon and repeating the sermon to a number of Indians who were not in church. And this mission work has not been in vain, for the other day Harry D. came and wanted to know more about baptism, saying that Henry had not been able to make it quite plain to him.

But to come back to the Christmas celebration. The little chapel was decorated to the best of our

ability and purse. We had a beautiful tree. A large transparent picture of the Birth of Jesus, with a strong electric bulb behind it, transformed the rude altar into a thing of beauty and caused many an ah! to rise from the audience.

After the sermon we celebrated the Lord's Supper, of which eight baptized Indians partook.

After the services in the chapel the Indians filed into the schoolhouse, where we gave them all sacks of candy, apples, nuts, and home-baked cookies. The children were given the toys and trinkets and ribbons and ties and other things which friends in the East had sent. The baptized adults were given New Testaments and prayer-books. Fortunately we had enough combs, handkerchiefs, note-books, tablets, pencils, and the like, so that all the grown-ups also got something besides the sack of "eats." But it pained me to tell old Widow Cleveland that I had no calico or even old clothes to give her. And Oscar's mother wanted a pair of shoes so badly. And Weneena's mother was so sorely in need of some warm clothing. And then, that old, blind, helpless woman! But we had nothing to give her. Our friends in the East seem to have sent all their good cast-off garments to Europe. But these poor old people did not complain when we had to disappoint them. They cheerfully took what few things we could give them and went on their way rejoicing. Civilization has not yet spoiled their nature to such an extent that they would not be able to feel a childlike joy at even a small gift.

But although it did pain us not a little that we were unable to give necessary things to some of these unfortunates, we are thankful to God for the privilege of preaching to this large assembly of sinners salvation through the Child in the manger in Bethlehem. Silver and gold have we none; but what we have (and what is much better) that we give to them. In the name of Jesus of Nazareth we tell them to rise from the slime of sin and to walk in the hope of eternal salvation from all physical and spiritual ills.

The services and the distribution of the presents took so long that it was quite late before we could sit down to our Christmas dinner. But we were happier than we were hungry,—happy at having been able to make others happy, which is the highest happiness this side of heaven. If only those thoughtful friends who sent us parcels for the Indians could have been here! Then they together with us would again have learned the truth of the saying, "It is more blessed to give than to receive." H. C. NITZ.

—"It is not in the words that others say to us, but in those other words which these make us say to ourselves, that we find our gravest lessons and our sharpest rebukes."—Oliver Wendell Holmes.

WORK AMONG LUTHERAN UNIVERSITY STUDENTS

During the late war, when large numbers of our young men were concentrated in training camps, our Church took energetic measures to give them spiritual care. The need sprang suddenly into being, was generally recognized, and received immediate attention.

For years another need has been developing that is in many ways similar. This need is not a passing one: it is permanent. It is rapidly growing greater and clamors for the attention of the Church. Hundreds of our young people are leaving their homes every year and gathering in certain centers to enter on a new existence which involves them in very real temptations and perils, far from the protecting influences of home. These are the students at the state universities and other secular schools of learning. As our people are gathering more worldly substance, the number of such students from our circles increases. Would to God we had a Lutheran university!

As it is, these students are exposed to great dangers. There are moral dangers which no effort of university authorities can stamp out. There are especially spiritual dangers. When the ties are loosed that bound young people to their homes, their early friends, and their whole previous life, very often the bond that united them with the faith of their childhood is likewise weakened. They are, furthermore, exposed to assaults from all quarters on the religious convictions which they have formed. Many of their teachers, perhaps most, will be infidels or little better. They may not attack the foundations of Christian faith openly but use a more subtle and dangerous method of indirect attack—teachings that undermine those foundations by implication, veiled ridicule, an attitude of contemptuous pity for those who still cling to the religious convictions of "a dead past."

What shall the Church do about it? How shall it protect its threatened members, its own flesh and blood? How shall it keep within its fold the future physicians, lawyers, engineers, public officials and leaders of thought?—Let the local pastors look after them? Very good, if there are not many students, if the church is properly located, and if the local pastor has the necessary time. If, on the other hand, the number of the students is considerable or the local pastor has much else to do, he will hardly be able to master the work, to find the students, keep in touch with them, and care for their particular needs. A student secretary should at least be provided to assist the pastor or, where the situation requires it, a student pastor, who will devote himself entirely to the spiritual needs of the students and either try to draw them to a local church or preach to them separately.

The latter course has been taken in Wisconsin. In September the writer entered on his duties as student pastor at the University of Wisconsin under a call issued by a joint board of the Wisconsin Synod and the Southern Wisconsin District of the Missouri Synod. A brief account of this work in Madison will, no doubt, be of interest to many.

There are seven to eight hundred Lutheran students at the University of Wisconsin, two to three hundred of whom come from Synodical Conference congregations. More definite figures cannot be given because, plead as one will, many names are never reported and, therefore, some Lutheran students are discovered among the seven thousand who attend the University, only after a long time, others not at all. About a hundred and fifty are now in contact with our work; the average attendance at morning services is seventy-five. In visiting and becoming acquainted with students, one has both sorrowful and joyful experiences: some are cold and indifferent, some are avowed infidels, others again are earnest, true, and firm in the faith.

On Sunday mornings, before the service, a Bible class is held in which the fundamentals are discussed which are most frequently attacked. In the evening there is a social hour. Recently a Student Council was formed through which the students themselves systematically and actively co-operate in the work.

Services and meetings are being held in a hall near the University which, however, is neither churchly nor otherwise adapted to the needs. If the full possibilities of the work are to be realized, it must have its own quarters. The synods concerned will be asked, this summer, to take the necessary steps. Probably a community house with a chapel would best answer the purpose. Such a building would become the center about which the church life and much of the social life of Lutheran students would revolve. It would offer them a reading room with Lutheran periodicals, a library with books setting forth and defending the truth, and rooms for rest and recreation. It would be a place where they could become acquainted with one another, where they would be sure of a welcome and of aid and advice at any time,—as near an approach to a home as possible. By containing rooms to be rented out to students, the house would become self-supporting. Such an arrangement would present wonderful opportunities to combat hostile influences, to keep Lutheran students under Lutheran influence, and, with the help of God, to keep them true to their Church and their faith. AD. HAENTZSCHEL.

John the Baptist did not command either the publican or the soldier to abandon his calling, but only to purify his profession by the way in which he fulfilled it.—Forward.

FOREIGN MISSIONS OF OTHER CHRISTIAN DENOMINATIONS

"The Presbyterian" of Feb. 17, reports the following on Presbyterian foreign missions in Korea, as well as on the mission work of the same denomination among the American Indians.

Foreign Missions—Chosen

The situation in Chosen continues to be characterized by deep unrest. The revolution of two years ago, suppressed as it was, left fires of bitterness and discontent smouldering throughout the whole country. Mission work has had to be pressed amid great difficulties and distractions. Syenchun is one of the largest and most prosperous of the stations, no fewer than ninety church primary schools being found within its territory. In Seoul, the largest church—accommodating 1,500—is filled every Sabbath. Here is to be seen the fine Severance Hospital plant. At Pyengyang, great quantities of Christian literature are put out, most of it sold, not given, to the people. The book-stores also serve as preaching halls. Taiku has two large churches, with 192 smaller organizations in the surrounding country. Chairyung has a resident Korean pastor, and its church is said to be packed every Sabbath. Itineration and evangelistic work are everywhere pushed in Chosen. Thus, ten or twelve thousand people will come pouring into Chongju, an emporium for farm products and merchandise. On such market-days, the missionary is busy at work, and multitudes hear the Gospel. At Kangkei, the most northern station, there is a family of five generations of Christians. This station reaches out into the Manchurian territory, and is manifesting a vigorous and aggressive spirit. Andong has grown with great rapidity.

The American Indian

There are more than 225 Indian Presbyterian churches; but, large as this sounds, a great deal of work still remains to be done, the Indian Committee of the Home Missions Councils having assigned to the Assembly certain wholly unevangelized communities and tribes. The enterprises of the Home Board are scattered over twenty states. The splendid schools of the Woman's Board deserve extended notice, but can be no more than merely referred to here. The Navajo tribe is the largest fullblood tribe left in the United States, numbering 30,000. Our missions amongst them are in the states of New Mexico and Arizona. The Sioux are four-fifths Christian, and a whole presbytery has been constituted amongst them. Oklahoma, too, has a presbytery—the Presbytery of Choctaw. At Phoenix, Arizona, there is a Bible school (Cook Bible Training School), under the care of Rev. George Logie. Some of the missions are the Blackfoot, the Nez Perce, the Western Shoshone, the Southern Ute, the Mohave,

the Piute (California), the Umatilla, the Omaha, the Chippewa, and the Iroquois (Allegheny Reservation, New York). Like all other races, the Indians exhibit marked peculiarities of individuality and character, but they are capable of being trained to high ideals. The old tribal and agent systems are about gone, and it is generally felt that a new era is opening up for the Red Man.

A NEW SIMAN LAW WITH REAL TEETH IN IT

The Nebraska state legislature is at the present time engaged in amending the notorious "Siman Law" in such a manner that it cannot by any decision of county, district or supreme court be interpreted, construed or defined in any other manner or sense than the arch enemies of the parochial school wish it to be done, namely, that the use of any foreign language, particularly that of the German, shall be forever barred from all schools, public and parochial, in the state of Nebraska in all grades below the eighth.

While it was not being hoped for that the decision of the Nebraska supreme court (December, 1919) would in all instances safeguard teachers and pastors from indictment under the provisions of the Siman Law when employing foreign languages as a medium for religious instruction before, between and after regular school hours, on Saturdays and during vacation, it was not expected that the present legislature would drag forth this law and amend it in such manner that all requirements of its strict enforcement might be met.

To all appearances the Siman law would have been left in peace, had it not been for Senator Norval of the 12th district (Seward and Butler counties) committing an unpardonable blunder by introducing S. F. 160, true, with the best of intentions aiming at the repeal of the Siman law. The first section of the Norval bill is patterned much after the new constitutional provision that the English language shall forever be the official language of this state, etc., going on to define a school day to be one of five hours. The second section gives the penalty in the event of failure to comply with the provisions of section 1 and explains in what manner exceptions to the foregoing sections may be made. And the third section without any apparent coherence to the two foregoing sections read, "That chapter 249 of the session laws of Nebraska for 1919 entitled "An Act Relating to the Teaching of Foreign Language in the State of Nebraska," approves April 9, 1919, is hereby repealed and any and all other acts or parts of acts in conflict with the provision of this act are hereby repealed." Mr. Norval resorted to a legislative trick, oftentimes employed, to "slip over" some form of legislation as a "rider" to some bill that might be passed up as an unimportant matter of fact and becomes a law without further argument or comment. The first two

sections of Mr. Norval's bill, relating to section 27, article 1 of the new constitution of Nebraska, would have stirred up no comment, neither would his definition of a school day to be one of five hours. These two sections would have easily become a law. But the third section, relating to the repeal of the Siman law, is the "rider," "the nigger in the wood pile," as it has been defined. What Mr. Norval's intentions were to resort to this legislative trick is hard to tell. Did he look forward to a two year's respite, probably to the election of a new legislature in 1922-23 that would overlook the "legislative joke" of 1921? Did he hope the foreign language speaking contingent of this state would glory in a victory gained by deceit? As the case may be, mischief has been done and attention has again been called to the school and language fight of 1919. To cite an editorial clipped from the Nebraska Signal, February 17, "Senator Norval of Seward seems to have planted himself between the devil and the dark blue water of the ocean when he introduced his bill to repeal the Siman language law. There is a strong German element in Seward county and many of the older people want German taught in their public schools (?) and Senator Norval lent his ear to their wishes. The moment the American legion post at Seward got a peek at the senator's bill its members drew up a rather warm set of resolutions and sent a committee to Lincoln to talk to the legislature about it and the high sign was sent out to the other legion posts of the state. There will be something doing in the old town before this bill gets through."

It is not in the least surprising that this bill was at once antagonized. Such men as Dr. S. E. Ragan, connected with the American legion post of Seward, Frank B. O'Connell, state adjutant of the American legion. F. E. Edgerton, former county attorney of Hamilton county—Mr. Edgerton prosecuted teacher Robert T. Meyer near Hampton for devoting half an hour at the noon recess to teaching reading in German, using Biblical stories as a text book—George Fawell, jr., commander of the Lincoln post, American legion, and others, appeared on the floor of the senate protesting against Senator Norval's bill, which was later referred to the committee of education "to strengthen the Siman law instead of weaken it or repeal it." The Nebraska State Journal, February 18th, states, "The committee proposes to turn the tables so that, instead of repealing the Siman law, the Norval bill will reenact the law with amendments that put real teeth in it. About all that will be left of the Norval bill will be the number, name of the introducer and that portion declaring the English language to be the official language of the state and requiring common branches to be taught in that language in all schools. . . . the committee adopted his (Senator Reed's) suggestion and will insert the Siman law with amendments in

place of the section of the bill which repeals the Siman law (Norval bill, section 3). The amendment will prohibit the teaching of foreign languages out of school hours or during school vacation the supreme court in an opinion given last year indicated that the legislature did not intend to prevent the use of foreign languages after school hours or on Saturday. The senate committee on education will give the legislature another opportunity to express its intent on that matter."

Should this Norval bill as doctored by the senate committee on education become a law, "a new Siman law with real teeth in it," no more foreign languages dare be taught in any school in the state of Nebraska below the eighth grade. And all teachers and pastors who entertained the hope to be able to use the German language as a medium for religious instruction before, between and after regular school hours, during vacation and on Saturdays, will be disappointed.

A. B. KORN.

INTERNATIONAL RELIEF SOCIETY OF THE NORTHWEST

For several months this society has published no report. But nevertheless it has carried on the relief work to the best of its ability with the means placed at its disposal. The total cash income of the society between Aug. 1, 1920 and Jan. 1, 1921 was \$353.67. Smaller shipments of food and clothing have been made in the past year, but at present there are 39 boxes of clothing solidly packed on the way. Clothing and food still keep coming to us for shipment and it is urgently needed over there. Our society is always ready to receive and to forward shipments of food and clothing to needy and distressed in Central Europe. However if large consignments of such articles are sent to us, it will be necessary to also place the money for transportation charges at our disposal. The entire amount in our treasury now most likely will be required to defray such charges for the goods on the way now. So we again appeal to our friends for relief goods and donations of money. Please send all relief goods to the address of our Secretary, Rev. G. A. Ernst, 566 Humboldt Ave., St. Paul, Minnesota. Our Financial Secretary will be glad to receive your check: his address, Mr. Arthur E. Thom, 502 Merchants Bank Building, St. Paul, Minnesota. We sincerely hope that there will be many kind responses to these appeals, as to the distress in Central Europe is still very severe and needs our attention.

A. C. HAASE, President.

Our grand business in life isn't to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

OFFICIAL REPORT OF THE FINANCIAL SECRETARY OF THE INTERNATIONAL RELIEF SOCIETY OF THE NORTHWEST FOR THE MONTHS OF AUGUST, SEPTEMBER, OCTOBER, NOVEMBER AND DECEMBER—1920

Receipts:

Oscar E. Frey, 1169 Churchill Ave., St. Paul, Minn.	\$ 1.00
Martin Schroeder, 110 Hall St., Watertown, Wis.	10.00
O. W. John, 275 14th St., Milwaukee, Wis.	5.00
Mrs. G. Hass, Wilson, Minn.	10.00
Rev. Paul Froehlke, 964 W. 7th St., Winona, Minn.	65.67
Frank P. Hemp, Neillsville, Wis.	5.00
Fred Vonau, Eagle River, Wis.	5.00
W. H. Graebner, Treas., Ev. Luth. Joint Synod, Milwaukee, Wis.	25.00
H. W. Zutz, Treas., Ev. Luth. District Synod of Neb., Norfolk, Neb.	37.00
August Gundlach, c-o American House, Denver, Colo.	5.00
George Adascheck, Cumberland, Wis.	50.00
C. J. Meyer, Delano, Minn.	25.00
H. J. Heilman, Redwood Falls, Minn.	10.00
Rev. J. R. Bauman, St. John's Church, Red Wing, Minn.	100.00
Total for the months of August, September, October, November and December, 1920.	\$ 353.67

Disbursements:

Paid over to A. H. Gerber, Treas., International Relief Society of the Northwest, as follows:	
September 1, 1920	\$ 16.00
October 15, 1920	10.00
December 31, 1920	327.67
	\$ 353.67
Cash on hand	\$ 000.00

Recapitulation

December 1919 Receipts	\$ 2283.90
January 1920 Receipts	3462.60
February 1920 Receipts	1626.40
March 1920 Receipts	1434.62
April 1920 Receipts	1783.73
May 1920 Receipts	1029.48
June 1920 Receipts	1734.52
July 1920 Receipts	527.00
August, September, October, November and December Receipts	353.67
Total to date	\$14245.92

Respectfully Submitted by

ARTHUR E. THOM,

Financial Secretary of the International Relief Society of the N. W. Dated at St. Paul, Minnesota, December 31st, 1920.

TREASURER'S STATEMENT OF THE INTERNATIONAL RELIEF SOCIETY TO DECEMBER 31st, 1920

Receipts

Balance on hand August 1st	\$1421.97
Received for August	16.00
Refund on Milk	5.00
Received for September	10.00
Received for December	327.67
	\$1780.64

ASK AND IT SHALL BE GIVEN YOU

Thus spoke our Savior. He often employs us poor sinners as His distributing agents and you no doubt, dear reader, are also in His service. We are in a position to point to a case of need where you perhaps would be able and willing to help; will you take advantage of the offer? Missionary Guenther of our Whiteriver Station, Arizona, writes: "I am sorely in need of a few Bibles, Testaments, Little Treasury of Prayer, also some large pictures of our Savior. If you could round up a few for us you would be bringing the Word of God nearer to some of our Apache young men and women." Let's help. It is a blessed task for the Lord says of the Word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." How to go about it? Why, just mail your little gift to the missionary at Whiteriver, Arizona. G.

Disbursements	
P. P. Pkgs. and Tags (W)	\$ 33.46
Draft to Fred Bock	13.00
Twine (H)	2.00
Freight and Dray (L & O)	29.20
Stencil Messing	1.25
Freight on Clothing	115.00
Freight to New York (E)	32.55
Express (E)	3.20
200,000 Kronen Prof. Fischer	218.25
Hardware (L & O)	6.95
Lumber (J)	15.90
Freight and Dray (H)	5.55
P. P. Pkgs (W)	2.12
Postage (G)	1.50
P. P. Pkgs. (H)	15.85
	<hr/>
	\$ 495.78

Cash on hand, January 1st, 1921.....\$1284.86

This balance will be needed to defray transportation expenses of 39 baled boxes of clothing which are on the way to Central Europe now. A. H. GERBER, Treasurer.

Revised Shakespeare: "If to do were as easy as to write a book about doing, chapels had been churches," etc.

Status of Treasury in Reference to Synodical Activities.

I. Disbursements

	From July 1, 1919 to Dec. 31, 1920	Estimated from Jan. 1 to July 1 '21	
General Fund	\$ 74,913.66	\$ 11,600.00	
Institutions	186,389.41	70,000.00	
Home for Aged	9,077.00	2,400.00	
Indian Mission	29,037.00	15,000.00	
Chapel in Rice		10,000.00	
Home Hission	88,197.00	40,000.00	
Pensions	14,852.00	5,300.00	
Indigent Students	5,550.00	
	<hr/>	<hr/>	
	\$408,016.00	\$154,300.00	\$562,316.00

II. Receipts

	Collections July 1, 1919 to Dec. 31, 1920	Receipts from different sources July 1, 1919 to Dec. 31, 1920	
General Fund	\$ 43,252.00	Board	\$ 36,214.00
Institutions	79,675.00	Tuition	5,336.00
Home for Aged	2,207.00	Sundries	6,273.00
Indian Mission	34,681.00	Home for Aged	1,926.00
Home Mission	78,814.00	Indian Mission	1,370.00
Pensions	16,173.00	Home Mission	42.00
Indigent Students	8,034.00	Pensions	2,374.00
	<hr/>	Indigent Students	1,494.00
	\$262,836.00	Northwestern Pub. House....	11,500.00
			<hr/>
			\$ 66,529.00

Cash in Treasury January 1, 1921	\$ 11,000.00
Collections received since January 1, 1921	17,000.00
Expected from Northwestern Publishing House	12,000.00
Expected Board and Tuition	21,685.00
	<hr/>
Total	\$391,050.00

Disbursements	\$562,316.00
Receipts	391,050.00
To be collected July 1, 1921	171,266.00

W. H. GRAEBNER.

WEDDING ANNIVERSARY

To celebrate the golden anniversary of the wedding of Rev. and Mrs. J. G. Oehlert, a special service was held at the Lutheran church in Weyauwega, Wis., on the 19th of January, the Rev. Paul Oehlert being in charge of the same.

After the service the congregation and guests repaired to the assembly hall in the basement of the church where the ladies served supper. The congregation and societies presented liberal purses to Rev. and Mrs. Oehlert.

May the Lord continue to bless their coming in and their going out forevermore. G. B.

PROFESSORS' CONFERENCE

The annual Professors' Conference will convene at Watertown, Wis., on Tuesday and Wednesday, March 22 and 23. The following papers will be read: 1. Was kann zur Hebung des Unterrichts im Deutschen geschehen? Prof. E. Bliedernicht; 2. Akkreditierung unserer Anstalten. Ist sie wuenschenswert? Ist sie moeglich? Prof. J. Meyer; 3. Was heisst das, dass die geistliche Erziehung mit der weltlichen Schritt halten muss? Prof. Aug. Pieper.

Those wishing to attend will please notify Dr. J. Ott.
ADOLF SAUER, Sec'y.

ANNOUNCEMENT

The Committee of Seven herewith invites all members of our synod who have any suggestions to offer relative to the selection of a new site for our Theological Seminary, who may desire to propose a certain site, or who wish to make other recommendations in the matter of providing for the needs of this institution, to communicate with the committee before April 1st.

JOHN BRENNER, Chairman,
814 Vliet St., Milwaukee, Wis.

ORGAN FOR SALE

Emmanuel Lutheran congregation of New London, Wis., has a pipe organ, Hinner's make, for sale. It is 7 ft. wide and 6 ft. deep. It has the following compositions: Liebl. Gedackt, Gamba, Fluto, Open Diapason, Principal, Bourdon and Pedal Bourdon, Octave and Pedal completer, Tremulant Pedal swell and Bellow signal. It has 23 display pipes. Organ is in good condition, never had any repairs.

Prospective buyers should communicate at once with Rev. Ad. Spiering, New London, Wis.

NOTICE

Trinity Lutheran Church, North Milwaukee, Wis., is offering 10 year coupon bonds in denominations of \$100.00 at 6% payable semi-annually, December 15,

and June 15. These bonds are secured by a trust mortgage of \$25,000.00 on the entire property valued at \$60,000.00.

Information given by Mr. Chas. Krohn, 506 37th St., Milwaukee, Wis.

Trustee of trust mortgage,
ARNOLD SCHULTZ, Pastor.

ITEMS OF INTEREST**More Work To Do**

"One of the most significant facts developed by the religious education survey of the Interchurch World Movement," says R. E. McGill, "is that there are in the United States 26,861,000 young people under 20 years of age, yet untouched by Protestant Sunday Schools.

"Of this number 13,160,480, or 50 per cent, are in the South. Divided by state lines, the problem is as follows: Alabama, 1,091,340; Arkansas, 882,360; Florida, 379,430; Georgia, 1,326,180; Kentucky, 812,450; Louisiana, 616,090; Maryland, 225,580; Mississippi, 750,220; North Carolina, 874,640; Oklahoma, 1,019,030; South Carolina, 662,790; Tennessee, 961,800; Texas, 1,355,890; Virginia, 851,330; West Virginia, 465,140.

"Turning to the religious illiteracy of the whites in the South exclusively, we face the fact that over 8,000,000 white young people await the ministrations of the evangelical churches.

"The Southern Presbyterian Church has set out to gain 40,000 new Sunday School scholars as a part of its great progressive program. A total of 80,000 has been appropriated for Sunday Schools as a part of its 4,000,000 the Church is raising in 15 Southern States."—American Lutheran.

Misses Church Once in Forty-Eight Years

Haverhill—Andrew E. Fay has probably been to church more times than any living person in Haverhill. After 48 years of continual service as sexton of St. James' church he has retired. Fay's record is a remarkable one for faithfulness to duty. Only once since 1873 did Fay miss a service at the church on Sundays or holidays.—Wisconsin News.

Holy Jumpers Must Answer Girl's Charges in 20 Days

Waukesha—The Metropolitan Church Association commonly known as the Holy Jumpers, and its head, E. L. Harvey and wife, today were given 20 days in which to answer charges filed against the church by Lillian Swanson, of Chicago. Miss Swanson charges that in March, 1919, while a resident of Chicago, she was induced by missionaries of the church to turn over her personal property to the organization, on promise of being made a missionary of the organization. She further claimed this request was complied with, but instead of being made a missionary, she worked in the church office here for a year, spending most of her time mailing calendars. She asks return of property valued at \$470.—Milwaukee Leader.

Going Safe

Cincinnati—The Billy Sunday meetings here have been insured against poor attendance with an insurance company. A policy also has been taken out for \$20,000 to cover any losses in financial outlay.—Wisconsin News.

Church Lotteries

Gambling is recognized by thoughtful observers as one of the great sins of Latin America. How this may even become involved with religious things is shown by this advertisement, which was translated from *La Republica*, Guatemala:

"Raffle. On next Palm Sunday the precious image, 'The Children's Jesus,' which is shown in the Modern Barber Shop of Vitalino, Guerra C., will be raffled off. This Jesus is the work of the artist of national fame, Don Salvador Posedas."

From another local paper, *Diario de Centro America*, comes this similar shocking news item:

"Raffle. In the presence of the Councilman Rafael Zirion, representing the mayor of this department, an image of Jesus of Nazareth was raffled on last Saturday night in Jost. I. Jaurez's store. Arturio H. Rubio was the lucky man. The chances were \$40, and a total of \$2,200 was taken in."

Rev. William Allison, a Presbyterian missionary in Guatemala, explains that the councilman came to prevent "frauds in the holy raffles." He adds: "These same raffled 'gods' will in a few weeks or days be baptized and kneeled to, and asked to perform cures and find stolen goods for their fortunate owners."—Miss. Review.

Zionists Forced to Toil on Road Awaiting Farms

Jerusalem—Every Zionist immigrant is told before he sails for Palestine that hardship rather than milk and honey awaits him. And when he lands he finds that not a jot or tittle has been deducted from his task, writes Hiram K. Morderwell. The few fortunate ones are placed on a bare hillside, which to all appearances consists of solid rock. There, provided with a few tents and a meager supply of picks and shovels, they are enjoined to create the land of promise for themselves. Help they receive in the form of necessary tools and needful credit. But it soon becomes plain that only in the sweat of their brows will they build the New Jerusalem.

They must build their huts, lay their roads, remove the larger rocks, terrace the land, break the surface with plows, and carry away the stones. They must dig holes for the planting of olive trees. They must fetch water in buckets from distant wells. It will be a long time before any of them can hope for the luxury of a \$200 camel.

The less fortunate, and by far the more numerous, are set to the meanest work given to convicts. They are obliged to mend roads on government contract; until funds and equipment are received there is nothing else for them to do. Many must work under conditions which even convicts would not be expected to endure.—Milwaukee Leader.

Advocates Drastic Measures

A reader sends us the following clipping, from the *Journal* of February 19th:

"Strict discipline in the church was advocated by the Rev. M. E. Taylor Friday night at Kingsley Methodist church in a sermon on the Devil's Milwaukee Partners. Those who are not on Christ's side were said to be on the side of Satan. The Rev. Taylor is conducting a three weeks' revival service.

"If during the war in some severe engagements the commanding officer should have noticed some of his men hanging back he would have inferred that they were either traitors or cowards. They would have been courtmartialled and shot," he said.

"I sometimes wish the same drastic measures could be applied to the church. Not more than four or five would have to be shot."

If the suggestion were carried out we fear it must be in the spirit which the Savior reproves Luke 9: 54-55. "But ye have not so learned Christ." Eph. 4:20.

Death For Hopelessly Insane Urged At Norwich Hospital

Hartford—A suggestion made at the State Hospital for the insane at Norwich that hopelessly insane persons be mercifully put to death has found favor with certain members of the joint committee on appropriations of the Connecticut legislature which convenes tomorrow. On an official visit to the asylum yesterday, Supt. Wilcox showed the committee a veritable giant, about 50, manacled to an iron bed in a padded cell. He has not been unshackled in five years, except when three of the most powerful guards have unchained him to give him a bath. Supt. Wilcox said the patient could never recover and would have to remain fettered to the cot until death freed him.—Milwaukee Leader.

Harding to Take Oath on Washington Bible

Washington—The same Bible George Washington used in the 1789 inauguration will be used for the inauguration of Warren G. Harding, March 4.

This is the Bible of SS. Johns' lodge No. 1, A. F. & A. M., of New York City. The president-elect has accepted the offer of the lodge for the use of the Bible.

Mr. Harding does not wish business closed down in Washington on inauguration day, he telegraphed the Merchants and Manufacturers' association.—Milwaukee Journal.

Buddhism Grows in the United States

Since the Panama Exposition, Buddhist aggression in America has been marked. The fact that there are seventy-four Buddhist temples in the United States should cause more concern than the industrial competition. California has twenty-four of these temples, with a membership of 10,240. Every large city on the Pacific Coast has its place of heathen worship. But the converted Orientals are fervent Christians, and are not only a challenge to greater activity on the part of American Christians, but their return to the Orient means a multiplication of Christian influence there.—Selcteed.

BOOK REVIEW

Hold Fast Which Thou Hast! Words of Encouragement, Warning, and Admonition to Our Confirmed Youth. Adapted from W. Zeithe. Cloth, 25 cents, gilt edge, 35 cents. Concordia Publishing House, St. Louis, Mo.

Those who know Zeithe's *Halte, Was Du Hast!* will be pleased to have it in English. No better booklet can be placed in the hands of our confirmed youth, using the English language exclusively. It does indeed contain words of encouragement, warning and admonition so necessary for the inexperienced youth.

J. J.

He Loved Me, And Gave Himself For Me. For the quiet hour during Holy Week. By Prof. W. H. T. Dau. 90 pages, 4¼x6, bound in black silk cloth, with gilt top edge, 50 cents. Concordia Publishing House, St. Louis, Mo.

A little treasury on Lenten themes, presented in beautiful language, and containing lofty and inspiring thoughts suitable for meditation during Holy Week. The subjects are the following: Majesty Going Out to Supper; My Proxy; The Foretaste of Triumph; My Master; Golgatha and Atheism; My Pilot; The Final Message. Six of these addresses were delivered by Prof. Dau before a Chicago noonday Lenten audience.

J. J.