

# The Northwestern Lutheran

Jan 16  
Rev C Buenger  
65 N Ridge  
Wis  
Kenosha

The Lord our God be with us, as He was with our fathers.

Him not leave us, nor forsake us. 1 Kings 8: 57.

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## THANKSGIVING

For all the wonders of Thy fair creation,  
For all the glory in the skies above,  
For Thy paternal care and preservation,  
For all the tokens of Thy tender love,  
For food and raiment, health, and home, and friends,  
For all the aid Thy mighty arm extends,  
For peace and freedom in this blessed land,  
For all the bounties of Thy gracious hand,—  
I thank Thee, my Creator.

For all the love that wrought Thy incarnation,  
For Thy so burdened sojourn here below,  
For Thy travail to win my soul's salvation,  
For all Thy sorrow, agony, and woe,  
For martyr-death, and triumph o'er the grave,  
For all Thy toil a dying world to save,  
For intercession at Thy Father's throne,  
For all that made me Thine, and Thine alone,  
I thank Thee, my Redeemer.

For all Thy guidance and Thy consolation,  
For all the Faith Thy toil hath in me wrought,  
For all my carnal mind's illumination,  
For all the understanding Thou hast brought,  
For all the joy God's Holy Word imparts,  
For all the peace it brings believing hearts,  
For strength to bear the burden of the strife,  
For that most precious hope,—eternal life,—  
I thank Thee, Holy Spirit. —Anna Hoppe.

## COMMENTS

1917 Great preparations are now being made by all Lutheran bodies for an appropriate celebration, in 1917, of the four-hundredth anniversary of the Reformation. We have every reason to praise God and to honor the memory of His chosen servant, Dr. Martin Luther, for many and great are the blessings that have come down to us from the Reformation. But these blessings are not dead possessions that can be stored away to be brought out and displayed now and then on special occasions. Christ says, "The words that I speak unto you, they are spirit, and they are life." Ours is a living heritage, which no one can own and enjoy who is not himself alive. Thank offerings in the form of large funds for church work and special services in 1917 have real value only if they are the expression of our inward preparation. It is, therefore, not so much 1917 that ought to engage our attention, but the present time; and we do not prepare by waiting for something that is to occur in the future, but by working now.

In this work we are at first concerned with our-  
Let the time between now and 1917 be spent  
by Lutheran in the diligent and earnest use of  
Bible restored to us by the Reformation. Let  
every Lutheran parent follow the example of Luther  
in teaching his own at home. Let every one, espe-  
cially our men, acquaint himself with the confessions  
and the history of our church. Then will a living peo-  
ple give thanks to their God when the day of the great  
celebration arrives.

Let us begin now to tell others of the blessings we  
enjoy as members of our Lutheran Church, carry on  
its work with greater zeal, pay special attention to our  
schools and colleges, and take a lively interest in ev-  
erything that concerns the extension of the influence  
of our church. This continuous, quiet work will  
achieve results that cannot be expected of a sporadic  
effort on some special occasion.

Let us make use of every means available. We be-  
lieve that our church papers are doing their share in  
preparing our church for the celebration of the four-  
hundredth anniversary of its birth, but they are not  
read widely enough. There are thousands of homes  
in our synod in which neither the Gemeindeblatt nor  
The Northwestern Lutheran is found. Then, dear  
reader, do not sit down and dream of 1917, but get out  
and work for 1916. Recommend our papers to other  
church members, induce them to subscribe for them.  
Pass your copy on after you have read it. Nothing  
can be accomplished without work; will you not assist  
in a concerted effort toward increasing the circulation  
of our church papers?  
J. B.

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**A Stern Rebuke** "Send us no more missionaries of Christ. I find that not a nation that proclaims Christ has not robbed another nation of its home." Thus spoke Dr. Krishna of the dethroned dynasty of India. The doctor is visiting our country with a view to bettering the trade of his home country with ours. Of the conditions in his native land he says with great bitterness: "In India the English have brought a heel of iron. There are thousands of our people starving, and yet we must support English bishops with handsome rings, carriages, automobiles, and heavy crosses of gold. If Christ was crucified on the cross these gold ones typify, then His followers are nothing aback in crucifying their weaker brethren on their replicas."

He does not confine his remarks to the English. Of the American he says he has "an amusing ingenuity in twisting Scriptures to condone whatever he wants to do. The American lacks spirituality; he is material." Intellectually this Indian is not an ignorant man; he is a literary critic and philosopher, being a graduate of the University of Bombay, the University of Japan, and the University of Oxford. Spiritually, however, he is as ignorant of the true Christ as if he did not know that there is such a book as the Bible and had never even heard the name of Jesus Christ. He is worse: his natural antagonism to the Savior has been heightened and intensified by his contact with "Christians" to such a degree that his ultimate conversion, if it ever comes about, must be a highly difficult task. And on whom rests the blame for his deplorable condition? Let us not be hasty to accord him all the blame; but rather let us give present day conditions a searching examination. We need not look far to perceive that there is a sad lack of Christ in the Christianity of today. The church has in a great measure forgotten her mission and become faithless to her trust, to bring Christ to the Christless. Collective Christianity is made up of individuals, the whole body will be no better than its separate members. The stern rebuke of this child of darkness ought to make us thoughtful. Let us ever be sure that our confession is not an empty word, "Christ liveth in me." In the measure in which "the glory of the Lord is risen upon thee" wilt thou be able to "arise, shine" and the blessed promise will be fulfilled, "the Gentiles shall come to thy light." G.

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**Shameful Methods** To what extent sectarian churches are degrading themselves in their effort to fill their pews is shown by the following comment of a secular paper:

**A Last Resort?**

Bridgeport, Conn.—With pretty girl ushers, the Washington Park Methodist Church is running local theaters a close second in the attendance of the male species. Dr. Burns, the pastor, says that's what the girls are there for—an added attraction.

The sex element was very successfully introduced in the worship of Venus, Diana and other goddesses by the ancient "heathens," but it is a little difficult to see how it can be harmonized with the worship of Christ even in modern heathendom.

In Philadelphia, ministers are introducing gospel hymns set to the tune of Tipperary and other songs of the street in order to make the church "more attractive" to the public; in Bridgeport, a minister introduces girl ushers in order to make the church more attractive to men.

What next, we wonder?

Perhaps Dr. Burns, inspired by the success of his girlie ushers, will present a girlie chorus in the pulpit and cut out the sermon altogether.

And why not? If the ends of Christianity are served by getting people to go to church, no matter what the means, why not exploit the sex appeal to the limit?

The true preacher, to whom the teachings of Christ and the obligations they impose are a vital, living thing, does not require the assistance of the world and the flesh to fill his pews. The religious craving of humanity has ever responded to the pulpit where truth, sincerity and power hold sway in the dispensation of the Word.

There is something radically wrong with the minister or with the church that must resort to adventitious aids. Now as ever mankind has felt the crying need of religious sustenance, and if pews are becoming increasingly empty the fault lies with the church and its ministry, not with public or with religion.

Due credit must be given to the editor of a secular paper for thus censuring such abominable practices of some of our modern churches. But what shall we say of churches and their pastors who resort to such devices to draw audiences? Hitherto sectarian ministers have tried to attract people by delivering sensational sermons, or by giving some talk on sociology, political science, and the affairs of this world. Now they even resort to sex worship. What a consecutive deterioration! Woe be to churches that appeal to such motives to gain their end! "I will spue thee out of my mouth," says the Lord (Rev. 3:16).

There is but one means of drawing people to church, and that is the preaching of the pure and unadulterated Word of God. When men come to church they want to hear about the one thing needful—the salvation of the soul. And God set the church up in this world that it might deliver His message to men, inviting them to hear His Word and enter, by faith, into living union with His Son, their only Savior.

J. J.

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**What Is the Trouble?** Mr. Wm. Sunday was at work in Omaha during a part of September, but it would appear that he has had but very moderate success. What is the trouble; is Omaha especially hardened in its godlessness, or is the public tiring of the gaudy toy with which it has whiled away the time for a season? A correspondent of the Lutheran Church Work tells us the story of the Omaha campaign:

"Mr. Sunday has been here three weeks and during that time 4,266 persons have 'hit the trail,' at least

2,000 of whom are children. Mr. Sunday is quite wrought up over the unwillingness of the people to come forward and be converted by shaking him by the hand; the ministers in the campaign are beginning to wonder if, after all, 'Billy' is a paying proposition or a 'frost.' Things are becoming desperate at the tabernacle, which on account of the 'awful pleadings for money' some one has named 'grab-er-nacle.'

"A new scheme for starting a stampede of 'trail-hitting' was uncovered at yesterday's meeting (Sunday, Sept. 26th). After the service Saturday evening, Mr. Sunday called together his personal workers, and the co-operating ministers, and arrangements were made to have about 500 people to 'hit the trail' at the Sunday morning service for the moral effect it would have upon the unconverted. These were not to be unconverted men and women, but prominent members of the local churches; people who have stood for righteousness and truth and whose names have always been linked with the cause of righteousness in this city. As a result, 473 Christian people went forward 'with a rush' and 43 sinners followed in their wake. At a meeting the Thursday previous, 250 Christian Endeavorers from Council Bluffs were roundly scored by Mr. Sunday because they refused to go forward in a body and swell his total of converts.

"For such a thing to be perpetrated in the name of religion is an outrage. It makes one pause and ask the question, 'Is Mr. Sunday interested more in winning souls for the Kingdom of God than in making a showing for "Billy" Sunday?'

"As usual, he is most intolerant, brooking no difference of opinion from either subordinate or associate. Anyone in the city of Omaha who does not agree with him is 'headed straight for hell.' We have heard him with our own ears 'damn' people; tell those who differ from him 'to go to hell,' and to this attitude of his more than to anything else, we lay the blame for the paucity of results in a city of 150,000 inhabitants, where the machinery was supposed to be oiled for smooth running, and where the ministers before the campaign were boasting that from 35,000 to 40,000 would be added to the churches as a result of Mr. Sunday's efforts.

"Omaha needs a spiritual awakening; but we believe that it will not come in the thunder, or the earthquake, or the fire of a 'circus' campaign, but in the quiet working of the Spirit of God." J. B.

"The graces of the intellect are like the various colors of the butterfly's wing, which, while they please the eye, keep it not from the fire by which it is destroyed."—Balfour.

## JUDGMENT

Our days are hurrying along in rapid flight; the events, great and small, which go to fill them often seem crowding one another as if impatient to come out of the Future and burning with desire to join the ranks of the Past—to be absorbed in that great sum which man calls History. Another year will soon have told its tale and be reckoned with the things passed away. For many millions of men this year formed an important part in that span of time which they call their life: how few have realized its importance and considered it of more than passing value! That they themselves shall in time pass away, they know; that a final day shall come to be a limit to all time, is a truth which finds but little consideration: we know it only by revelation. The days of a man's life do not all seem of the same importance; while some stand forth towering in their importance over a throng of their companions, others bear no distinguishing mark which redeems them from the monotony of sameness. The last day of time will be of greatest significance for all men alike, for it is the Day of Judgment: God "hath appointed a day, in which he will judge the world in righteousness."

**The Judge** While Holy Writ ascribes the judicial authority and power requisite for the final judgment of the world alike to the three persons of the Holy Trinity, it is equally true that the Bible reserves the act of the last judgment to Jesus Christ, the Son of God and Son of man. St. Peter says of Him, Acts 10: 42, "that it is he which was ordained of God to be the Judge of the quick and the dead." Acts 17: 31 says that God will "judge the world in righteousness by that man whom he hath ordained." In Matt. 25: 31-32, the Savior says: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations." St. Paul declares, 2 Tim. 4: 8, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." He is furthermore represented to us as exercising the functions of a supreme judge, Matt. 26: 27: "He shall reward every man according to his works." And 2 Thess. 1: 7-8 says, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God." If we look for the reason why it is Jesus who is to act in this most dreadful hour of the world's history, the Bible states that the Father "hath given him authority to execute judgment also, because he is the Son of man." John 5: 26. This arrangement is just what the word

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of prophecy and the history of His kingdom would lead us to expect. According to the first prophecy, given by the Lord in the garden of Eden immediately after man's fall from grace, man's salvation was to come through the seed of the woman. Through the prophet Jeremiah the Lord says of the Savior: "This is his name whereby he shall be called, **The Lord Our Righteousness.**" Jer. 23:6. Many other words of promise were given whereby the people of God might know the coming Messiah: His person, the time of His advent, the character of His kingdom. "When the fullness of time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4. Man's redemption was to be accomplished at an inestimable price. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you." The Son of man was "a man of sorrows" for us, not only by His own willingness, but also by His Father's decree; and thus the Father says of Him: "Behold, my servant." Is. 42:1, 52:13. Now, regarding this His servant the Lord has expressly stated that "the pleasure of the Lord shall prosper in his hand." Is. 53:10;—what could be a more fitting consummation than that He who died for the children of men should also be their judge. Such is the decree of the Father, as the Savior declares: "All things are delivered to me of my Father." Luke 10:22. And Matt. 28:18 He says: "All power is given unto me in heaven and in earth."

**Who Will Be Judged** The Bible teaches us that because the Savior "humbled himself, and became obedient unto death, even the death of the cross: wherefore God also hath highly exalted him, and given him a name which is above every name:

that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Phil. 2:8-11. Among those who shall appear before the throne of judgment we will thus find the fallen angels. Of them we read, Jude 6: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Furthermore must all the peoples of the earth stand before the Son of man for judgment. "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all the nations." Matt. 25:31-32. Even the children of God will be held to obey the summons of that great day, "for we must all appear before the judgment seat of Christ." 2 Cor. 5:10. Most particularly, however, the unbelievers are designated as the objects on whom the Son of man will render judgment, especially when the terrors of the last day are pictured to us in the Word of God. Heb. 10:27. Mark 5:29.

**The Process of Judgment** "And he shall separate them one from another, as a shepherd divideth his sheep and goats: and he shall set the sheep on his right hand, but the goats on the left." Matt. 25:32-33. This final separation of the just and the unjust will be carried out by the Judge by virtue of His omniscience: "The Lord knoweth them that are his." 2 Tim. 2:19. "Jesus knew from the beginning who they were that believed not." John 6:64. "But without faith it is impossible to please him." Heb. 11:6. According to their faith, or their lack of it, shall therefore all men be judged, and the eye of the all-knowing Judge shall determine where each is to stand—at His right hand or His left. Neither our own nor the testimony of our fellow-men can avail us here, for the Supreme Judge knows all things and from His verdict there is no appeal. Those at His right hand are welcomed as the blessed of the Father, as those whom the Father without any merit on their part has in the Son accepted as His children, and their part is called an inheritance. Matt. 25:34. Because they are being judged according to the Gospel there is no occasion for mentioning their sins which Christ has washed away with His blood; and the good they have done, though imperfect in itself, finds favor and is extolled, for it was done in faith. The unjust are so through their lack of faith. Lacking faith they are not under the Gospel, but are still under the Law and according to it are they judged. The Law is satisfied only by perfect righteousness, "for whosoever shall keep the whole law, and yet offend in one point, he is

guilty of all." James 2:10. Found wanting in the eyes of the Law the unjust are exposed before all the world as transgressors, Matt. 25:41,42; their guilt shall be established, Matt. 25:44,45; and their shame made apparent, Jer. 17:13.

**The Purpose of Judgment** In the judgment of the Last Day not only God's justice but also His mercy in Christ Jesus shall stand revealed, to the glory of the Most High. As far as God's justice is concerned this is apparent when St. Paul says to the sinner: "After thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds." Rom. 2:5,6. And in 2 Thess. 1:10,12, we read that God's mercy, too, will share in the glory of the Last Day: "When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ." Judgment day will in truth be a day of revelation when the Lord "both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." The special judgment, too, which was passed in secret upon each individual sinner in the hour of his death will then be proclaimed and its justice made apparent to the whole world. Thus the Final Day will be of the greatest importance, not only to those who are still living on the earth and are therefore yet unjudged, but to all the children of men. Because we know of these things let us observe what we find written 1 John 2:28: "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

G.

### BIBLE READING IN PUBLIC SCHOOLS

The following letter to the editor of the Milwaukee Journal was published some time ago in the columns of said paper, stating that in the majority of our states some provision is made for a reading from the Bible in the public schools.

"To the Editor of The Journal: I visited America two years ago and noted that the Bible in public schools question was a very live one there.

"In the majority of states some provision is made for a simple reading from the Bible by the school teacher. Last year the state of Pennsylvania, whose population numbers 6,000,000, passed a law 'requiring teachers in public schools to read every morning ten

verses from the Bible without comment.' Any teacher objecting, to be dismissed.

"Catholic schools do not receive state aid.

The following are states in America where the Bible is read in the public schools:

Maine, daily; New York, daily; New Hampshire, daily; Vermont, encourages Bible-reading in schools; District of Columbia, Bible read and Lord's Prayer repeated; Kentucky, generally read; Tennessee, Bible read; Alabama, Mississippi, generally read; Michigan, generally read; Arkansas, read in part; Texas, read in some schools; Oregon, in some schools; Delaware, Bible-reading universal; Pennsylvania, Scriptures not omitted; New Jersey, read in nearly all schools; Georgia, cannot be excluded; Connecticut, always read; Massachusetts, Bible read; Maryland, read daily; South Carolina, generally read; Rhode Island, universal custom to read Scriptures; Indiana, Virginia, read; Ohio, generally read; Missouri, Nebraska, generally read; Kansas, read in part of schools; Wyoming, Colorado, read in some schools; New York city, rule observed for nearly three centuries.

A NEW ZEALANDER.

Wellington, N. Z., May 15.

We are not in a position to know whether the statements made in the above letter are correct. But in view of the fact that the Bible is being read in the secular schools of many of our states it might be worth while for the present generation to reprint an article which has appeared in the **New York Independent** years ago commenting on the decision of the Supreme Court of Wisconsin as to the reading of the Bible in State schools.

### The Bible and Public Schools

We have read, with hearty approval, the opinions recently delivered in the Supreme Court of Wisconsin, in regard to the question of the Bible in the public schools of that state, the full text of which has been published in the Albany Law Journal. This reading only confirms our opinion of this decision as heretofore expressed.

Mr. Justice Lyon delivered the opinion of the court, and Messrs. Justices Cassoday and Orton delivered concurring opinions. The case before the court was that of a petition for a mandamus, commanding the School Board in the city of Edgerton to cause the teachers in one of the public schools of that city to discontinue the practice of reading, during school hours, portions of the King James version of the Bible. The petitioners for the mandamus were residents and taxpayers in Edgerton, and presumptively Catholics in their religious faith, although this fact is not stated in these deliverances. They complained of the practice above referred to.

This petition brought squarely before the court the question whether such a practice is consistent with the Constitution of the State of Wisconsin; and this question the court unanimously answered in the negative. And, that our readers may the better understand the case, we submit in the following order the several points decided:

1. The first point is the construction of Article X, Section 3, of the Constitution of the State, which declares that "the Legislature shall provide by law for the establishment of district schools, which shall be as nearly uniform as practicable, and such schools shall be free and without charge for tuition to all children between the ages of four and twenty years, and **no sectarian instruction shall be allowed therein.**" The court held that the reading of the King James version of the Bible in public schools of the State during school hours, is "sectarian instruction" within the meaning of this constitutional prohibition, and hence inconsistent therewith. Mr. Justice Lyon said that the prohibition "manifestly refers to instruction in religious doctrines," and in such doctrines as "are believed by some religious sects and rejected by others." The court took judicial knowledge of the fact that the King James version of the Bible is not accepted and used by all "religious sects" in Wisconsin, but is accepted by some of these sects and rejected by others. Hence, as between them, all having the same constitutional rights, the court held that version to be a "sectarian" book, and the reading of it in the manner and for the purpose set forth in the complaint to be forbidden by the Constitution of the State.

How any other conclusion could have been drawn from the premises, we are not able to see. We presume that there is not a Protestant in Wisconsin who would hesitate a moment on the point, if the book read had been the Douay version of the Bible which is acceptable to Catholics, or the Koran, or the Book of Mormon. The reading of such a book as a part of school exercise, whether for worship or religious instruction, would be offensive to Protestants, and they would have good cause for complaint, just as the reading of the King James version, which is sometimes called the Protestant Bible, is offensive to Catholics. It should not be forgotten that, under the Constitution of Wisconsin, Catholics and Protestants have on this subject precisely the same rights, and that neither can claim any precedence over the other. The Constitution of that State makes no distinction between them, and determines no question relating to their differences, or any other religious differences. It deals with all the people simply as citizens, no matter what may be their religious tenets, or whether they have any such tenets.

2. The second point decided is that "the practice of reading the Bible in such schools can receive no sanction, from the fact that pupils are not compelled to remain in the school while it is being read." On this point we quote, as follows, the language of Mr. Justice Lyon:

When, as in this case, a small minority of the pupils in the public school is excluded, for any cause, from a stated school exercise, particularly when such cause is apparent hostility to the Bible, which a majority of the pupils have been taught to revere, from that moment the excluded pupil loses caste with his fellows, and is liable to be regarded with aversion, and subjected to reproach and insult. But it is a sufficient refutation of the argument that the practice in question tends to destroy the equality of the pupils which the Constitution seeks to establish and protect, and puts a portion of them at a serious disadvantage in many ways with respect to any others.

The plain fact is that not to compel the attendance, upon such reading, of the children of parents who object to it, for the sake of continuing the reading, is a virtual confession that the reading has a "sectarian" character, as between those who desire it and those who object to it. It is merely an attempt to get round what is apparent on the face of the case.

3. The third point decided is that "the reading of the Bible is an act of worship, as that term is defined in the Constitution; and hence the tax-payers of any district who are compelled to contribute to the erection and support of common schools, have the right to object to the reading of the Bible, under the Constitution of Wisconsin, Article I, Section 18, clause 2, declaring that "no man shall be compelled to . . . erect or support any place of worship." This provision is in what is called the "Declaration of Rights." The opinion delivered by Mr. Justice Cassoday on this point is, to our understanding, clear and conclusive. Bible-reading in public schools has the form and intention of religious worship; and this being the fact, then to compel the people by taxation to erect and support public schools, in which such reading is a practice, is to compel them by law to erect and support places of worship. The fact that these places are also used for other purposes does not relieve the difficulty. The Constitution expressly declares that the people shall not "be compelled to erect any place" that is used for the purpose of worship. To tax a man to erect and support a public school, and then to introduce the element of religious worship into that school, is to make a combination which the Constitution forbids.

4. The fourth point decided is that, "as the reading of the Bible at stated times in a common school is a religious instruction, the money drawn from the

State Treasury in support of such school is 'for the benefit of a religious seminary,' within the meaning of the Constitution of Wisconsin, Article I, Section 18, clause 4, prohibiting such an appropriation of the funds of the State." The design of the clause referred to, is to prevent the State from using the public funds to defray the expenses of religious instruction; and this design is frustrated just as really when these funds are used to support common schools in which such instruction is given, as it would be if these funds were used to support "religious societies, or religious or theological seminaries." Mr. Justice Cassoday in his opinion sets forth this point very clearly.

We have thus given the pith of the argument on this subject as stated by the three Justices of the Supreme Court of Wisconsin. We see no escape from the conclusion reached, and have no desire to escape it, since we thoroughly believe in its correctness everywhere. To the argument that "the exclusion of Bible reading from the district schools is derogatory to the value of the Holy Scriptures, a blow to their influence upon the conduct and consciences of men, and disastrous to the cause of religion," Mr. Justice Lyon thus replied:

We most emphatically reject these views. The priceless truths of the Bible are best taught to our youth in the church, the Sabbath and the parochial schools, the social religious meetings, and, above all, by parents in the home circle. There these truths may be explained and enforced, the spiritual welfare of the child guarded and protected, and his spiritual nature directed and cultivated in accordance with the dictates of the parental conscience. The Constitution does not interfere with such teaching and culture.

The doctrine of the Constitution of Wisconsin, as thus settled by the Supreme Court of that State, is, in our judgment, the true doctrine for every State in the Union. It remits the question of religious instruction, as to what it shall be, as to the agency giving it, and as to the cost thereof, to voluntary, private, and individual effort, and devotes the public school, created and regulated by law, and supported by a general taxation of the people, exclusively to secular education. This principle is in harmony with the nature and structure of our political institutions, and is, moreover, just and equitable as between religious sects. It favors no one of them and proscribes no one of them; and while it leaves them all free to propagate their religious beliefs in their own way, and at their own expense, it gives to the whole people, at the cost of the whole, a system of popular education that is certainly good as far as it goes, and is all that the State can give, without itself becoming a religious propagandist. Catholics and Protestants alike ought to be satisfied with it.

There is no other basis on which the school question can be justly settled as between different religious sects.—N. Y. Independent.

### AS TO SUNDAY CLOSING

As usual, the advocates of Sunday closing here and elsewhere are attempting to confuse their cause with that of "one day of rest in seven;" yet the two propositions are as different in principle as they are in inspiration.

The desirability, from the standpoint of physical fitness, mental efficiency and moral health, of a weekly day of rest for the worker is too generally recognized to require elucidation. That it is within the police power of the state to demand that the employer of labor grant such a day of rest in the interests of the race has been determined by the courts, as recently only as in the related question of limited working hours for women.

But for the law to demand one day of rest in seven for the worker is a vastly different thing from demanding that the employer shall likewise cease from labor, and that all this suspension of activity shall take place upon the weekly holiday of a certain religious faith.

The American state, being in principle unconcerned with religious observance, cannot legitimately exercise a choice between the Christian Sunday and the Jewish Sabbath or the weekly holiday of any other religion. It cannot, moreover, within the recognized spirit of our institutions, deny to an individual the right to keep open his place of business seven days provided that he does so without violating the rights or needs of his employes as they are regarded by the law.

Our Sunday laws, relics of an outworn puritanism and an ancient church-dominated state, have no place in our modern statutes, and when their dead letter is invoked today on the grounds of the economic and social argument of "a day of rest in seven," it signifies either insincerity or ignorance on the part of those responsible.

By all means, let the law be so modernized as to assure the worker his day of rest and relaxation, but let there be no identification between this purely social and economic legislation and the Christian Sunday and its observance.

We know that in saying this we run the risk of being misunderstood. We are not arguing against the keeping of Sunday as Christian reverence and tradition prompt, any more than we are arguing against the keeping of the Sabbath as it is prescribed to the Jew.

But the observance of these holidays by the community as by the individual is not to be determined by

state authority. In spite of our stringent "blue laws" each town or city in Wisconsin regulates its public Sunday life according to public sentiment, just as each individual regulates his personal Sunday life according to his own sentiment. In one city, saloons will be found open and the theaters closed. In another, saloons will be closed, but baseball games will be permitted. In one, stores will be open half the day; in another, they will be closed. One tolerates Sunday picnics and band concerts and another does not.

And so it goes. If the Sunday law were wiped off the statute books today, each community would continue to regulate its Sunday life just as it has in the past. The influence of the Christian church, the force of tradition and the convenience of continuing a long-established custom, would determine the observance of Sunday to the same extent as it has been observed in the past, the extent being dependent on the attitude of the individual community just as it is now.

The movement in behalf of "one day of rest in seven" for labor is worthy of earnest support for the sake both of the individual and of the race. But when that movement is taken advantage of in order to bolster up Sunday observance by legal fiat, in other words, when a social, economic, and racial conservation movement is directed into religious channels, it cannot well be tolerated by the citizen who understands and holds to American principles.

Let the Christian churches and other Christian organizations labor in behalf of the better observance of their holiday, and that surely is not the observance instituted by the puritan. Such activity can only be welcome to right-thinking, liberal-minded citizens. But just as the Jew and the seventh-day observers of Christian denominations must bow to the force of exigent and established economic custom, so should the Christian refrain from seeking compulsory means for the keeping of his holiday in this republic, which is dedicated to freedom of religious observance.—Free Press.

#### NOTICE

##### A New Church Hymnal in Preparation

The attention of all who are engaged or interested in our English work is invited to the new Church Hymnal now in preparation by the Northwestern Publishing House. There is a growing demand for a hymn-book embodying the best products of Lutheran hymnology as well as those of English origin. While a great amount of good work has already been done in this field and we are rapidly passing the pioneer stage, the publication board feels it a duty owing to all concerned in English work to take an active part in the task of laying up a stock of standard hymns

for many years to come. The new book is to contain 500 or more hymns with music, also orders of service and other supplements for church use.

The co-operation of all friends of the cause is invited and earnestly requested. If you have any opinion to offer on doctrinal, literary, musical, technical, commercial, or any other considerations that may enter into the task before us—any preferences, objections, criticisms concerning publications already in the field—let us hear from you while the work is in progress. Address all communications to Rev. O. Hagedorn, 404 Thomas Ave., Milwaukee, Wis.

Inquiries in regard to this matter, if they are of sufficient public interest, will be answered in this paper.  
NORTHWESTERN PUBLISHING HOUSE.

#### ITEMS OF INTEREST

##### A New Parsonage

The Luth. congregation of the Holy Trinity, Johnson, Minn., have just completed and dedicated their new parsonage. It is a roomy building of pleasing appearance and is fitted out with all modern conveniences, as a hot water heating system, an automatic water system, and the like. The new structure is valued at about \$4,500 and its dimensions are 28x40 ft. The congregation now numbers 50 members and is the charge of Rev. J. Siegler.

##### The First School

Among the recent discoveries in the archaeological excavations in ancient Babylonia are some stone tablets believed to have been used as school books in the first regular school ever held in the world. They have just been added to the collection of the University of Pennsylvania.

These prehistoric textbooks have marks, proving that they were used in a school conducted in a temple in Nippur more than 2,300 years B. C. This school was known to have been in existence at least 1,000 years, and no records have yet been found to indicate the existence of any preceding it. The tablets contain notes upon several sciences, evidently made upon the stone surface of a stylus. Several of them contain two forms of characters, indicating that the pupils attempted to copy the work of the teacher.

#### CULLED BY THE WAY

##### A Difference

"Father," said the minister's son, "my teacher says that 'collect' and 'congregate' mean the same thing. Do they?" "Perhaps they do, my son," said the venerable clergyman; "but you may tell your teacher that there is a vast difference between a congregation and a collection."

##### Ambiguous

Parson Wilder, who had a small church in a little western town, was about to go away for a two weeks' vacation. The Sunday before he started he announced from the pulpit, "The preacher for next Sabbath will be Mr. Judson, and the one for the Sabbath following you will find hanging up behind the door on the other side of the vestry."