

The Northwestern Lutheran

Mr. J. Getschmar Jan 15
660 S Exchange

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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TEACH ME TO UNDERSTAND

O Lord, my God, the Heavens declare Thy glory,
The firmament Thine handiwork displays;
Earth, Thy footstool glorious, tells Creation's story,
The birds' sweet morning songs proclaim Thy praise.
The fields of grain, the flowers in matchless splendor,
Bear witness to Thy greatness and Thy love,
The heavenly hosts to Thee their praises render,
Oh, let not me, Thy child, ungrateful prove!
In verdant pastures Thy Holy Word has led me,
Refreshing me at the crystal fountains there,
Thy wondrous love has clothed, and warmed, and fed me,
O place upon my lips a grateful prayer!
And should I e'er forget the bounties of Thy hand,
O Father mine! Teach me to understand.

Thy Word, my God, reveals the wondrous story,
How Christ, Thy Son, descended from on high,
And how He left His throne of heavenly glory,
To give His life for sinners such as I.
For me, O Christ, Thy lowly birth in Bethlehem,
For me Thy weary toil in Galilee,
For me Thy tears and labors in Jerusalem,
For me Thy thorn-crowned brow,—Thy thirst for me,
For me the bitter anguish in the garden,
For me the cruel cross on Calvary,—
O wondrous love! Thus hast Thou sealed my pardon,
O make me Thine in all eternity!
Let not my carnal heart cling to earth's sinking sand,
Lord, I am Thine! Teach me to understand.

Father of Mercies, Thou Lord of all Creation,
I thank Thee for Thy loving, tender care.
O precious Savior, Rock of my salvation,
I thank Thee for the burdens Thou did'st bear.
Oh, Holy Comforter, ne'er will I refuse Thee
A habitation in this heart of mine;
My Guide, my Light divine, if e'er I should lose Thee,
In what a wilderness my soul would pine!
Be thou my Pilot, Lord, when my hopes are tossing
Upon the billows of life's stormy sea,
Be Thou my Guardian till at Jordan's crossing
The golden gates of Paradise I see.
Guide Thou my falt'ring footsteps; hold my trembling hand,
O Triune God, teach me to understand.

Anna Hoppe.

COMMENTS

The Voice of the People That the voice of the people is not always the voice of God seems to be the opinion of no less august a body than the Supreme Court of the United States, as is made evident by the decision of Justice Lamar in the celebrated Frank case. Frank was tried for the murder of Mary Phagan and convicted in the state court of

Georgia. By all reports his conviction was based largely on circumstantial evidence, supported by the testimony of a drunken negro who was afterward sentenced to several years imprisonment for his part in the same crime, as accessory after the fact. The circumstances which accompanied Frank's conviction were so unusual that they created a stir throughout the country. The brutal crime was shrouded in mystery. Public sentiment was deeply aroused. Charges of police inefficiency and political interference were bandied back and forth. The community felt scandalized and the voice of the multitude rose in clamor for a victim. Circumstance pointed alike to the white man, Frank, and the negro, Conley. Singularly enough, public choice fixed on the white man. The trial was held at Atlanta in an atmosphere charged with the spirit of mob dominance. When the jury was considering its verdict the state troops were at hand to prevent mob violence in case the decree should be for acquittal. Naturally the decision went against Frank. Condemned to death, Frank appealed to the highest court in the land for justice. His appeal was granted, and, whatever the merits of his case may be, it now stands in a fair way of being tried on its merits.

How little the "voice of the people" can be depended on, is clearly evident in this instance. The mass wants to be led, and, once aroused, will follow willingly in the lead of any reckless, daring spirit, overstepping all bounds in its injustice and capable of the most shocking brutality, as treatment of the negro in the past clearly shows. Thus the "voice of the people" is only too often the voice of a lawless few who clamor for revenge rather than justice. Why the negro was passed by in this instance is a riddle, particularly when we consider how cheap his life is held in the court of Judge Lynch. Perhaps this latter consideration was the reason why the life of the white man was demanded: the blood of the negro was not precious enough to compensate for the enormity of the crime, a full expiation demanded the life of the white man.

G.

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Caught by Guile "We desire to say a few words on a delicate subject which needs ventilation. They are meant for such as contemplate marriage with a person of the Roman faith, meant to open their eyes and stiffen their backbone. Do you know what the priest will require of you? To join his

church? Not absolutely. That would be asking more than would be prudent; it might end by sending the Roman Catholic across the line. But this is what he does demand of Protestant young men contemplating matrimony with women of his faith; that they **submit themselves to a course of instruction by the priest** so that they may have an idea of the wife's faith and her rights. By her "rights" are meant the right to the undisturbed exercise of her religion and the right to bring up the children in her faith and Church. Will any self-respecting young man submit to such humiliation? Will any man who understands his religion barter away his right to bring up his children in that religion? Will the Protestant submit to be classed as a heathen? Will he be ready to surrender everything and get nothing? Will he so far put his Protestantism into his pocket as to go meekly to the representative of a faith which he believes to be contrary to God's Word, and to which he would never, even if threatened with fire and sword, submit? What the priest reckons on is the weakness in the faith of the Protestant partner and the other's dread of the Church's anathema. What he is angling for is the fruit of the marriage, which will leave his Church numerically ahead. Or, if it be contended that this is uncharitable, and we grant that he is thinking of the spiritual welfare of those yet unborn souls, why should not the Protestant husband and father take a hand in planning for their spiritual welfare? Let no Protestant allow himself to be caught by guile."—The Lutheran.

This warning applies also to marriage between Protestants of different denominations. Husband and wife ought to belong to the same church in order to fully understand each other and to be able to rear their children in the fear and admonition of the Lord. Neither of the two can relinquish the care for the soul of the child to the other, each has to bear the responsibility. Thus, if both are conscientious, trouble is certain to ensue. And the difficulty cannot be overcome by simply joining the other's church. We dare not change religion as we change coats. To leave the church whose doctrines one knows to be true, is denying Holy Scripture and despising God. This cannot be done without harming the soul. J. B.

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A "New" Departure Progress and improvement are not to be confined to the work-a-day sphere of producing and enjoying material things, many people say, it should not be sought for in vain in higher things: it should, above all things, be found in the church. In a certain sense this statement is true. The church is to strive upward and onward. That is the will of the Savior, the Head of the church; for this purpose, too, He has conferred on us the price-

less gift of the Comforter, the Holy Spirit. Where His promptings are disregarded wrong ideas concerning "progress" creep in and—retrogression is the result. Without guidance from above we are all as they of whom St. Paul writes: "Professing themselves to be wise, they became fools." Of what folly man is then capable we see by a newspaper report from one of our large New England cities. The occasion was a ministers' convention. It would seem that the subject under discussion was, How to lead the cannibals in heathen lands to Christianity; anyway, one of the learned doctors went on record as advocating an entirely new departure in this field. He said: "Missionaries should teach the heathens how to play the great American game of baseball. It is the cleanest game in the world and would help Christianize the savages." Rather heroic measures these, but the cause is worthy of any sacrifice. Of course, the missionary as the person in authority would of necessity be the umpire, not that we would impute any sinister motives to the cannibals. We tremble for the poor man, however; the possibilities he faces are many; we have seen umpires who in the heat of the game seemed to have not a friend left in the whole world. What if the cannibals, carried away by the tide of their emotions, should have recourse to their traditional method of dealing with a supposed enemy? All calm afterthoughts would be of little consequence, at least as far as the missionary is concerned. The "great American game" would, we fear, often suffer interruption and these little by-plays break its "Christianizing" influence up into small denatured chunks. Besides there would soon be a deplorable shortage in missionaries. We do not wish to appear as if we, by reason of being narrow-minded, underrated the advantages of approaching the cannibal in this manner. This may be the channel by which one may come in closest touch with him. All we wish to say is, it is too strenuous and seemingly a waste of good material. And now, regarding the "Christianizing" influence of "the great American game." We must confess "the cleanest game in the world" never appeared to us in that light. Nor do we speak in ignorance of the subject, for we spent many an hour at it. No, we always placed it on the same plane with other games, except, perhaps, that we thought it offered among other specialties, exceptional opportunities for making a great deal of noise. Why, when we played that game in the old back-lot at home the whole neighborhood knew it, and people of an inquiring turn of mind sometimes asked, whether that game could not be played with less quarreling. And all the time we were being "Christianized" without knowing it! Baseball is certainly a "great" game, but we fear the learned doctor drew heavily on his imagination when he claimed for it a "Christianizing" influence.

Finally, we ask, why new methods of "Christianizing"? Human nature has not changed; the work of the church has not changed, or, if it has, it is for the worse. "Progress" on these lines means going from bad to worse. If present day results do not satisfy, it were best to go back to the source for information and, as a means to improvement, for a little self-examination. In defining the work of the church the Lord says: "Go ye into all the world, and preach the gospel to every creature." The great missionary, St. Paul, says of the means the Savior indicates: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." The true church will never hesitate in its choice between this "power of God" and the "powers of men" which mistaking "progress" would suggest.

G.

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What Next Our interest in education will soon make way entirely to interest in our educators.

They are indeed, full of surprises. Here is the latest:

"Now it is Minnesota that is to have a health week. The first day will be "Measles Day." To show the prevalence of measles, school classes will be asked to wear "M's" and "O's" during the previous week, the "M's" to be worn by those who have had measles and the "O's" by those who have escaped. On "Measles Day" and those following, brief talks by physicians will be given in the schools on the danger of measles. Tuesday will be "Typhoid Day" and Wednesday will be "Whooping Cough Day." The program has been announced by the Minnesota Public Health Association and approved by the governor, the president of the university, and the commissioner of education.—
The Living Church.

J. B.

CHRIST OUR HIGH-PRIEST

Modern Conception of the Work of Christ

The Christ modern theologians would present is not the Christ of the cross. It is only the Christ of Bethlehem, the Christ who walked the earth. He is described in glowing terms. The beauty of His life, His strong and spotless character, His glorious teachings and marvelous deeds are depicted in sublime language. He is announced as the great Teacher of mankind, and men are asked to follow His moral code, as the highest exemplar, and men are called upon to walk in His footsteps, to do as He did. He is said to have gone about doing good, therefore men are exhorted to be good as He was good and go about doing the good He did; learning to be unselfish, to carry the burden of other hearts and to make the world better for the living in it. But with all this panegyric of His character and all exhortation con-

cerning the following of His exemplar, Christ never is presented as the representative of all men before God; nor is His work, His obedience towards God, regarded as a substitute for man, His suffering and death as a vicarious sacrifice for the sins of the world.

Our Conception And yet, of what avail is Christ to us, if in His work He does not stand as our representative before God? We believe in substitution; the work of Christ is the one and only substitute for fallen man before His Creator. It is what Christ has accomplished in our behalf before God, that counts for our salvation. We hold as vital truths that He stood in His people's stead, and for them fulfilled the divine Law and bore the punishment of sin, thus satisfying the justice of God. To speak more precisely, the whole emphasis lies on the function which Christ exercised as High-priest.

The Functions of the High-priest The distinctive relation of the high-priest to his people under the old dispensation, was that of a representative. He represented the people of Israel before God in all his public functions. He interposed for them, offered sacrifices for their sins, and God recognized his offering as the offering of the people, and those that committed themselves to the care of the high-priest obtained favor from God, who was ready to receive them into His communion through the interposition of the high-priest. In short, the priest brings others by the means appointed by God into communion with God, opens up for them the way of approach to God, himself taken from those for whom he is to perform that service, seeing that he must put himself in their position, must be able to sympathize with them, he nevertheless of necessity at the same time, though of a sinful race himself, stands in a specific relation above them, through the call and qualification he receives from God for that service.

Christ the True High-priest

That Christ is the true high-priest and as such the representative of all men before God is plainly stated in Scriptures. Prophesying of Christ, David says, Ps. 110: 4, "The Lord hath sworn, and will not repent, Thou art a **Priest** forever, after the order of Melchisedec." Again, Hebr. 4: 14 we read, "Seeing, then, that we have a great **High Priest**, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession." Furthermore Hebr. 7: 24. 26 says: "But this man, because he continueth ever, hath unchangeable priesthood.—For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." And lastly we have the great declaration of St. Paul, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." The relation of Christ as our

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representative before God is also intimated by the wealth of titles given Him in the Bible. He is called Captain, Servant, Intercessor, Physician, Head, Lord; Lamb of God which taketh away the sin of the world, the Atoning-Sacrifice; Light, Truth, Way, Life; Vine, Bread, Door, Corner-Stone, and Foundation. All these titles signify in a measure the representative character of Christ, or His mediatorship between God and mankind.

The Significance of Christ as High-priest What does it mean that Christ is our representative and that His whole work is that of a substitute in our stead before God? It may be seen from the following: God who is eternal love and righteousness in one, destines humanity for eternal life, in such wise that He promises eternal life as reward for the fulfillment of the supreme Law, which He, the sovereign Lawgiver, lays down; while the transgression of it entails the penalty of eternal damnation. Consequently He, the just judge, has condemned the whole race on account of the sin of the first man. For we know Adam fell, and with him all his posterity, inasmuch as he was their head and representative. "By one man's disobedience many were made sinners." Rom. 5: 19. "By the offence of one judgment came upon all men to condemnation." Rom. 5: 18. Yet humanity is still under obligation to fulfill the Law, for the Law is not altered, it ever requires perfect obedience, and condemns the sinner for the want of it in a single instance. What then shall be done? The Law provides no remedy. It says not a word of accepting a sinner's tears for payment, or admitting his future obedience as a recompense for past sins. No; it ever thunders out its dreadful curses against every sinner, for every sin.

"But what the Law could not do, because of the weakness of the flesh," Rom. 8: 3, God has done in another way. In His infinite love and mercy, not willing that man should perish, but that he should live, God has found a means by which fallen man may be saved. He sent His only Son to be our righteousness. As the

Law could not abate in its demands, and must have obedience from the creature, or punish the sinner, Jesus Christ graciously undertook to obey and suffer for His people—to obey all the precepts of the Law, and to suffer all its penalties. The Law required perfect obedience of them; Christ came as their surety and substitute to obey for them, as He Himself says, Matt. 5: 17, "Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill," i. e. to obey the commands of the Law, for He was made under the Law, Gal. 4: 4. He in all respects yielded obedience to the Law, and never broke the Law. Nor was He at a loss to fulfill the Law. Being free from every taint of sin, He could render perfect obedience to the divine precepts. See Him in His moral glory—an absolutely sinless man! In His birth immaculate, in His childhood, youth and manhood, in public and private, He was faultless. His whole life was pure and holy. He knew no sin in thought, word or deed. He challenged His enemies to prove Him a sinner: "Which of you," said He, "convinceth me of sin?" Yea, the great enemy, the devil, came, and "found nothing in him"—no sin in His heart, no sin in His life.

"Such an High Priest indeed became us," as Scripture says, "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's." Hebr. 7: 26, 27. So that, if He had not these qualifications in their absolute perfection, He could not have been our High-priest or become our representative before God in what He did. But now being perfect in His righteousness He has fulfilled the Law to its very iota. Moreover, being God and man in one inseparable person, who was not personally under, but above the Law which was to be fulfilled, and who was not for His own sake bound to obey the Law's commandments, Christ could become man's substitute, as, in His humiliation, He was made under the Law.

For Whom Christ Fulfilled the Law So Christ truly is our righteousness. "By the obedience of One shall many be made righteous." Rom. 5: 19. All that Christ did is for our sake. In Him **we** have fulfilled the Law. In Him **we** are perfect and holy. In Him **we** have borne the penalties of the Law for our transgressions. Both His active and passive obedience is ours. Every thing He did in His life through His active obedience under the Law, as well as every thing He suffered in His death, is **ours**; by the latter, God looks upon us as perfectly innocent, and therefore not to be condemned; "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for us," Rom. 8: 34; by the

former, He looks upon us as perfectly righteous, and therefore to be brought up to heaven. "Christ is the end of the law for righteousness, to every one that believeth." Rom. 10: 4.

Does the covenant of the Law demand a personal righteousness, without spot or wrinkle, a righteousness without which no man shall appear before God? The covenant of grace provides that perfect righteousness in the person of a representative—"the Lord our Righteousness"; so that every believer is "accepted in the beloved," as being complete in Him, and may be called a fulfiller of the Law.

This righteousness of Christ as **our Representative** before God is the rock on which we build; it is our wedding garment in which we appear before God. In this we rejoice, saying with the prophet of old, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness." Isa. 61: 10. J. J.

AT REST IN GOD

A young man, distressed about his soul, confided in a friend. The friend said: "Did you ever learn to float?" "Yes, I did," was the surprised reply. "And did you find it easy to learn?" "Not at first," he answered. "What was the difficulty?" his friend pursued. "Well, the fact was I could not lie still; I could not believe or realize that the water would hold me up without any effort of my own, so I always began to struggle, and, of course, down I went at once." "And then?" "Then I found out that I must give up the struggle, and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I should never sink." "And is not God's word more worthy of your trust than the changeable sea? He does not bid you wait for feelings; he commands you to rest in him, to believe his word, and accept his gift."—Lutheran Herald.

MISDIRECTED ZEAL

Men's organized Bible classes manifest a zeal without knowledge when they send their members promiscuously from door to door urging those already identified with other churches and schools to attend their particular class. Men should do personal work; but it should be to quicken the interest of the careless and to reclaim the backslider and enlist the worldling. To start out to steal sheep is a zeal without knowledge which is only too often manifested by the "Bible class missionaries" who have a certain number before their eyes. We must not lay too much stress upon numbers. The numbering of Israel was the occasion of much sorrow, if we may believe sacred history. The mere question of accessions is a problem in arithmetic and does not necessarily mean soul-saving.—The Lutheran.

I WOULD NOT LIVE ALWAYS*

I would not live always—live always below!
Oh no, I'll not linger when bidden to go:
The days of our pilgrimage granted us here
Are enough for life's woes, full enough for its cheer:
Would I shrink from the path which the prophets of God,
Apostles and martyrs, so joyfully trod?
Like a spirit unblest, o'er the earth would I roam,
While brethren and friends are all hastening home?

I would not live always—I ask not to stay
Where storm after storm rises dark o'er the way;
Where seeking for rest we but hover around,
Like the patriarch's bird, and no resting is found;
Where Hope, when she paints her gay bow in the air,
Leaves its brilliance to fade in the night of despair,
And Joy's fleeting angel ne'er sheds a glad ray,
Save the gleam of the plumage that bears him away.

I would not live always—thus fettered by sin,
Temptation without and corruption within;
In a moment of strength if I sever the chain,
Scarce the victory is mine, ere I'm captive again;
E'en the rapture of pardon is mingled with fears,
And the cup of thanksgiving with penitent tears:
The festival trump calls for jubilant songs,
But my spirit her own miserere prolongs.

I would not live always—no, welcome the tomb!
Since Jesus hath lain there, I dread not its gloom;
Where He deigned to sleep, I'll too, bow my head,
All peaceful to slumber on that hallowed bed.
Then the glorious daybreak, to follow that night,
The orient gleam of the angels of light,
With their clarion call for the sleepers to rise
And chant forth their matins, away to the skies.

Who, who would live always—away from his God.
Away from yon heaven, that blissful abode
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns;
Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet,
While the songs of salvation exultingly roll,
And the smile of the Lord is the feast of the soul?

That heavenly music! what is it I hear?
The notes of the harpers ring sweet in mine ear!
And see, soft unfolding those portals of gold,
The King all arrayed in His beauty behold!
Oh give me, oh give me the wings of a dove,
To adore Him, be near Him, enrapt with His love;
I but wait for the summons, I list for the word—
Alleluia—Amen—evermore with the Lord.

William Augustus Muhlenberg.

* This beautiful lyric was written in 1824, and, in an abridged and somewhat altered form, commencing, "I would not live always, I ask not to stay" (verse 2), it was adopted, without the agency of the author, by a Commission of the Protestant Episcopal Church to prepare an Appendix of Hymns to the Book of Common Prayer. From this it passed into many collections. . . . We give it here as it was finally revised by the author in 1859. From "Library of Religious Poetry."

THE NECESSITY OF PUNISHMENT

For years the public has been led to believe that crime is a disease, that criminals are rather to be pitied than censured and that punishment is an injustice. The whole trend of procedure in criminal cases has been toward the transformation of the penitentiary into a reformatory. Social science has by untiring repetition drummed its theories into the public that we must reform the criminal, not punish him.

Case after case has been cited to show that the criminal is the unwilling victim of environment, of hereditary deficiency, and of other conditions for which he is in no sense responsible. If these assumptions were true, then there would be no question but that all crime would have to be treated like a disease. Our penitentiaries would necessarily become hospitals.

Such theories are of profound consequence to Christians, for they involve some fundamental Christian views on sin and punishment, which in turn affect the whole Christian doctrine. We naturally judge them by the Word of God and viewed in this light their very newness condemns them. The cases of actual insanity, where responsibility for acts is lacking, nor would be insisted upon by Christians, are rare and form but an insignificant fraction of the many groups of lawbreakers. Irregular conduct of almost every description is inevitably judged by these modern theories after they have once taken hold. The rearing of children in our generation has met with untold difficulties because parents, and even the children themselves, have turned away from the true and biblical conception of the law and lawbreaking, that is sin, and have regarded the irregularities rather as a pathological condition than a moral offence.

The countless cases of disrupted homes are but another instance of the horrible effects of this theory in all its consequences. Man, or wife, insists on living according to the standard that appears desirable to the individual in question; a higher order and law that governs the life and to which the individual must bow, or become guilty of lawbreaking, is not acknowledged. The result is divorce—perhaps because of “incompatibility of temper,” or some other similarly vicious reason.

Justice is prostituted in the vast majority of murder trials; there is no crime so revolting but that hordes of apologists arise which plead the cause of the unfortunate victim of circumstance and favor his acquittal and often enough seek to surround the blood-stained murderer with the halo of martyrdom. The one exception, to some extent, may be found where the public insists upon the punishment of the thief or embezzler because the financial losses it has sustained have for the moment made them staunch upholders of

the law—of revenge, an exception that is not flattering to the moral standing of the public which delights to indulge in magnanimous leniency in more serious but less personal offences.

In this connection the almost universal movement for the abolition of capital punishment may be mentioned. Just why church bodies should go on record as favoring it, is difficult to understand, for it is neither an expression of Christian charity nor of justice—but that has been the case. The solution for all of these humanitarian vagaries lies in a reassertion of the fundamental law, which is not man's but God's: “I the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of all that hate me.” Sin of every kind must and will be punished—that is God's unalterable will; if men, who have assumed part of the duty of performing His will by taking the office of government, will not carry out His will, it will still be done without their consent. Those that shirk the responsibility of their office are but adding to their own sin. All reformatory attempts with criminals are at best but secondary considerations and must never be favored at the expense of the primary reason for judicial interference in criminal affairs, which is punishment. Only where incontrovertible evidence that the guilty one is not normal is available—not merely “expert” opinion—should justice seek a different course.

From a purely material point of view this doctrine is equally subject to demonstration. An official investigator of the city of Chicago has made a careful study of 1,000 promiscuous cases. He laughs at the “often made statement that crime is a disease.”

In view of the fact that his published reports will be unmercifully assailed by a host of wellmeaning but illadvised critics that have allowed their humanitarianism to run away with their reason and sense of justice, his words are unusually frank and telling: “Our studies do not show any desirability of eliminating punishment as such, nor do they prove in any way that punishment of offenders is not a deterrent to some who might otherwise commit crime. . . . It certainly is the sincere opinion of many offenders that if punishment were more swiftly and surely carried out, its deterrent effect would be commensurably greater. . . . Observation of simple rewards and disciplines in modifying the conduct of many of the actually insane or feeble minded leaves no doubt that, even in these cases, the apprehension of future discomfort is often a deterrent of misbehavior. . . . Reformation as the sole basis of penal system is an untenable principle.”

Other results of his investigations are of interest: he does not find that poverty in the homes of youthful offenders is to any great extent accountable for their misdeeds. It will be startling to many that always thought the contrary that out of the 1,000 cases in-

vestigated 581 were of fair, or better, native mental ability; quite a number in fact were unmistakably above the general average in mental equipment. He did find 247 of subnormal mentality, including 89 morons and only 8 imbeciles—we should say that these 8 are the only ones in the whole thousand that may not have been strictly responsible for their actions. Of the so-called "moral imbecile," a person who is entirely unable to distinguish right from wrong, he has not been able to discover a single case. All of this goes to show that the public, with the "scientists" at the head, has been jumping at conclusions, as usual. A return to sanity should not be necessary for Christians—they should never depart from the standards they know to be the truth.

H. K. M.

SELF-SACRIFICE

A farmer in North Carolina once drove with two high-mettled horses into town. Stopping in front of one of the stores, he was about to enter, when his horses took fright. He sprang in front of them and heroically seized the reins. Maddened by strange noises, the horses dashed down the street, the man still clinging to the bridles. On they rushed, until the horses, wild with frenzy, rose on their haunches, and leaping upon the man, all came down with a crash to the earth. When people came and rescued the bleeding body of the man, and found him in death's last agony, a friend, bending tenderly over him, asked, "Why did you sacrifice your life for horses and wagon?" He gasped with his breath, as his spirit departed, "Go and look into the wagon." They turned, and there, asleep in the straw, lay his little boy. As they laid the mangled form of the hero in his grave, no one said the sacrifice was too great.—Lutheran Witness.

A DOZEN GREAT WARS WILL NOT KILL CHRISTIANITY

The numerous assertions made by skeptics, and echoed even by Christians, that the outbreak of the present world war is evidence of the collapse of Christianity, reveal how utterly superficial the views of many people are. If the Christian church had been responsible for the war, or if the nations had professed to be guided by Christian principles, there might be some semblance of truth in the assertion; but the war has about as much to do with Christianity as the skeptics have. It is here in spite of the teachings of Christianity and not because of them, and a dozen great wars will not succeed in killing Christianity; for Christ's kingdom is not of this world, but above it. Christianity has outlived all previous wars and will

outlive this also. Nay, this war may be the scourge that will rid the world of much that is hostile to Christianity. How Christianity has grown in spite of the wars is indicated by the following taken from the "Christian Herald":

"The English historian, Sharon Turner, a man of great learning and of admitted accuracy—not a clergyman, but an attorney as well as a historian—gives these overwhelming statistics in regard to Christianity and the number of Christians in the different centuries: 'In the first century, 500,000 Christians; in the second century, 2,000,000 Christians; in the third century, 5,000,000 Christians; in the fourth century, 10,000,000 Christians; in the fifth century, 15,000,000 Christians; in the sixth century, 20,000,000 Christians; in the seventh century, 24,000,000 Christians; in the eighth century, 30,000,000 Christians; in the ninth century, 40,000,000 Christians; in the tenth century, 50,000,000 Christians; in the twelfth century, 80,000,000 Christians; in the thirteenth century, 75,000,000 Christians; in the fourteenth century, 80,000,000 Christians; in the fifteenth century, 100,000,000 Christians; in the sixteenth century, 125,000,000 Christians; in the seventeenth century, 155,000,000 Christians; in the eighteenth century, 200,000,000 Christians—a decadence, as the reader will observe, in only one century, which was more than made up in the following centuries—while it is the usual computation that there will be, when the record of the nineteenth century is made up, at least 450,000,000 Christians.'

"The best evidence of the accuracy of Sharon Turner's extraordinary figures of the progressive growth of Christianity is found in the fact that only a few years ago the total Christian population of the world was given by two very distinguished authorities, Gustav Sundbarg and Fournier de Flaix, at 494,250,000, this total representing an increase of 44,000,000 since Turner's figures were written during the last century. The grand total of Christians throughout the globe is now (1914) estimated at 520,000,000."—The Lutheran.

PIONEER IN FUNERAL REFORM

There is an eccentric man living at Lincoln, Neb., who made his own coffin several years ago, and every night since then has slept in it on his front porch. If the weather is cold, or if a shower comes up, he pulls the top of the coffin over the opening, leaving a crack through which he can get a little fresh air, and calmly goes to sleep. He built the coffin a size or two larger, and a little deeper than usual, and then he fitted a set of springs in the bottom. On these he placed a small mattress, and provided himself with blankets and quilts. In the summer, the leaves hide the box from those passing on the street; but in the winter, when the trees are bare, the coffin bed is plainly seen. The

reason the old man—who is in his seventy-sixth year—gives for his action is that it costs too much to die. Vast sums of money, he says, are thrown away foolishly on funerals. He says the only funeral expense his family will have will be the digging of the grave, as he has the coffin, he has a suit saved for grave-clothes, and his son has a wagon that will serve well as a hearse. The old man may be a crank with one idea crosswise in his head, preventing others which would give it proper proportion; but his idea about the useless and sometimes sinful extravagance of many funerals is worthy of consideration. Where there is money to afford it, a generous expenditure upon funerals is the becoming thing; but in many instances persons of modest means, and even of poverty, are drawn by the love they have for their dead, and the desire to honor them, into expenditures that are unnecessary, which do the dead no good, and handicap the living in the fight for the bare necessities of life. Most burials in olden time were inexpensive.—The Christian Herald.

SEEKING A CHANCE TO PREACH

A missionary worker in China writes: In Shanghai, China, it is a common sight to see four or five coolies pulling a cart, often heavily laden. They get on well enough on the level, but when they come to go up over the bridges they often find it difficult to tug the cart up. As I crossed a bridge the other morning I saw a well-dressed Chinese gentleman that I knew go to the assistance of a cart that was stuck, and, laying hold of a rope, give just the extra help that was needed to get the cart to top of the bridge. It must have caused a good deal of surprise to the passers-by, and not least to the coolies. My friend overtook me a few minutes later, and said, "I am very much interested in the laboring classes." "Yes," said I. "I saw you taking a very practical interest just now." He answered, "That is my work; whenever I see them unable to pull their loads, I help them to the top, and then I have a chance for a few moments to preach the gospel to them. I tell them, 'It is because I am a Christian that I helped you, because I love Jesus.' And if I see a wheelbarrow upset in the street (a very common sight), I help the man replace his load and preach the gospel to him."—Luth. Standard.

ITEMS OF INTEREST

Our Mission at West Allis

Our West Allis mission in charge of Rev. W. Motzkus, 750 48th Ave., has organized under the name of Nain Ev. Luth. Church. Twenty-one voting members are enrolled, fifty-nine children attend the Sunday-school, and seventeen children and adults are being prepared for confirmation. Rev.

Motzkus preaches regularly in German and in English and teaches school on Saturday. The fact that but four of the members were received by letter, shows that there was a demand for a congregation here and that we may look for a healthy growth in future.

Norwegian Enterprise

Four missionaries' rest-houses have been erected by the United Norwegian Synod, at a cost of \$4,000 each, on its seminary grounds at Minneapolis, Minn. These cottages have been completely furnished, so that the worn-out missionary families can go to housekeeping at once upon their arrival. The loving provision which this Synod thus has made for its weary and worn-out workers when they return on their furlough is an example of wisdom and love which might well be imitated. This aggressive body of Lutherans is carrying on extensive missions in China and on the island of Madagascar.—Luth. Companion.

Capuchin Order Grows

That the monastic life has lost none of its hold on present day humanity has been demonstrated by the report made of the growth of the Capuchin order, the general chapter of which recently closed in Rome.

Despite the fact that several of the leading countries of Europe no longer permit monasteries of the order, the Capuchins now have 771 convents, scattered through 53 provinces, with 10,176 full members. In addition they have throughout the world 5,789 congregations of "tertiaries," or members of the order who, while not living in convents secluded from the world, devote their lives to the work of the order.

The total membership of these congregations falls just a little below 1,000,000.

WITH A POINT

Culled from Our Exchanges

"I'm not going to join the church," a man once told Dr. Van Dyke. "There are too many hypocrites in it."—"Never mind, my dear fellow,—responded the genial doctor, "You should remember there is always room for one more."

* * *

George Ade, when asked if he had ever been taken for a minister, is credited with having replied, "No; but I have been treated like one. I have been kept waiting for my salary for six or seven months."

* * *

A parson who paid more attention to the pleasures of life than to his sermons was taken to task for his worldliness by a Quaker friend.

"Friend," said the Quaker, "I understand thee's clever at fox-catching."

"I have few equals and no superiors at that sport," the parson replied complacently.

"Nevertheless, friend," said the Quaker, "if I were a fox, I would hide where thee would never find me."

"Where would you hide?" asked the parson, with a frown.

"Friend," said the Quaker, "I would hide in thy study."

* * *

"Church fairs are a device to make the goats pay for the pasturage of the sheep."—Ram's Horn.

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IN order to increase the circulation of The Northwestern Lutheran, the new english publication of the Joint Lutheran Synod, we offer the following premiums for new subscriptions for the year 1915, if the subscription price is sent with the order.

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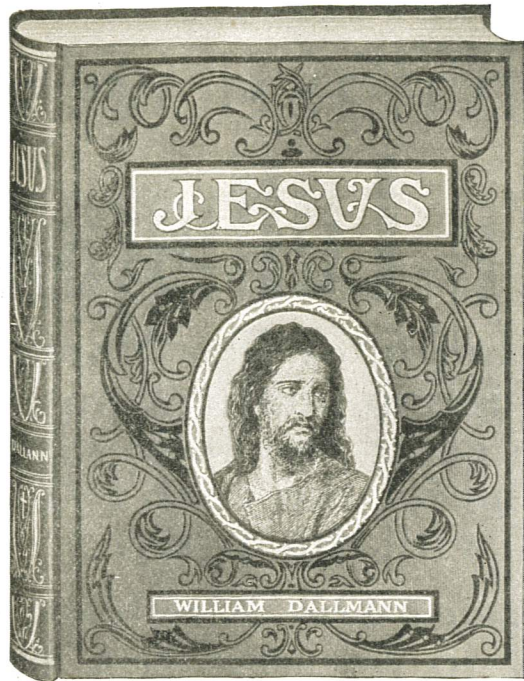


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