

The Northwestern Lutheran

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

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THE FIRST-FRUIT.

1 Cor. 15: 20-22.

Christ from the dead is raised, and made
The First-Fruits of the tomb;
For, as by man came death, by man
Did resurrection come.

For, as in Adam all mankind
Did guilt and death derive;
So, by the righteousness of Christ,
Shall all be made alive.

If then ye risen are with Christ,
Seek only how to get
The things which are above, where Christ
At God's right hand is set.

COMMENTS.

Render unto Caesar. Separation between church and state is one of the fundamental doctrines of our Constitution. That it got there may not have been because of any profound scriptural convictions—but it is there, and we are devoutly thankful that it is. We uphold that principle because it is scriptural. "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." These Words of the Master clearly show that religion and official government are two separate spheres and must remain unconflicting. The New Testament is not a kingdom of this earth and the rulers of the earth cannot rule the church. There are many lurking attempts made to inject religious practice into official procedure. When our schoolboards countenance public worship at their commencement exercises, when public celebrations are opened and closed by prayers and benedictions, when our government officials attend Pan-American Thanksgiving services, we have examples of violation of our professed principle of separation. Lutheran Christians in addition must abhor these practices as unscriptural and as dangerous precedents that may lead to curtailment of their religious freedom. There is no justification for weak-kneed Lutherans to treat these matters lightly; they are taken seriously enough by those who find in them a satisfactory expression of their religious convictions. Another type of mixing church with state is apparent in political organization for the purpose of advancing the church. This is the uniform practice of Romanism. There have been rumors that in certain localities we already have a Catholic party, whose ultimate aim is

nothing else than the domination of affairs political in the interest of their church. In France the clergy are very active just now in organizing a political party that will receive its mandates from Rome, just as Germany has long had the political Catholic party of the Center, the strongest party in Germany. The German Reichstag has ceased to be a Protestant body, the majority is now held by Catholics, Jews, and Socialist free-thinkers, and the Catholic Center will have little difficulty to bargain its votes for concessions that really mean privileges. Our politicians are being constantly intimidated by showings of voting strength to grant privileges and to violate the trust that the Constitution imposes in pledging separation between church and state. Recently the American Federation of Catholic Societies, announcing its strength as representing three million Catholics, protested against the Italian commissioner to the Panama Exposition at San Francisco. This man, as mayor of Rome, had offended the Pope and now the American Catholics feel called upon to protest his appointment. A well-worded threat to boycott the Exposition is added to the protest. Ours is not an appeal for counter-organization, but rather on the contrary, it is a warning that conscientious Lutherans as patriotic citizens would recognize the unpatriotic conduct in all these attempts to drag religion into the political arena and act individually and faithfully to preserve their church and their state. H. K. M.

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Evangelism to End. According to the daily papers, the New York east conference of the Methodist Episcopal church, in session at Mt. Vernon, N. Y., after a debate upon the merits of evangelism and the ability of pastors to conduct their own evangelistic work, voted to abolish the present evangelistic commission.

The conference is to be congratulated on the wisdom of its decision. An evangelism, which attempts to build the church by periodical revivals, usually conducted by an itinerant evangelist, is not the product of sound teaching and sober Christianity. Religion is not hysterics. We cannot persuade, humor, cajole, or hypnotize a man into faith in Christ. Though God does indeed make use of the various gifts with which He has endowed men for the good of the Church, the power to convert a soul to Christ is God's alone. His Word is the living seed by which men are born again,

the power of God unto salvation. We cannot add to that power, nor are we able to hasten results. St. Paul says: "I have planted, Apollos watered; but God gave the increase."

We hold that this work of planting and watering can be done more effectively by the pastor who is in touch with the members of his congregation than by a stranger. Let such evangelism end, but give us more real evangelism: change the lecture platforms into pulpits from which the Law and the Gospel are regularly preached in their purity; let there be more parochial schools, in which the Gospel holds sway; let the work of preparing children for confirmation be done with care; let the pastor visit the members of his flock and apply the Word to the needs of the individual. There should be more evangelism in the home and more evangelistic work by all church members. We have them from the various walks of life and their influence extends to men whom the pastor cannot reach. Let them be alive to their duty to tell others of the Savior.

Then the services of an itinerant revivalist will not be required and the church will not depend for its growth on the sporadic efforts of a stranger. The masses will be reached and Christ's work will be done quietly and effectively.

J. B.

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Ebb and Flood. Whatever may be the course of human progress in intellectual and industrial affairs, there is no doubt that in religious life, particularly in Christian religious life, there is a pronounced ebb and flood. Periods of virile faith and joyous action are followed by periods of indifference, unbelief, and finally decay. This has been traced in the cases of some peoples from their Christian beginnings to the present day. While all heathen religions stagnate, like Mohammedanism and Buddhism, or crumble into nothingness like the ancient classic mythologies, Christianity has always recuperated and regained its youth; the divine Gospel truth makes its appeal to every human generation of all times. If there is ebb in its tide, it is because of unchristian practices; when the flood comes, nothing new has been added: the old Truth is merely reasserted. That was the case in the Lutheran Reformation and in many lesser movements of reform that were attempted in different parts of Germany in earlier days. Similar recurring cycles of religious awakening were plainly noticeable in England as well. In our country a definite line of demarcation is not so easily found because of our great expanse and because of the overlapping of different influences due to the different racial elements of our national being. One is often tempted to designate our time as essentially unchristian and might unhesitatingly do so, if it were not that

it is still susceptible to reaction upon the old Gospel leaven. The fact that this Gospel suffers contempt and is subject to malignant sneers need not dishearten us as the bearers of the message of regeneration. At all times those that led the way back to light out of the darkness were met with ridicule and were scoffed at by the very men who gained their learning and high estate in schools that owed their beginning to Christian faith, men enlightened by institutions and ideas that were the direct result of the last previous Gospel awakening. The Lutheran church in America was not always able to keep itself pure and undefiled among the forces of spiritual decay, but the immediate past has seen a reawakening and strengthening of steadfast Lutheranism that is unparalleled in the history of American Protestantism. Our work has only begun, the tide is still flowing and we can hold it at high tide, if we never waver in employing the only agency a religious awakening has ever been successful with, the Gospel of the redemption through Christ.

H. K. M.

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Ethics and Arson. It has been estimated that twenty-five per cent of the fire losses in the city of New York are due to arson. This has staggered some observers who were not at all touched by other revelations of immorality that are much more horrible. But arson is destructive of property and threatens those whose money is in insurance; and when immorality destroys valuable property, one must take notice, even if the destruction of souls by immorality goes on unmolested. Money is the measure of the dangers of immorality, that's why this arson matter is so serious and calls for great civic meetings. One commentator says: "Why arson? The answer lies in our money worship. Success has become synonymous with money, no matter how gotten. The man who makes arson his stepping stone to wealth is the sort of man who in the medical profession becomes a quack and murders people through neglect or with design. He is the sort of man who as a manufacturer of foodstuffs will not shrink from the worst forms of adulteration, who as a builder of houses will evade the law regardless of the dangers he may thereby create." The truth of this statement is so apparent that nothing need be said in addition. But when the cure is sought by the author of this clear statement, we can read between the lines that he is himself hopelessly at sea or else has not dared to say everything he knows he should have said. He goes on: "But the cure for the mental attitude which stops short of nothing in its chase for gold is not a matter of police discipline and legal prosecution. It lies in a more rigid ethical and moral training." In recognizing the failure of law and police to change human nature the observer is correct again, but what is ethical

and moral training? Are we to take those that require correction and tell them, "You must not get your money at our expense, that is unethical and immoral." They will answer, "We knew that when we did it, you are preaching ethics to us to protect your property." Ethics and arson will exist side by side, and no doubt the incendiary has a very satisfactory code of ethics for his own use, and it will never agree with the code used by the man whose property he acquires. The cure is not ethics, never has been, and never will be ethics, the cure is regeneration by the Holy Ghost by hearing and believing the Word of God. It may be very trying to highminded reformers to see on every hand evidence of the futility of ethics as a factor in changing immorality; but they are destined to see more of it, unless they see that all the sins of humanity are merely the outgrowth of sin and that the only "cure" for sin is the revealed Word of God. When they have realized that, their reforms will be conducted in a different spirit and though arson may not be wiped out, they will not be guilty of fostering it, as they are doing now, in spite of their indignation, by advocating as cures selfish formulas for the protection of property.

H. K. M.

ATTRIBUTES OF GOD.

God created man in His own image. As a part of such likeness to God, man enjoyed a full knowledge of God. Man's fall from God deprived him of the image of God and all its parts: thus sinful man has no true knowledge of God, for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." In regeneration we "put on the new man, which is renewed in knowledge after the image of him that created him." This knowledge remains imperfect during the season of this life, for "now I know in part; but then shall I know even as I am known." The reason for such imperfection does not lie in God, who imparts this knowledge and is the object of it, but in the limitations of man's present condition. We must bear this in mind when we speak of the attributes of God.

God has revealed Himself to man in His Word with the view of glorifying Himself through man's salvation, as our Savior says, John 17:3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." In revealing Himself to us in the Scriptures God stoops to our weakness, accommodating Himself to our infirmity of thought and expression, not with the end that finite man may now in full knowledge grasp the Infinite God, but that he may come to know enough to gain salvation.

So God presents Himself to us in His Word as having certain qualities, or perfections; but we would go

amiss, if we thought that these were distinct from His Being, so that one or the other could be lacking. With creatures it is different. A man may, for example, be wise, or he may be foolish; but wisdom does not make him a man, nor lacking wisdom does he cease to be a man. God's Being cannot be separated from His attributes. Nor is God the sum of His qualities. To assume that would be to make God, in our mind, a composite being, a being made up of parts; while He is, in truth, one and indivisible. That Scripture presents to us different qualities of God, is due only to our inability to know Him differently. God reveals Himself so, that man may perceive Him from different points of view, because thus, and thus alone, we can by summing up our impressions gain an idea of Him.

We divide the attributes of God into two groups: we speak of qualities which are absolute or quiescent in Him, and of qualities which appear in His relation to the world. This distinction is made for the sake of clearness, and in making it we are well aware that the world is not necessary to God's being and that its existence has called forth no qualities in Him which would otherwise be lacking.

God is changeless. This is true regarding His being. James 1:17 He is called "the Father of lights, with whom is no variableness." Ps. 102:26 says of Him, "thou shalt endure, thou art the same." Changeless, too, are His purposes and decrees: 1 Sam. 15:29: "The Strength of Israel will not lie nor repent: for he is not a man, that he should repent." Ps. 110:4: "The Lord hath sworn, and will not repent." Where God says in His Word: "It repenteth me," He does not deny that He is changeless, but states that He is about to act contrary to a former revelation: both the former revelation and the changed course of action are, however, alike present with Eternal God, and He uses the term "repent" merely to make Himself understood by man.

God is eternal. This is a quality which man cannot define; he is himself finite and therefore cannot think or express the eternity of God. We try to express something of it when we say: With God there is no change of time, neither as regards His being, nor His will, nor His acts. Another way of putting it, is: With God to-day is everlasting, the present unbroken, there being with Him neither a past nor a future. The eternity of God is clearly taught in His Word. Ps. 102:24: "Thy years are throughout all generations." Ps. 90:2: "From everlasting to everlasting, thou art God." 2 Peter 3:8: "One day is with the Lord as a thousand years, and a thousand years as one day." These are but a few of many texts which set forth the eternity of God.

Another perfection dwelling in God is love, that love of which He Himself is the object. Scripture declares, not only that God is loving, but also that He

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is love. Love being the height of perfection in man, according to the Law of God, it must also be a quality in God. Nor is it enough if we consider the world alone as its object, for then God's love would be dependent on the world and would have lacked an object before creation. This love of God, directed toward Himself as the highest Good, is, of course, active within Holy Trinity, though it does not explain the Triune God nor supply the reason for the Trinity. Matt. 3:17 the Father says, "This is my beloved Son." John 14:31 the Son says, "I love the Father."

Last of the attributes quiescent in God is His goodness. God's being is perfect, in thought and will, also, He is free from all imperfection. Matt. 19:17: "There is none good but one, that is, God." Luke 18:19: "None is good, save one, that is God." Ps. 25:8: "Good and upright is the Lord." It is by reason of this perfection that God's state is one of majesty. Deut. 7:21: "The Lord is God among you, a mighty God and terrible." Acts 7:2: "The God of glory appeared unto our father Abraham." Matt. 6:13: "For thine is the kingdom, and the power, and the glory, forever." A further result of God's perfection is His state of blessedness. 1 Tim. 1:11: "According to the glorious gospel of the blessed God." 1 Tim. 6:15: "The blessed and only Potentate, the King of kings, and Lord of lords."

Of the transitive attributes of God we consider first His omnipresence. God is everywhere, as many texts of Scripture plainly state. Ps. 139:7-10: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Jer. 23:24: "Can any hide himself in secret places that I shall not see him? saith the Lord. Do I not fill heaven and earth? saith the Lord." For the wicked this all-pervading presence of Almighty God may well be a source of fear, for He says of His enemies, Amos 9:1-2: "He that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they

dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down." For a child of God His omnipresence is a source of comfort, particularly in the hour of danger and adversity, for He has said, Ps. 91:15: "I will be with him in the hour of trouble; I will deliver him."

God is omniscient, He knows everything. His knowledge being eternal, it extends alike over that which is past and that which is future. Acts 15:18: "Known unto God are all his works from the beginning of the world." Nothing can be hidden from His sight. Ps. 139:11,12: "If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." Even our secret thoughts are plain to Him. Ps. 139:2: "Thou understandest my thoughts afar off." God's fore-knowledge of sin does not make Him responsible for it, as those assert who say that evil is predestined. He will hold the sinner to account. Ps. 50:16,21,22: "But unto the wicked God saith: These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

God is all-wise: The ends He seeks and the means He uses are perfect. Creation is a beautiful revelation of the wisdom of God. Ps. 104:24: "O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches." Jer. 10:12: "He hath established the world by his wisdom, and hath stretched out the heavens by his discretion." No less apparent is His wisdom in the glorious work of preservation. Dan. 28:29: "This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working." In the redemption of man, however, the most sublime proof of God's wisdom is given. Rom. 11:33: "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

Another of the attributes of God is His will. By reason of it God seeks to encompass that which is good in His sight and hinder that which is evil. Ps. 115:3: "Our God is in the heavens: he hath done whatsoever he hath pleased." Dan. 4:32: "The most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Where evil results, God's will is not a fault. Ps. 5:5: "Thou hatest all workers of iniquity." Where good is accomplished, praise is due to God alone, for "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." James 1:17.

Love is also a transitive quality in God. It moves Him to impart Himself to His creatures, not for His

own, but for the creature's good. This love causes Him to supply the needs of all that He has called into being. Ps. 104: 1-24, 27. Of all creatures man in particular receives God's loving favor, as the end for which he was created clearly shows. 1 Thess. 5:9: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." But the highest place in God's love for things created is held by the believer. Rejoicing in this distinction God's children can say: "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." James 1:18.

God is holy, that is, He loves that which is morally good and hates what is evil. Lev. 11:44: "I am holy." The Lord sets forth His holiness in many Bible texts where on His holiness He bases the demand that man put aside that which is evil and "put on the new man, which after God is created in righteousness and true holiness." Eph. 4:24. Rom. 13:12: "Let us therefore cast off the works of darkness and let us put on the armor of light." Obedience to such holy will of God, however, is to spring from love. 2 Cor. 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Closely related to God's holiness, and resulting from it, is His righteousness, by reason of which He rewards the good He has commanded and punishes the evil He has forbidden. Ps. 9:8: "He shall judge the world in righteousness, he shall minister judgment to the people in uprightness."

God is almighty. The power of His will knows no bounds. Matt. 19:26: "With God all things are possible." Creation and preservation daily remind us that our God is almighty. Rom. 1:20. Heb. 1:3. God is perfect; His will is therefore never bent on what would be imperfect or in contradiction to His God-head.

G.

VICIOUS SENTIMENTALISM.

When man has lost the anchor of faith in God he is the prey of any ignoble and vicious suggestion that takes the trouble to make an appeal to him. A few years ago the district attorney of one of our great cities said it was impossible to convict a woman of murder, and recent happenings have confirmed his assertion. In one case a grand jury refused to render an indictment because it felt that it was a useless expense for the county since it was a foregone conclusion that a woman that murdered her husband would be freed. Such murder even enlists the admiration and sickly sympathy of these sentimentalists that have lost their bearings and look at all matters through the haze of their maudlin sentiment. In place of true religious feeling that fearlessly pronounces right or wrong what

the immutable law of God has decreed, we have as a substitute shallow insincerity under the guise of sympathy—a display of sinful weakness as far removed from true love of one's neighbor as "jingoism" is from true patriotism. Sentimentalism has been described as feeling for the sake of feeling, because it feels good to feel. The most vicious knows this human weakness and plays upon it. When the heroine of some cheap and tawdry dramatic performance is dressed in rags and makes her pitiful appeal to be saved, the vilest reprobate in the audience may shed copious tears over her plight because it "feels good" to feel sympathy for misfortunes that are inflicted by some one else. The same hypocritical tears flow for the murderer who talks about his love for his mother or his children. And very likely the shedder of all these sympathetic tears will go out the next hour and pass a dozen ragged men and women without giving them a thought; he has done his noble duty in responding to the appeal when he shed his tears over the performance that was prepared so he and his silly weak brothers and sisters should weep and feel good because they felt "so good." This weak sentimentalism has also been employed by men whose motives may have been higher than the motives of the mercenary story writer, lecturer, or dramatic producer. Henry Ward Beecher, the great preacher against slavery, was guilty of using the same ignoble device when he led a beautiful slave girl to his pulpit and exhibited her with the burden of her heavy iron shackles. He said: "This is my sermon to-day!" Needless to add, he was successful; the tears of all the sympathetic listeners were temporarily freed and enough money was raised to free the beautiful slave girl. But was that done because it was right or was it not rather done because it felt good to let one's sympathy whisper into the listening ear: What a fine, generous, sympathetic fellow you are! Because it makes you believe you are a good man because you feel vague kindly thoughts, that's why sentimentalism and all appeals to sentiment are vicious and can only lead to hypocrisy. It destroys your sense of right and wrong, that is, it leads you away from a true conception of your sinful nature; it cheapens the Gospel and does away with it entirely, for if this shallow sentimentality is goodness, a Savior is only an unwelcome reminder of salvation that we are not in need of. God disappears in the haze of your sympathetic tears and is replaced by a misty enthusiasm for suffering humanity, provided the suffering humanity is far enough away from your own doorstep not to cause you any personal inconvenience.

H. K. M.

ONE DAY LEFT.

A story is told of a young girl who had been ill for a fortnight, and was told by the physician that she

could not get well—more than that, her days on earth could be counted on the fingers.

"How long?" she asked, softly.

"Probably about ten days."

She drew a long breath. "Do the rest know?"

The physician nodded.

"Poor mother," she murmured. Then she looked up with a smile. "I thank you for telling me."

Her father sat with her at the noon hour. Her slender fingers nestled in his big, warm hand.

"Will you ask Uncle Norman to come up and see me?" she said. "This evening will be a good time."

The man's face darkened. He and his brother had not spoken for five years.

"You'd better send a note."

"I'd rather you'd take the message—please."

"All right, I'll tell him," and the girl felt a tear on her cheek as he stooped to kiss her.

"If only I could see them friends before I go!" she whispered to herself.

Her longing was granted. At her bedside the barrier of years was broken down and the two were brothers again.

So it went on for all the ten days. A cousin in college who was not making the most of himself was seen and talked with so tenderly and seriously that he gave her his sacred promise to lead an entirely different life. Other sweet deeds filled up the days. Her life did end as the doctor had predicted, but how she had redeemed the time. The little true story is full of suggestion for those of us who do not certainly know that we have to die "in ten days." The night cometh. What would we do if we had but one day left? What would we—ought we—might we do in it, before the dark comes? Selected.

WHICH SCHOOL?

Do you intend to give your confirmed child which has completed its course in the parochial school the advantages of an advanced education? We would strongly urge you to do so, though we realize that every case must be judged individually and that parents ought to be the best judges in matters pertaining to the welfare of their child.

When we advocate the cause of a higher education for our young Lutherans, we do not appeal to the motives of selfish greed or pride. We have higher ideals. We believe that we are stewards of all gifts with which God has graciously endowed us, and that we are to use them for His glory and for the welfare of our fellow-men. The life of a Christian is a life of service.

Among the earthly gifts, those of the mind are not the least. So these are not to be buried like the talent of the slothful servant, but developed and used ac-

ording to the will of God. No one will deny that their development will make a person better qualified for service in any position in life.

Now we would not be misunderstood to intimate that an education can be acquired in school only, but under ordinary circumstances youth is the best time for mental development and schools are excellent means to that end. We would therefore advise you to continue to send your child to school as long as you are able to do so, no matter what its future occupation will be.

But to which school? for there is a great number extending an invitation to you. We have so far been speaking of mental development, and this the school you select would have to offer, with instruction in all branches of knowledge necessary for life's work. But the development of the mind alone is not education. Education is chiefly character-building. Without the latter, the former would become a distinct menace to the child itself and to the community. Training the mind without building character is simply equipping an untrustworthy person with very dangerous weapons.

Among us Christians there can be no doubt as to what constitutes a good character. It is defined Ps. 111:10: "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." A school which does not recognize this as its ideal does not deserve the confidence of God-fearing parents. It is not a safe place for your confirmed child, for this has now entered on the most critical period of life. It is now very susceptible to influences for good, but also especially for evil, and the influence of the school is great, often even decisive. Your child must be carefully guarded against everything that would tend to disturb childlike faith in Holy Scripture, against the lure of false ideals of life, and against temptations to sin. It needs to be strengthened in its faith in Christ, developed in the fear of God, and instructed in the true wisdom of life.

Nor can there be any doubt among us concerning the means by which this all must be done. This is the living Word of God, by which alone He "worketh in us both to will and to do of his good pleasure." If we need Christian schools for our younger children, the need is still more urgent in the case of the older ones. Send your confirmed son or daughter to a Lutheran school!

We have them, though their number might be increased to good advantage: Dr. Martin Luther College at New Ulm, Minn.; the Progymnasium at Saginaw, Mich.; and Northwestern College at Watertown, Wis. They offer a general classical education, which trains young people to take an intelligent part in the world's work, and prepares them for the special studies their future profession may require. Students

attending at New Ulm and Saginaw complete their course at Watertown. Northwestern College also has a thorough business course, of which Lutherans ought gladly to avail themselves in preference to sending their sons and daughters to a mere business college.

Then there is the Lutheran High School at Milwaukee, with a three years' course. It is equipped with a dormitory for girls. We would also call attention to the Lutheran High School at Deschler, Neb., the Lutheran Institute in Chicago, Walther College at St. Louis, etc.

Do not send your daughter to a boarding school conducted by non-Lutherans, where she is continually under the influence of false teaching; the Ladies' Seminaries at Red Wing and Mankato offer her the same advantages without the accompanying dangers.

These Lutheran schools supply the needs of your child, a Christian education, the only real education. They recognize in your child a child of God, redeemed with the blood of Christ for eternal life, and they would keep it with Christ in faith, deepen its spiritual knowledge, and fortify it against the baneful influence of the false teaching of the unbelieving world. They would develop your child toward the highest ideal of life, not ambition, pleasure, wealth, or power, but service of God in all humility, with charity toward all men. They know that your child, though regenerated by the Holy Ghost, still has its old Adam within it, being tempted daily; and they would assist it to overcome the flesh and to increase in holiness. And they possess the means for this all, the blessed Gospel, which they apply daily with prayers to God that His strength may become perfect in the weakness of both teachers and students.

Such schools are a blessing to the Church and to the community as well. We need strong, intelligent, consistent members in our congregations, and the demand of the times is not so much for brilliant men as for God-fearing ones. Young people attending these institutions will leave them better prepared for a life's work in the service of the Lord.

But—speaking of service—could there be service of greater importance than that which your son would render if he entered the ministry or into the work of a teacher in our parochial schools? The colleges mentioned above were founded chiefly for the purpose of preparing young men for this direct work in the vineyard of the Lord. The Church needs men, will you not dedicate your son to the Lord for this particular blessed service?

J. B.

THE CHANGE GOD WROUGHT.

A colporteur sold in the market place of Montalborejo in Spain, a large copy of the Word of God. A priest, just leaving the adjoining church, snatched it

from the buyer and flung it to the ground, exclaiming, "The books of these heretics shall not come into our village." He led on an assault, in which the colporteur, pelted with stones, was glad to escape with his life. Five weeks afterwards, he passed that same hamlet at evening, when he thought he would not be recognized. But the first man who met him asked him if he were not the Bible-man. Truth compelled him to say "I am," though not without fear. What was his surprise, however, to find that, instead of stoning him, the people were now all clamoring for his books! And mark how God had brought about this wondrous change. A grocer, picking up the Bible which the priest had thrown to the ground, had torn out the leaves and used them as wrapping-paper for his soap and candles and cheese. The Spaniards unwrapped their wares, and were attracted to read the words printed in large type upon them; and so the precious truths taught in narrative and parable found their way into their hearts, and they went to the shopkeeper to get more, and when the stock was exhausted prayed God to send back the colporteur with his Bibles. His reappearance was the signal for the immediate sale of all his books; and then they begged him to stay and teach them the truth which the book contained.—*Missionary Review*.

RELIGIOUS TEACHING IN THE PUBLIC SCHOOL.

Efforts are again and again being made in various parts of our country to introduce religion in some form into the public school. The men who advocate doing this have realized that an education without religion is a flat failure and endangers the public welfare, but they fail to see that the proposed cure is an evil of no less danger. Sir Alexander Peacock, the minister of education in Australia, in an address before parliament pointed out this danger. He opposed a referendum on the question whether the public schools of that country should teach religion. Quoting from the *Lutheran Standard*, we give a part of his argument against even putting this matter to a vote of the people. He said:

"There can be no coercion in religious matters. Absolute religious freedom must prevail. . . . It is the primary duty of the churches of the various denominations to teach the children of their adherents the tenets of their own faith. The state now offers proper facilities for doing so. And it is the duty of the parents to supplement the work of the churches and their schools by familiarizing the children with the faith in which they are born. The nondescript teaching of Scripture proposed can never take the place of the Church and parents. You cannot compromise on matters of religion.

"Let me now briefly define what I consider to be the duty of a state in which public opinion is so strongly divided on a question of this kind.

"The state must be just to all, and to be just to all it must be neutral. If the government is to be really free and just to all, the state can have no religion, and recognize no conscience in religious matters. It must be purely secular, recognizing no religion, no sects. It must not even be tolerant. It must be absolutely neutral. The state is the people, and as the people have many beliefs, widely and vitally divergent, it must be creedless. Its duty begins and ends in the administration of civil affairs. . . . Religion of any kind is not a function with which the state can interfere. When it acts, it can only act for the whole. Religious liberty is paramount over all things. The consciences of the people are above human laws; and religious beliefs, being matters of conscience, are not to be assailed. If a majority of the people attempt to force its belief on the schools, the root of religious liberty is struck at."

We consider this a clear and correct statement of the principles involved. We would add, however, that while we do not know what "facilities" the Australian state offers to the parents and the church to teach their children their faith, education should, in our opinion, be a unity. A Christian school, which takes entire charge of the child's education as far as it is not given in the home, is the only satisfactory solution of the vital problem.

J. B.

TO OUR ANONYMOUS CORRESPONDENTS.

We have recently received several letters from readers of the "Northwestern Lutheran" and were sorry to note that the writers withheld their signatures. We are, of course, pleased to have our readers express their interest of our work, and are grateful for the clippings enclosed to us; but we would suggest that all communications bear the writer's name, which will be held in strict confidence. We hope in time to publish articles on the topics regarding which information was asked; in some cases, however, the questions asked were better answered by letter. Please put us in a position to use our own discretion as to method by signing your communications. When sending us clippings, kindly state name of paper and date of issue.

G.

BRIEF ITEMS.

American Church in London.

There are now 40,000 Americans in London, but as the papers have it there is no "American" church. We are curious to know just what the American church is? It is unknown on this side the water, but perhaps it has been dis-

covered in other quarters. In some of the reports on this matter we read that a church is to be erected to fill this want and it is stated that it is to be undenominational. If that is the case, it is neither American nor anything else, it is universal. Neither is it a church, a Christian church, but rather a club house on the order of the Y. M. C. A. buildings, where religious differences, and consequently religious convictions, must not be publicly expressed. An American church is non-existent, and as for an "undenominational" church, we could easily find a name, a denomination, for it without trying very hard; we believe "Anti-Christian" would suit the case quite properly.

Mrs. Eddy's Estate.

False prophets are not always poor business people. Mrs. Eddy's estate has just been settled and in the settlement the trustees appointed under the will received the sum of \$2,590,632 after all expenses of administration were paid. Quite a substantial accumulation for one who believes that "All is mind." Perhaps when Mrs. Eddy is forgotten as a prophet, she will be remembered as a clever financier, fully as able as Barnum and Cagliostro and other notable exploiters of the gullible public. It is only fair to add that these others did not gain their wealth by destroying souls.

Lutherans in Chicago.

All Lutheran bodies have been very active in the last ten years in organizing churches in Chicago. Within the last 10 years 24 English Lutheran churches have been organized and all of them have their own buildings. This does not mean that Lutheran churches of other languages are losing ground, or that the German and Scandinavian churches are shrinking; they also have enjoyed a remarkably healthy growth, and Germans are still by a long way the strongest body of Lutherans in Chicago, numerically. All this progress is of the quiet, effective sort that does not need the aid of blaring trumpets and newspaper advertising.

A New Babylonian Inscription.

At Yale University a clay cylinder has been read that was written by King Nebuchadnezzar, the destroyer of Jerusalem, at the beginning of the Babylonian captivity. He tells about his various exploits and also mentions that he has restored the Temple of Marchuk, which some scholars have identified with the Tower of Babel where the confusion of tongues related in Genesis 11. occurred.

Appalling.

At a recent conference in Pittsburgh, Pa., by men interested in the evangelization of Africa, some appalling figures were given in reference to the menace of Islamism in that country. It was shown that one-eighth of the world's population is Mohammedan; that there are 200,000,000 Mohammedans distributed between Gibraltar and the Persian Gulf; that chief of the evils of the Mohammedan religion are slavery, polygamy and general demoralization; that a strong effort should be made to convert the people of Northern Africa from Mohammedanism to Christianity; that the present is a most favorable time, as the whole of Africa is under the rule of Christian nations.—Luth. Standard.