

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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OUR CREED.

We all believe in one true God,
Maker of the earth and heaven,
The Father, who to us in love
Hath the claim of children given:
He in soul and body feeds us,
All we want His hand provides us.
Through all snares and perils lead's us
Watches that no harm betides us;
He cares for us by day and night,
All things are governed by His might.

And we believe in Jesus Christ,
His own Son, our Lord, possessing
An equal Godhead, throne and might,
Through whom comes the Father's blessing;
Conceived of the Holy Spirit,
Born of Mary, virgin-mother,
That lost man might life inherit,
Made true man, our Elder Brother,
Was crucified for sinful men,
And raised by God to life again.

We in the Holy Ghost believe,
Who sweet grace and comfort giveth,
And with the Father and the Son
In eternal glory liveth;
Who the Christian Church doth even
Keep in unity of spirit;
Sins are truly here forgiven
Through the blest Redeemer's merit;
All flesh shall rise again, and we
Shall live with God eternally; Amen.

M. Luther.

COMMENTS.

The Swing of the Pendulum. For many years our Lutheran church has enjoyed the distinction of being in "splendid isolation" in its attitude toward the question of Church and social service. Reactionary was a mild term employed in describing our position, old-fashioned and out-of-date were stock expressions that were disdainfully applied to us. The contempt with which our steadfast refusal to join the merry throng of social reformers was met seemed so terrifying that many less courageous men in other circles were utterly discouraged and allowed themselves to be browbeaten into silence, while their hearts cried out at the shame to which the Church of Christ was exposed by the charlatans posing as apostles of a new creed. But the pendulum is swinging, and it is swinging the other way! The emptiness and hol-

lowness and utter failure of the new idea has caused the timid to take heart. Expressions that would have been called the height of heresy but few years ago are now hurled fearlessly into the face of audiences that were accustomed to hear the opposite—and they leave their mark. The men that are truly thinking to-day are thinking in the way that leads back to whence we came. Bishop Candler (Methodist) says: "Giving the poor man a little more 'stuff' is a poor substitution for salvation. The world will not be saved by ministering to man's physical needs and the development of socialistic schemes." Still more direct is the sermon of Dr. Matthews of Seattle, last year's moderator of the Presbyterian general assembly. He preached before the Sunday Evening Club of Chicago, which might be called an experiment station of the modern movements. They heard something helpful for once, if the reports of his utterances are trustworthy. His subject was: "The Three R's of the Full Gospel." Some of his topics were, Ruin by the fall; Redeemed by Jesus Christ; Regeneration by the Holy Ghost; Reformation by regeneration; Resurrection by Jesus Christ; Return of Christ. He is almost sensational in the manner in which he makes his points; a brief extract will show this.—"It does no good to become insane and deny the existence of sin. The person who can look at himself and not acknowledge the awfulness and damnable character of sin, is guilty of either insanity or knavery. There is no escape from sin by environment, education, creed, or philosophy. There are many parasites and faddists who are trying to reform this country by social service. They spend their time creating offices and filling others. It is absurd to talk about this method of reforming the country. If you want to reform the community in which you live, get yourself regenerated by the gospel of Jesus Christ and you will take the longest step you can take in that direction.—You women hold the conditions of society largely in your hands; but I say to you that your homes are not safe, your daughters are not safe, and your sons are not sure of themselves until you and your family give themselves to Christ.—I can restrain men by locking them up in jail or in asylums, but when they are out they are as evil as ever. I can dress a pig up in a broadcloth coat and put diamonds in his ears, but when he comes to the first mud puddle he will wallow in it."

H. K. M.

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Rev. C. Buenger, Jan 15
65 N Ridge
Kenosha Wis

Free-masonry as Seen by Others. Lutherans worthy of the name abhor the lodge as in direct opposition to the spirit of the Gospel of Christ. Free-masonry, the root and trunk of that tree of evil called the lodge, through its anti-biblical tenets is an out-spoken enemy of Christ and His kingdom, though it parade before the world as decked in Christian virtues and find recognition with certain church bodies whose love for the pomp of the world is far greater than their love of Christ. Free-masonry and its lodge offsprings are, however, not only enemies of Christ and His Church but also a menace to good citizenship. We Lutherans have long pointed out this feature of lodgism and do not need the support of others to feel assured of the correctness of our position; yet it is of interest to us to see others arrive at our conclusions though they regard this subject from an entirely different point of view. A despatch from Europe, printed in a recent issue of the "Free Press," tells us: "The controversy over Masonry has been raging for the past two years in almost every department of Italian public life. At the beginning of the year the ministers of war and marine categorically forbade army and naval officers to have anything to do with Masonic lodges on the ground of divided allegiance." Italian socialists are of the same mind. They held a national congress at Ancona just recently and Free-masonry was the chief subject under discussion. After debating on it for two days a vote was taken to show the sentiment of the congress. Somewhat over 45,000 votes were cast, but of this number three-fifths went to show that "no Socialist could be a Free-mason and remain true to the principles of both organizations." The report of this meeting further states: "The speeches adverse to the secret order attacked clandestine favoritism of fellow Masons. The denouncers of Masonry declared that the procedure was in violation of the common law and rendered Free-masonry altogether inadmissible in a present day democratic country." Here we have two entirely different bodies giving substantially the same verdict on Free-masonry. It is a fair verdict, for it is a correct judgment on the principles of the lodge. If we could judge this tree by its fruit, the result would be the same; this is however as a rule impossible, since the doings of Free-masonry are generally, as the Italian socialists assert, clandestine.

G.

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Synod. The Minnesota Synod will meet June 17, in Gibbon, Minn., Rev. G. Boettcher; the Michigan Synod, June 18, in Monroe, Mich., Rev. H. Zapf; and the Wisconsin Synod, July 8, in Milwaukee, Wis., Bethesda Church, Rev. H. Knuth. Synods meet to do the Lord's business, which is your business. It is our blessed privilege to carry on the work of the Kingdom.

Let no congregation entitled to representation neglect to send a delegate. It is of the greatest importance that all show a lively interest in the work of their synod, if the cause of the Lord is to prosper among us. Large fields are open to us and much more work could be done, if we all had the right zeal and the spirit of self-sacrifice to do it. Let us be faithful stewards!

J. B.

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Safety. Milwaukee is to have a "Safety Sunday" on June 14th. The object of the movement, the prevention of the wanton waste of human life and limb, is to be commended. Still we fail to see why the church should observe a special "Safety Sunday" when it is keeping the principle involved before the people continually as a part of their service of God in love. It can hardly be considered to be the work of the Church to make the application in detail, warning men against the dangers of a live wire, or showing them how to board and leave a street car with safety. The Church can well leave that part of the work to the Commission on Safety. This movement is not without significance. It is a sign of deplorable conditions that so great an effort has to be made to awaken the public conscience. Why is there so great a disregard for the life and welfare of the neighbor? And where are the parents who watch over the welfare of their children and warn them against dangers? And, finally, if such efforts are being made to safeguard life and limb, should we not be spurred on to greater efforts in caring for the soul and guarding it against the many dangers that beset it?

J. B.

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Book Lore. An American scholar, Dr. Muss-Arnolt, has just completed an exhaustive study of the Book of Common Prayer, the authoritative book of forms and prayers used by the Anglican church. It is interesting to note that the three books that have undisputed sway at the top of the list of translations into other languages are all of them books that appeal only to the religious sense. The Bible, of course, stands far and away at the head and will never be replaced. It is being distributed in over 450 living languages and dialects. Next comes the Book of Common Prayer which has been done in 120 translations. The third in the list will come as a surprise to many, it is John Bunyan's "The Pilgrim's Progress"; Bunyan's immortal allegory has just been printed in the 115th translation. That both, the Common Prayer Book and "Pilgrim's Progress" should be so widely disseminated is not surprising when one considers that England, the greatest colonial power, offers its own church the widest field for missionary work and frequently is helpful to the missionaries in linguistic mat-

ters. At the same time, the foundation of this splendid distribution was made by German Lutheran scholars who were employed by the English when their own men were still lacking in the linguistic ability required for such stupendous labors. Very often these translations could not be made until the untiring zeal and painstaking studiousness of these pioneers had reduced some of these hitherto only spoken languages to words that could be rendered in the written character. After this had once been accomplished succeeding translations were, comparatively speaking, a simple matter. German Lutheran pioneers of this kind that will have the undying gratitude of posterity were men like Schlienzy, Isenberg, Rebmann, Krapf, and Koelle.

H. K. M.

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Honest Unbelief. Lutherans have always been chary in according the designation of "Christian" to denominations that were not ready to confess Christ as the one and only Savior. They have always agreed that Unitarians were not Christians. If any proof were required of us as to the justice of this exclusion, the Unitarians themselves have furnished it time and again. Recently at one of their conferences they have even dropped the flimsy pretexts that they have sometimes used in preserving a semblance of Jesus' name in prayers and phrases. They there came out boldly and honestly in their hideous unbelief and went so far as to doubt the existence of Jesus. One speaker said: "That modern biblical criticism can give an historical picture of Jesus is a myth. Each higher critic constructs his own picture of Jesus, and nothing less than an infallible church could decide which conceited critic is right." Consequently he is ready to drop Jesus altogether and will confine his religion to a program made up of social reform ideals and scientific truths. What he says of the higher critics and the "Jesus" they are forever finding and constructing is true; the marvel is that the higher critics themselves do not see this plain truth but go on and on in their "conceited" efforts to do what no man has ever been able to do. What the Unitarian said in regard to an infallible church being the only one that could determine the truth is also plain and true, though in place of an infallible church we would rather substitute, to avoid misunderstanding, an infallible revelation. We have that—the Bible. The question for Unitarians and higher critics and everyone now is a simple one and always has been a simple one: Accept the Bible as the Truth, or forfeit all the Bible contains of Christ and Salvation. The Unitarian has chosen to discard the Bible and all it contains; it is monstrous unbelief, but it is honest and consistent when he deliberately flouts Christ. The higher critic has also discarded the Bible but his feeble efforts to save the shreds of an historic Jesus out of the ruin are

odious and fill one with disgust; the higher critic is just as unbelieving but not nearly so honest as the Unitarian.

H. K. M.

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\$485,317.93. This is, according to a report made by its trustees to the Wisconsin Synod, the estimated total value of the possessions of that synod. It is distributed as follows:

Northwestern College, Watertown, Wis., buildings and equipment:	
Recitation Hall.....	\$ 38,300.00
Dormitory	72,500.00
Refectory	14,200.00
Gymnasium	30,850.00
Isolation Hospital	1,850.00
Barn, live-stock, etc.	1,700.00
Nine residences for professors and Smith House	39,500.00
	\$228,900.00
Funds, ten in number.....	\$ 59,157.93
Seminary, Wauwatosa, Wis.:	
Building, three residences for professors, library, etc.	64,900.00
Northwestern Publishing House:	
Building, real estate, equipment, stock, capital, etc.	132,360.00
The Lord has endowed us with holdings of great value, but valuable chiefly as means for carrying on the work of the Church, and valuable to us according to the measure in which we avail ourselves of them for this purpose.	

J. B.

ALL THINGS MADE FOR THE SON OF GOD.

Even through the creation of the universe God has manifested Himself in Christ, His only begotten Son, the Savior of mankind. The Revelation of the true God is given in the work of Redemption, but once given we can see it has its bearing also on the work of creation. Scripture shows a direct relation of the Son of God to the work of creation, teaching us to look on Christ, now exalted to supreme dominion in the universe, as at once the first-born of creation and the first-born from the dead (Col. 1: 15-18), the Creator and the Redeemer. It shows to us, that He by whom the world was made, was no other than He who, in a later age, came down in sorrow and suffering to redeem that world from its sin and ruin.

In proof of this we quote a few passages from the New Testament. In the opening of his Gospel, St. John says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." The "Word" spoken of here

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is the Son of God, He who in the fulness of time was made flesh; for as St. John says in the same chapter, "the Word was made flesh, and dwelt among us." It is the Son of Man, who was born for us, who lived and died for us sinners; He in whose blood we have the redemption, the forgiveness of sins. Of Him it is stated here, that all things were made by Him. Heaven and earth, all things visible and invisible, the myriads of creatures, the whole universe, was made by the Son of God. He is the Creator of the worlds.

By thus ascribing the work of creation to the Son, Scripture, however, does not exclude the agency of the Father and the Holy Ghost. It does not break in upon the unity of the Godhead, and separate the essence of Deity, in distinguishing the Persons. The miracles wrought by Christ on earth were His works; yet He ever connects His power and wisdom with the power and wisdom of the Father. Whatsoever the Son doeth that also doeth the Father. It was so in creation. That was the work of the Triune God; but the Son was the immediate and prominent agent thereof. By Him, not as a subordinate Instrument, but as a coordinate Agent, God made the world. Heb. 1: 2. "Whom he hath appointed heir of all things, by whom also he made the worlds." Without Him God did nothing in that work. "Without Him was not anything made that was made," from the highest angel to the meanest worm. The manner in which this was done we cannot in our present state comprehend. Yet the truth remains: The work of creation was eminently that of the Son.

Another remarkable passage in proof of this truth is Col. 1: 16. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." While this passage corroborates the foregoing statement concerning Christ as the Creator of the world, it evidently also reflects upon the divine purpose of that fact.

What was the purpose of Christ, the Son of God, being the Creator of the whole universe, that from His

creative Word the worlds had sprung? Paul, the apostle, here states, "all things were made by him, and for him." "For him," that is in relation to Him, for His purpose and end. Christ is the End, as well as the Cause of all things. All things were made according to His pleasure, for His praise and service, as well as for His purpose.

Thus the earth was made for the Son of God. Christ is its owner. Every foot of land on earth is His. The silver and gold is His. Every living being is His. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Ps. 24: 1. God the Father himself has given the whole world to His Son that He might rule supreme in it as His Kingdom, thus glorifying Him above all creatures. Ps. 8: 6, 7. "Thou madest him to have dominion over the works of thy hands; Thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea." See also Hebr. 2: 7, 8; Eph. 1: 21, 22; Dan. 7, 14; Matth. 28, 18.

But why should such prominence be given to the Son, except with reference to His redeeming plan? All things were made for Him not only as Creator, to reveal His eternal power and Godhead, and to declare His everlasting glory, but also as the Redeemer of the world, to afford Him a sphere of action magnificent enough to unfold His purposes and wield His offices in, and to afford Him subjects for and witnesses of His glorious accomplishments. Who that accepts of the Gospel will not concede to the fact that all things were made for the Son as the Savior, considering that this world is the scene where God's great purposes of salvation to our race was revealed in the Incarnation of His Son, making the crowning proof of His love to sinners that He has sent His only begotten Son into the world that the world might live through Him. 1. John 4: 9. Here sin entered and displayed its malignity, changing this earth, God's fair work, into a place of spiritual devastation and death. Here man, created in the image of the Son of God, fell and became subject to the power of Satan, thus being in dire need of divine help. In the sight of the merciful God, who having no pleasure in the death of fallen man, but will have all men to be saved, 1. Tim. 2: 3, 4, man, the lost world, was thus the great subject of redeeming grace and salvation.

Not that the fall of man was decreed, and that God, disposed things so that it must happen—we know from Holy Writ that sin entered this world contrary to God's sacred will—but the plan of salvation was laid and every thing arranged in the prospect of that event. God foresaw that sin would enter, that man would fall, that the human race would become guilty and miserable, and in the foreknowledge of this fact it was re-

solved in the silent councils of Godhead, before the world began, to save mankind.

The execution of that eternal decree was committed to Him, by whom all things were made, and for whom all things were made, the Son of God. He was fore-ordained to become our Surety to the Father, to pay the redemption price for our sins through His suffering and death. He was "the Lamb slain from the foundation of the world." Rev. 13: 8, "the Christ, who verily was foreordained before the foundation of the world." 1. Pet. 1: 20.

We know from the Gospel how gloriously this redeeming plan was carried out by the Son in the fulness of time. The redemption price was paid with His own precious blood on the cross. And He rose from the dead to claim the right of all men, the special object of His benevolence and salvation. And He asserts His right. Ascending into heaven He sitteth on the right hand of God the Father Almighty, ruling over all men, and having dominion over all nations, claiming the whole universe His own. If the glorious work of Redemption wrought by Him extends not to the ends of the world, what meant the all-important words, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world?" Matth. 28: 18-20.

"All things were created for the Son," with reference to His work and office as Mediator and Redeemer, not only things visible, but also "things invisible, whether they be thrones, or dominions, or principalities, or powers." Col. 1: 16. There are no beings, however high and glorious in the creation of God, that were not made for Christ, and put under Him. Scripture clearly establishes the fact, to impress us with the glories of the Messiah God, and the interest which all heaven has in His plans.

When He who afterward hung upon the cross laid the foundation of the world, the angels sang the birth of material nature. When in the fulness of time the Son of God was made Man, they bowed to the mandate, "Let all the angels of God worship him," and bore the glorious message of His birth to the world. They pressed into all the scenes of Christ's humiliation, His temptation, His agony, His death, and when He ascended to His Kingdom, they pledged themselves to His cause, serving Him as powerful ministers of His grace in being instrumental in the recovery of souls, rejoicing over every sinner that repenteth and is received into the fold of Christ, until at the final development, they will gather together the elect from the four winds of heaven, in order to their full glorification.

Lastly. All things are for the Son, because the agency of every thing that can be employed in His cause is given to Him. Every event and every agent, though we cannot always discover how, is pressed into the service of Christ, and of establishing His Church on earth. Whether historical events, or the appearance of distinguished men, or the discoveries of science, or the missionary efforts of His Church; all minister, and must minister to His great and glorious cause, the salvation of lost and guilty mankind.

See the past in proof of the whole. See memorable events in past history connected with His plans. What is the call of Abraham other than the preservation of true faith in Him, as well as of His true people on earth? What the peculiar existence of Israel among nations and their wonderful guidance through centuries other than preparatory to His Advent in the world, their dispersion the means of diffusing the promises of the universal Savior among the heathen? What, at least in part, was the subjugation of the Jews under the yoke of the Roman dominion before the appearance of Christ other than the means of bringing about that mode of Christ's death, which had been prophesied in Paradise, which, however, could not be carried out by the capital punishment prevalent among the Jews, but only through that which was in force among the Romans, that is, death by crucifixion? Furthermore the unity of the Roman empire is the means of the easy circulation of the Gospel through the civilized world; the northern invasion, the bringing of its millions into the Church of Christ.

See great characters appearing at different periods: Moses, to establish the old dispensation under the Law as preparatory to the new dispensation under the Gospel; John, that he might be the forerunner of Jesus; Paul, that he might be the apostle of the Gentiles; Luther, that he might restore the Gospel of the Savior from the gross errors of Popery to its apostolic purity for the blessing of all the nations of the world.

See the discoveries of science, the inventions of man, his learning, his talents, all made for the Son of God as their highest object: printing, giving wings to the Word of God, disseminating the Gospel truths in every language, the utility of steam and electric forces in conveying people to the most distant continents and bringing the whole world into acquaintance and intercourse for the sake of opening a passage for the light of the Gospel into the abodes of human darkness, and thereby planting the Christian Church in the utmost confines of the earth. Who sees not in all this an evident and direct bearing upon the accomplishments of the plans of the Redeemer?

"All things were created by him, and for him."

J. J.

SOME SINS OF "CHARITY."

Charity covers a multitude of sins, but often, like liberty, it is a cloak of maliciousness. With us Americans it is the mystic word, this word "charity," that is used to make doubtful and struggling enterprises respectable and prosperous. Because it is the unanswerable argument and removes the issue to undebatable ground, "charity" is the password that is bandied about by every calculating person that wishes to make an assault on your purse and knows this is the best way to effect an entrance. Life insurance solicitors and lodge organizers find it necessary to carry a liberal supply of "charity" phrases in stock for their trade. Society (and what would like to be society) shamelessly appropriates the sacred word for the vulgar and barbaric display of the "charity ball". Decorations and other ballroom necessities may use up \$4,000.00 but the balance of \$47.13 is generously turned over to charity. But the dance was fine!

In these instances "charity" is just a pleasant little fiction that nearly everyone understands. It is understood that insurance and lodge and "charity ball" have no more to do with "charity" than perfume has with cleanliness. Attar of roses may be poured lavishly on a reeking body—for obvious reasons—but that is merely vulgar and has nothing to do with cleanliness. It is an abuse that makes the true use stand out all the more plainly. But in seeking true charity round about us in those quarters where the word is most applied, we are doomed to meet many disappointments.

Our larger cities are overflowing with organizations and societies that profess to labor in the cause of charity. All smaller cities, as well as the large, are overrun with solicitors of every description that seek alms in the name of charity; they come from private societies and from such that are managed by established churches and have the one thing in common that they ask contributions from all and are able to show the visage of injured innocence whenever they are turned away without their tribute. The Catholic Middle Ages with their hordes of begging priests and friars were not a bit worse; on the contrary, they were more efficient within their limited means. Why our people to-day should be victims of a still cruder system and one that is manifestly inefficient is a mystery that can only be explained by the indifference of those who support it by their indiscriminate contributions. And indifference in charity is a crime. If one merely opens his purse to be relieved of the necessity of thinking for himself, if he merely gives so that he may say he has given, then "charity" may cloak but never can cover his neglect.

It was a severe shock to us to learn how few of these organizations are what they pretend to be and how expensive the management of those societies was

that were sincere enough but were forced to expend large sums to their own employes. A competent committee that was empowered to make a thorough investigation in one of our largest cities opened our eyes to this "wild cat" charity work. From fifty to a hundred per cent of your dollar never reaches the destination you intended but is swallowed up in transmission. Many organizations with high-sounding names, officered by Generals, Colonels, Commanders, Captains, etc., all resplendent in glorious uniforms, collected thousands of dollars and were unable to show one penny that went to charity. There was an orphan asylum doing business, we use the word advisedly, for years and never once did it have an orphan in its care, unless we think of the old frauds that were at the head of the affair, they probably were orphans. Even among the best and most trustworthy organizations expense of operation is unusually high. In Chicago the best figures of the largest organizations were about thirty per cent of all receipts for maintenance, in another large city we were told that the cost of administration of the best organization was sixty per cent according to the estimate of one in authority; this hardly seems credible. If it is true then you must turn over \$2.50 in order to get a dollar's worth of results.

The only course that can lead to a better system is not a matter of experiment. In many communities of Europe, Germany especially, the city has taken over the direction and the management of all worthy "charities". Comparing their work with ours the wasteful American system is put to shame. Americans are the most liberal givers in the world, yet they can not show the results that these less prosperous givers achieve. Robert Patton of Chicago was sent to Berlin to study the slum question. When he got there he looked for the slums. People did not understand. Finally he made clear that he wished to see the poorest, most miserable people in the city. He can best relate his experience himself: "If that's the best Berlin can put up in the way of slums she ought to be ashamed of herself. What I saw was row after row of clean flat buildings, most of them with balconies prettily decorated with flowers and vines, and happy faced children playing in neat courtyards without a can of garbage or a pile of refuse of any kind in sight. I failed to discover a solitary beggar, cripple, or 'drunk' in the neighborhood, nor anything at all savoring of aught but cleanliness, healthfulness, good order and relative well being, though I was assured that I was among the poorest of the poor." Another private investigator, recently returned, reports his findings in almost identical words. The best intentions of our volunteer workers must fall short because they are working in the dark as far as all others are concerned; in that way their work overlaps the work of others and

is never strong enough to effect a throughgoing change. If American cities would solve the housing problem of the slums, the field of charity would be restricted to the efforts of neighbor for neighbor.

It will not do to say this is only work for the very large cities. Professor Rich. T. Ely of the University of Wisconsin, one of the most prominent economists of the country, is untiring in urging this very point; in illustrated lectures and in magazines he is showing his hearers and readers how the comparatively small city of Ulm has done as well as Berlin in the matter of housing its poorer citizens, in some respects it has done even better than Berlin. In citing these examples and in calling attention to the shortcomings of our own way of doing things, we must not be misunderstood. It is the intention to guide publicspirited citizens in the right direction if they are really looking for results. It is not our intention to curb the charitable spirit, but to make it more efficient.

While waiting for the better system the work remains to be done. How shall it be done? If every church takes care of its own! In doing this it should be a point of honor as well as a matter of Christian duty to refrain from asking a single penny from anyone who is not of the faith. Our Lutheran church has studiously avoided going beyond its own circle for aid as a matter of conscience. If an outsider would offer a gift without any conditions we would, of course, accept it, it would be churlish to refuse; but we would not seek it. Other churches should act similarly. That still leaves everyone free to undertake those services that he will feel compelled to assume, irrespective of the faith of the needy.

Our church has undertaken to carry on all the work that is most urgent in the sphere of charity. You hear the word less among us than elsewhere because it has been abused in these matters, but if anywhere in the world charity can properly be invoked in enlisting your support our Lutheran church is justified in making such an appeal. Furthermore, as surely as your careless gift to some worthless cause is destructive of charity, because it encourages fraud and laziness and deprives the worthy of their support, so surely has your church given you the opportunity for intelligent and conscientious giving. You can put unlimited confidence in the work carried on by your synod and by those organizations that are endorsed by your officers. The Lutheran has less reason to become the dupe of any petty exploiter of charitable inclinations than anyone else, for the authentic Lutheran enterprises are above suspicion and reproach and you have every means of assuring yourself of that fact.

On the basis of exact figures the administration of all funds entrusted to us is the most economical we know. Nowhere in the world will your dollar go as far as in our work. Where other dollars shrink in the

process of transmission to mere fractions, not even postage is taken out of your gift to convey it to the use for which it was intended. Bookkeeping and other office expense is practically nonexistent. Our officers do all this work for next to nothing. You yourself receive the most accurate accounting of every dollar that goes into the synodical treasuries. Perhaps the delegate of your church was on the committee to see where every penny of this or the other fund was applied. Your votes decide where your money is to be used. Is it possible that you should find any other place to make contributions? Do you not want to see this splendid work, true charity work, carried on in ever greater extension? It remains with you to act according to the answers you must make to the preceding questions. Charity, the greatest of the "three," is too sacred a thing to be entrusted to alien hands, too holy a thing to be neglected or to be dismissed with a few words and a beggar's pittance. "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass, or a tinkling cymbal". And St. Peter says of true charity: "Charity shall cover the multitude of sins".

H. K. M.

BACCALAUREATE SERMONS.

The following memorial, addressed by the people of a community to its School Board, bears on a subject which, no doubt, will come under the notice of many of our readers in the next few weeks. We quote from the Lutheran Herald: "The undersigned respectfully present to your honorable body the following for your consideration, that the present custom of having a 'baccalaureate sermon' preached to the graduating class of the high school be discontinued. As reason for our request we wish to state the following:

1. The term 'baccalaureate sermon' as applied to the exercises in connection with a public high school commencement is a misnomer and out of place.
2. The constitutional guarantee of religion liberty is in itself an argument against the practice. No custom or tacit yielding thereto can legalize such practice, and any objection to it ought to be sustained.
3. One of the basic principles of our government is the separation of church and state, and any infringement of this principle brings its own punishment sooner or later.
4. The public school is a state institution and as such has nothing to do with any religious exercises."

PRESBYTERIAN PREDICAMENTS.

The season of large church gatherings is at hand and the topics discussed at most of these meetings, be they Lutheran or otherwise, offer abundant food for thought to the man who has the interest of his own church and faith at heart. At the recent meeting of

the general assembly of the Presbyterians in Chicago many conditions were made public that filled the delegates with alarm. This large body of Christians finds that in the last fourteen years their vacant churches have increased 25 per cent. They now have 2000 empty pulpits. It is, therefore, not surprising to learn that in the last six years the annual loss of members was 43,000. If that continues, the Presbyterian church will soon pass into history. Besides these difficulties the assembly is forced to decide questions of even greater weight. There is a strong element of conservative Christianity in the church and it is prepared to fight desperately for the preservation of the Bible faith, but it finds that there is also a powerful element in their own church that openly espouses the cause of modern destructive Bible study. The question will come to a head when the affairs of the Union Theological Seminary of New York are to be discussed. This Seminary is a hotbed of unbelief, and though it is Presbyterian in name, it has in many ways managed to appropriate to itself the authority that should rest with the church. It is another example of a school being built up by the small contributions of loyal Christians to be usurped by pretenders later on.

H. K. M.

HOW SHOULD PARENTS REGARD THEIR CHILDREN?

(By Winifred Black in the Journal.)

The teachers have started a league. Have you heard about it?

They call it the Parent's League—but it's really the teachers in disguise.

One of the teachers who's helping to start the league in one part of the country has just been telling me about it.

"We can't stand it another minute," said teacher. "We really can't. We're willing to make the girls brush their hair and the boys brush their teeth. We don't object to finding out whether the girls have anything for breakfast at all or if the boys really go home to luncheon, or just play ball and then come back too hungry to work.

"We don't mind trying to teach not only the lessons in the books—but all the lessons outside the books as well—kindness, courtesy, morality, honesty, ambition. These things are not down in the curriculum, but we're supposed to teach them just the same. We don't mind it in the least; we're used to it.

"It wasn't so hard a few years ago; but now, with the moving pictures and the cheap theaters and the vulgar songs and the queer dances, we really don't know what in the world we're going to do with our children unless the parents consent to take some sort of slight interest in their own children.

"That's what the league is for—here is what it says in the by-laws and constitution about the object of the league:

"The object of the league is to unite parents in an effort to promote the moral, mental and physical well-being of their children by establishing wholesome standards in matters affecting their education, amusements and home life."

What the Parents Say.

I began to laugh, but teacher looked at me reproachfully. "How can you laugh?" she said, "it's no joke, I can tell

you. I teach in a private school and I have in my special classes 35 children, boys and girls, and I doubt if one of those children ever says one word to either father or mother beyond 'good morning' and 'good night' and 'I wish I had' or 'why can't I get.' My children come to school at 8:15—the parents insist upon that. They breakfast alone—mother and father are not up yet; they bring their luncheon, and they stay till 6 o'clock.

"Mother and father insist upon that, too. And it is better than letting them go home—there's nobody there to look after them.

"Mother is at a tango class, or she's playing bridge, or she's motoring, or reading a paper on The Moral Effect of Women on the Business World, or shopping, or having tea at one of the department stores. And teacher has to take the entire moral as well as the mental training of the children in her school upon herself. And teacher is getting tired of it. Besides, we're afraid, we teachers.

"We do everything we can, but we're afraid."

Teacher showed me the constitution and the by-laws of the new league and she told me that they were forming it all over the country, and that it was sometimes difficult to get the parents to join—because parents seem to be such busy people and to belong to so many leagues already.

Do you believe it, all this that teacher says? Teacher is a good woman and a clever woman, and a woman who speaks the truth, but really I wonder—

Can it be possible that we're all going, just the least bit in the world, crazy—we American mothers?

BRIEF ITEMS OF INTEREST.

Northwestern College at Watertown, Wis.

On June 18th the 49th schoolyear of our institution will come to its close with the usual commencement exercises. Looking back on the work of the past year we believe ourselves justified in saying that it was successful, both as regards the actual work accomplished, as in point of attendance, the enrollment of the year reaching a total of 230. The closing exercises begin at 10 A. M. and will be held in our gymnasium. All friends of the institution are cordially invited to attend.

The three new dwellings which the synod a year ago decided to erect for the use of some of our professors are now completed and occupied. It is needless to say that the occupants, having at length found suitable homes, are highly pleased with the change in their condition.

St. Mark's congregation at Watertown recently passed a resolution to invite the synod to hold its sessions in their midst in 1915, the year of the golden jubilee of our college.

NEWS ITEMS.

Epworth League Anniversary.

The Epworth League, deriving its name from Epworth, England, where John and Charles Wesley the founders of Methodism were born, celebrated the twenty-fifth anniversary of its founding. It has one million members of which 800,000 are in the United States.

Caste in India Breaking Up.

A London dispatch to an American paper reports the following: Sir George McAlpine, urging the claims of India at the Baptist Missionary society's meeting recently, said that if there was one fact clear to-day it was that caste in India was breaking up. One learned Indian had told him that he gave caste ten years more life, after which it would no longer exist. And caste gone, there would be a great influx from India into the Christian church.