

# The Northwestern Lutheran

Rev. C. Buenger  
65 N. Ridge  
Jan 18

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

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## THE SINNER'S HOPE

Heb. 4:16. Rom. 3:24.

With broken heart and contrite sigh  
A trembling sinner, Lord, I cry:  
Thy pardoning grace is rich and free:  
O God, be merciful to me.

I smite upon my troubled breast,  
With deep and conscious guilt oppressed;  
Christ and His cross my only plea:  
O God, be merciful to me.

Far off I stand with tearful eyes,  
Nor dare uplift them to the skies;  
But Thou dost all my anguish see:  
O God, be merciful to me.

Nor alms, nor deeds that I have done,  
Can for a single sin atone;  
To Calvary alone I flee:  
O God, be merciful to me.

And when, redeemed from sin and hell,  
With all the ransomed throng I dwell,  
My raptured song shall ever be,  
God has been merciful to me.

—Cornelius Elven.

## COMMENTS

**"Where is the Guestchamber?"** "And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The master saith, Where is the guestchamber, where I shall eat the passover with my disciples." Mark 14:13,14.

Happy man, that goodman of the house, to be permitted to place his guestchamber at the disposal of this Master and for such a purpose. What a blessed place that upper room! There Jesus taught his disciples; warned them; reproved them; comforted them; prayed with them; and, finally, gave them His body to eat and His blood to drink in, with and under the bread and wine.

Your church is a place of this kind; you are enjoying the blessings Jesus offers you in it. But there are others, who, like those disciples, have no guestchamber in which Jesus can gather them about Himself. Do you realize that He is through His disciples asking you today: "Where is the guestchamber,

where I shall eat the passover with my disciples?" Remember the Church Extension Fund! Do not forget the barracks for our soldiers! J. B.

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**New Light** Future generations will be enabled to look on the dread subject warfare in an entirely new light, says a reviewer in the Literary Digest. The writer reviews a new book written by Dr. Robert T. Morris on "War: Notes on its Natural History." The natural history view is the new one and is to solve the problem which has vexed mankind for ages. The reviewer quotes from the beginning of the book:

"Sociology failed in its attempt at bringing the subject of warfare down to a satisfactory conclusion. Psychology then took up the task, but without practical results. Warfare as an expression of natural law can not be examined critically excepting from its fundamentals in natural history. Social methods in the past have not succeeded in insuring any very durable periods of peace, and the sociologist has nothing new to offer for the future beyond metaphysical conception. In this part of the present century we may approach the subject of warfare along an untried path with a guide of modern science. The biological standpoint is the only fundamental one, and consequently the only one upon which a constructive criticism relating to warfare may be made. By studying the scientific march of events, tracing the long 'war' of ameba and microbes, examining the effect of the chemical action of emotion upon man's brain, the natural scientist can not only analyze the nature of war, but predict and assist the coming of peace. Warfare by arms will continue for some centuries yet, in all probability, but with ever-lengthening periods of peace. According to the laws of continuity, order in nature indicates that in the end a world State will emerge, following the already accomplished union of States in larger and larger groups since the days of small tribes and clans."

It is the millennium of the evolutionist of which the doctor speaks. We hope our readers still think more of the Book of Genesis than to seek light from the doctor's new book. The following quotation is interesting because it shows how flatly the evolutionist of today contradicts the Bible and of what absurdities man's "defective brain" is possible:

"Why does man invest in the wrong financial enterprises, marry the wrong wife, and vote for the wrong political candidate with a frequency that would shock the instinct centers of an old four-footed rat? We may stop for a moment in order to give consideration to this four-footed question, which is basic in understanding our whole subject of warfare. The rat which has remained upon his four feet in the course of his evolution has been guided safely by his instincts. . . .

"Man's brain, on the other hand, seems to have followed an abnormal course. . . . The reason why we postulate that man's arising upon his hind legs was due to some accident not foreseen by nature is because of the fact that so many structural defects appeared in connection with the erect posture. There are imperfect muscle-bearings, weak-walled inguinal canals, and badly placed stresses in joint action. The physical defects of a man compared with those of a rat are at once apparent to an engineer, and they need not be mentioned here. Assuming that the cell construction of man's brain went wrong when trying to follow other faulty anatomic processes, we may deduce the conclusion that his mind acts in faulty ways as a natural consequence. This offers explanation for man's devotion to funny religions, for example, and for the absurd choice of leaders in literature and in art, which are displayed by so many individuals."

Ours may be one of the funny religions the doctor has in mind; his is more than that to our mind. He has not improved on what the Lord said to Cain regarding strife among men. The ravages of sin do not grow less by making the brain responsible. When the heart of all mankind is purged of sin we are ready for universal peace and—heaven.

G.

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**An Example** In our last issue, we showed our readers that the misleading statements that are again and again being made would prevent us from entering into an organic union with the National Commission, even though our co-operation were, by mutual agreement, restricted to external matters. In the report of the Rev. Joseph Wheeler on his work in Camp Grant, we have an example of such misrepresentation of our position. We quote from the Lutheran Church Herald:

"I am representing no particular synod in my work here as camp pastor. All the synods without regard to language, or nationality, are working together as one in their effort for the welfare of the soldiers and sailors in the camps, on the seas, and in France. They are doing their work through the National Lutheran Commission, which represents all these synods. I am here as the representative of the National Commission, and consequently, as the camp pastor of all these synods. So it can make no difference in my work whether a man belongs to one or another Lutheran

synod, and whether he be a Dane, a German, a Norwegian, a Swede, an Englishman or of any other nationality. They are merely Americans and Lutherans in my work here. It is my duty to do all that I can for all of them and treat them as mere Lutherans without regard to synodical connection. These synods have at this time probably about 3000 members here."

The Rev. Wheeler is not rightly informed. Nothing that has ever been said and done could justify his assumption that the members of the Synodical Conference are committed to his pastoral care, our Army and Navy Board having at all times declared most emphatically that such co-operation in pastoral work is forbidden by reasons of conscience. The pastor of our boys at Camp Grant is the Rev. A. Soldan, whose presence in the camp can hardly be unknown to any one acquainted there.

J. B.

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**A Real Danger** Possibly some people may be thinking that this great cry for war relief funds and work is being just a little overdone—that we have worked ourselves up into a degree of hysterics. The dangers and therefore the needs are probably not so great as they have been represented.

But if any such impression has been made it is a wrong impression. Anyone having such thoughts or feelings is in the wrong; he does not have things right in his mind. There is real danger to the boys and there are therefore real needs. The separation from Christian homes and from the holy influences of the church is in itself a most serious thing for any young man. The danger is doubly great when, separated from safe surroundings, he is cast among influences such as generally exist in army life. If the watchful and helpful care of the family and the church are needed while the young man is still at home, much more will such care be needed in the strange and questionable atmosphere of the camp and army.

Some of the boys will come out of this war as strong or even stronger morally and spiritually than they were when they went in; but in the great majority of cases these will be the boys who were strong when they went in; yet even some of these may be weakened or break down altogether. But not all the boys are strong; and possibly even some of these may be helped—may be led to see some things more clearly than they did before. But such cases must be the exception, especially if the church and the home do not follow them into the army haunts. The probability is that the morally weak will become weaker still; and the only way to prevent that calamity is to follow up the boys with the ministrations of the Word.

Not only the church recognizes these dangers but men likewise who do not speak for the church, at least not directly. For example, in an editorial of the **Columbus Dispatch** we find this: "We have something like two million boys in the army and navy. The

war is going to prove the undoing of some of them. When the war is over, it will be found that many a boy who entered the service a clean, well-behaved chap, is going to come out of the service all the worse for his service—a tough or thug or rowdy.”

Parent, father and mother, suppose your boy should come back home thus. We trust that none will, but they are all in danger.—Lutheran Standard.

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**What Has Been Done?** More than half a year has elapsed since the last session of our synod. We have been working; but what has been done? We want our members to ask, and it is to our advantage that they know. The better they are acquainted with the work of our synod, the more earnestly will they lend it their support, both in personal service and in contributions. Will the various officers, boards and committees not kindly tell us what has been done, and what we are expected to do? The columns of the Northwestern Lutheran are open to them. J. B.

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**Prophecy and the War** Many whom it would have been impossible to induce to take up the Bible to find the way to eternal life are now eagerly searching its pages to learn when and how the war will end. The result is a wild confusion of chiliastic hopes. Prof. Th. Graebner's little book "Prophecy and the War" will render questioning Christians a valuable service. On your request, your pastor will order it for you from the Northwestern Publishing House. J. B.

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**Not a Sporadic Effort** The appeal for contributions toward the support of the war work of our synod must not be considered an appeal for a sporadic effort. We cannot discharge our obligations with one larger contribution. No one knows how long the war will last; and our expenses will run on for some time after the conclusion of peace. A number of our members have for themselves decided to set aside for this purpose a certain sum of money every month. That will make it possible to contribute for those also who are not able to give a larger sum at one time. If many adopt this plan, there will be no danger of a periodic dearth of funds. J. B.

THE AUGSBURG CONFESSION

Article XXVIII—On the Power of the Church

There has been great controversy concerning the Power of Bishops, in which some have awkwardly confounded the power of the Church and the power of the sword. And from this confusion very great wars and tumults have resulted, while the Pontiffs, emboldened by the power of the Keys, not only have instituted new services and burdened consciences with reserva-

tion of cases, but have also undertaken to transfer the kingdoms of this world, and to take the Empire from the Emperor. These wrongs have long since been rebuked in the Church by learned and godly men. Therefore, our teachers, for the comforting of men's consciences, were constrained to show the difference between the power of the Church and the power of the sword, and taught that both of them, because of God's commandment, are to be held in reverence and honor, as among the chief blessings of God on earth.

But this is their opinion, that the power of the Keys, or the power of bishops, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer sacraments. For with that commandment, Christ sends forth his Apostles [John 20:21 sqq.] "As my Father hath sent me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Mark [16:15]: "Go, preach the Gospel to every creature."

This power is exercised only by teaching or preaching the Gospel and administering the sacraments, according to the calling, either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministry of the Word and the sacraments. As Paul says [Rom. 1:16]: "The Gospel is the power of God unto salvation to every one that believeth." Therefore, since the power of the Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government; For civil government deals with other things than does the Gospel; the civil rulers defend no souls, but bodies and bodily things against manifest injuries, and restrain men with the word and bodily punishments in order to preserve civil justice and peace.

Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission, to preach the Gospel and to administer the sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth. As Christ says [John 18:36]: "My kingdom is not of this world"; also [Luke 12:14]: "Who made me a judge or a divider over you?" Paul also says [Phil. 3:20]: "Our citizenship is in Heaven"; [2 Cor. 10:4]: "The weapons of our warfare are not carnal; but mighty through God to the casting down of imaginations." After this manner, our teachers discriminate between

the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God.

If bishops have any power of the sword, that power they have, not as bishops, by the commission of the Gospel, but by human law, having received it of Kings and Emperors, for the civil administration of what is theirs. This, however, is another office than the ministry of the Gospel.

When, therefore, a question arises concerning the jurisdiction of bishops, civil authority must be distinguished from ecclesiastical jurisdiction. Again, according to the Gospel, or, as they say, according to Divine Law, to the bishops as bishops, that is, to those to whom has been committed the ministry of the Word and the sacraments, no jurisdiction belongs, except to forgive sins, to discern doctrine, to reject doctrines contrary to the Gospel, and to exclude from the communion of the Church wicked men, whose wickedness is known, and this without human force, simply by the Word. Herein the congregations are bound by Divine Law to obey them, according to Luke 10:16: "He that heareth you, heareth me."

But when they teach or ordain anything against the Gospel, then the congregations have a commandment of God prohibiting obedience [Matt. 7:15] "Beware of false prophets"; Gal. [1:8]: "Though an angel from heaven preach any other Gospel let him be accursed"; 2 Cor. [3:8]: "We can do nothing against the truth; but for the truth." Also [v. 10]: "The power which the Lord hath given me to edification, and not to destruction." So, also, the Canonical Laws command (II. Q. vii. Cap., **Sacerdotes** and Cap. **Oves**). And Augustine (**Contra Petilian Epistolam**): "Not even to Catholic bishops must we submit, if they chance to err, or hold anything contrary to the Canonical Scripture of God."

If they have any other power or jurisdiction, in hearing and judging certain cases, as of matrimony or of tithes, they have it by human law. But where the ordinaries fail, princes are bound, even against their will, to dispense justice to their subjects, for the maintenance of peace.

Moreover, it is disputed whether bishops or pastors have the right to introduce ceremonies in the Church, and to make laws concerning meats, holidays and degrees, that is, orders of ministers, etc. They that claim this right for the bishops, refer to this testimony [John 16:12, 13]: "I have yet many things to say unto you, but ye cannot bear them now.—Howbeit when he, the Spirit of truth is come, he will guide you into all truth." They also refer to the example of the Apostles, who commanded to abstain from blood and from things strangled [Acts 15:29]. They refer to the Sabbath day, as having been changed into the Lord's Day, contrary to the Decalogue, as it seems. Neither is there any example whereof they make more than con-

cerning the changing of the Sabbath day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten Commandments!

But, concerning this question, it is taught on our part (as has been shown above), that bishops have no power to decree anything against the Gospel. The Canonical laws teach the same thing (**Dist. ix.**). Now it is against Scripture to establish or require the observance of any traditions, to the end that, by such observance, we may make satisfaction for sins, or merit grace and righteousness. For the glory of Christ's merit is dishonored when, by such observances we undertake to merit justification. But it is manifest that, by such belief, traditions have almost infinitely multiplied in the Church, the doctrine concerning faith and the righteousness of faith being meanwhile suppressed. For gradually more holydays were made, fasts appointed, new ceremonies and services in honor of saints instituted; because the authors of such things thought that, by these works, they were meriting grace. Thus, in times past, the Penitential Canons increased, whereof we still see some traces in the satisfactions.

Again, the authors of traditions do contrary to the command of God when they find matters of sin in foods, in days, and like things, and burden the Church with bondage of the law, as if there ought to be among Christians, in order to merit justification, a service like the Levitical, the arrangement of which God has committed to the Apostles and bishops. For thus some of them write; and the Pontiffs in some measure seem to be misled by the example of the Law of Moses. Hence are such burdens, as that they make it mortal sin, even without offence to others, to do manual labor on holydays, to omit the Canonical Hours, that certain foods defile the conscience, that fastings are works which appease God, that sin in a reserved case cannot be forgiven but by the authority of him who reserved it; whereas the Canons themselves speak only of the reserving of the ecclesiastical penalty, and not of the reserving of the guilt.

Whence have the bishops the right to lay these traditions upon the Church for the ensnaring of consciences, when Peter [Acts 15:10] forbids to put a yoke upon the neck of the disciples, and Paul says [2 Cor. 13:10] that the power given him was to edification, not to destruction? Why, therefore, do they increase sins by these traditions?

But there are clear testimonies which prohibit the making of such traditions, as though they merited grace or were necessary to salvation. Paul says [Col. 2:16]: "Let no man judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath days"; v. 20, 23: "If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not; taste not; handle not, which all

are to perish with the using); after the commandments and doctrines of men? which things have indeed a show of wisdom." Also in Tit. [1:14] he openly forbids traditions: "Not giving heed to Jewish fables and commandments of men, that turn from the truth." And Christ [Matt. 15:14] says of those who require traditions: "Let them alone; they be blind leaders of blind"; and he rebukes such services [v. 13]: "Every plant which my Heavenly Father hath not planted, shall be plucked up."

If bishops have the right to burden churches with infinite traditions, and to ensnare consciences, why does Scripture so often prohibit to make and to listen to traditions? Why does it call them "doctrines of devils" [1 Tim. 4:1]? Did the Holy Ghost in vain forwarn of these things?

Since, therefore, ordinances instituted as things necessary, or with an opinion of meriting grace, are contrary to the Gospel, it follows that it is not lawful for any bishop to institute or exact such services. For it is necessary that the doctrine of Christian liberty be preserved in the churches, namely, that the bondage of the Law is not necessary to justification, as it is written in the Epistle to the Galatians [5:1]: "Be not entangled again with the yoke of bondage." It is necessary that the chief article of the Gospel be preserved, to wit, that we obtain grace freely by faith in Christ, and not for certain observances or acts of worship devised by men.

(To be continued.)

### HAS THE WORLD-WAR A SPECIFIC SPIRITUAL SIGNIFICANCE

There are those that lay great stress on the so-called spiritual significance of the great war, claiming that the world to-day is passing through the mightiest spiritual revolution in the history of mankind. And what is it they define this spiritual significance to be?

A writer in the *Western Christian Advocate* says in substance: It is the divine Master's conception of man's inherent freedom and spiritual sovereignty. It stands for the universal brotherhood of man, for mutual right and obligations, for co-operation, peace, good will, and the ultimate unification of the race, for self-government on the part of the individual and democracy on the part of the people based on the universal kingship of believers, and involves the final triumph of righteousness and truth and justice and brotherly love.—The ideal fought for in this war is the most spiritual conception of life that has ever been wrought into the fabric of human society. The advocacy of this ideal transfers government from a human to a divine basis, and never before has such a spiritual conception of human government commanded the thought and allegiance of mankind.

Discerning such spiritual significance of the world-

war these people naturally look forward to a new and glorious era in the life of mankind. Says the same writer: "Material conceptions of power and sovereignty are passing. The spiritual in man is asserting itself and becoming dominant. Discerning minds are grasping the fact the world must be run on a spiritual basis, and that material enterprises and human governments and international relationships must be operated in the spirit of Jesus and in accordance with the principles proclaimed in the Sermon on the Mount, if humanity is ever to realize its bright dreams of universal peace and progress."

Lofty ideals, indeed, too lofty for a common mortal to grasp! Yet these ideals are not of so recent a date as to be brought to light for the first time through the present world-conflict. On a mere secular basis or on the basis of human reason similar ideals were evoked by the French Revolution in 1792, when "Liberty, Equality, Fraternity" was adopted as a motto for all the peoples of the world, and when it was ordered that whatever power should refuse to accept the principles expressed in these Keywords of emancipation should be regarded as an enemy. Aside of this the aforesaid ideals have always been inculcated by the advocates of Freemasonry; they form the basic principles of Masonic religion. It is the spirit of Masonry that pervades the articles of such writers as the one referred to.

It is, indeed, strange how some of these writers juggle with words and phrases such as these: spiritual, spiritual conception of life, of human governments, the world run on a spiritual basis, international relationships operated in the spirit of Jesus and in accordance with the principles proclaimed in the Sermon on the Mount, Christianity, Jesus the Master, etc., while they uniformly evade the use of the words evangelical, the Gospel of redemption, Christ the Savior, the Church of God as His true kingdom on earth. They can speak about Jesus and the principles He proclaimed in the Sermon on the Mount, with rarely ever a reference to Christ and His work of redemption through His suffering and death. They are willing to acknowledge Him as Lord and Supreme Ruler of the nations, but they utterly lack the consciousness of the need of a Savior.

And thus their conception of a so-called spiritual significance of the world-war is wrong, and their ideal considering the present war as the mightiest spiritual revolution in the history of mankind, and as prophetic of the world being run on a spiritual basis is heresy. It is heathenism pure and simple.

To revolutionize the world spiritually, to give to mankind spiritual life and blessing, to build up God's kingdom among men, to bring to the nations on earth the light of true civilization, where error and wrong shall cease, where the fabric of lies, deceptions, intrigues, cruelties, and world-fomented strifes shall

crumble, and where righteousness and truth and justice and brotherly love shall prevail—no war can accomplish, be its aims ever so just and humane, but only the Gospel of Christ Crucified, proclaiming to the world: "God was in Christ reconciling the world unto himself." Hence, if there is a spiritual side to the present world-war, it is this that an all merciful God implores all mankind saying: "O earth, earth, earth, hear the word of the Lord." Let all the inhabitants of the world take notice of these judgements of God upon the nations, that they may repent and be saved through their Redeemer.

J. J.

### LUTHERAN SCHOOLS FOR LUTHERAN CHILDREN

Editor The Northwestern Lutheran:—

Reverend Sir:—Sometime ago, a periodical of another synod rather indirectly lauded such Lutheran congregations as had discontinued their parochial schools for their "up-to-dateness befitting the twentieth century" in doing so, indicating "between the lines" that our Lutheran schools were rather old-fashioned, behind the times, and somewhat out of place in this age of enlightenment. Later, this periodical, in mentioning the phenomenal growth and unusually large enrollment at Concordia College, St. Louis, stated that this is due to the training received by these students in the parochial schools, and that the dearth of students for the ministry in certain other synods was probably due to the lack of parochial school training. 'Nuff sed.

The fact that we of the Synodical Conference have insisted on the continued maintenance of parochial schools has probably been one of the reasons why the Missouri and Wisconsin synods have been particularly selected as targets of attack by the secular press in regard to their Americanism and loyalty.

The Why and Wherefore of the existence of our Lutheran schools can be found in the Bible, and needs no further explanation. Still, those who assist in supporting them have never objected to being taxed for the maintenance of our Public schools, considering our American system of education a blessing brought and achieved by the Lutheran Reformation.

Now, Mr. Editor, the writer has no intention to criticize a system, the lack of which would bring our country back to the midnight of papal ignorance and superstition which prevailed in the Dark Ages before Luther, and still prevails in countries where Rome holds sway today, but why shouldn't the Christian citizens who support these Public schools have a voice in regard to the text-books used in them?

Our periodicals have repeatedly deplored the fact that Higher Criticism, New Theology, etc., have found their way from German universities to American seminaries, with the result that thousands of Reformed

pulpits have occupants who are little less than baptized infidels. Now if these same Christian periodicals would only "sound the alarm" and rebuke the Phariseeism, Evolution, etc., found in the text-books used in the Public schools! A great cry was raised when it was found that the German Emperor's picture was contained in a speller used in Chicago schools,—and no patriotic American had any objection to having it removed, but when Darwin's Evolution is taught "between the lines" no comment is made.

Some time ago, a Baptist pastor advocated evolution from his pulpit; his sermon appeared in the daily papers with the following broad head-line: "Pastor considers story of Adam and Eve a myth: The children who attend this pastor's Sunday school are undoubtedly "fed on the same fish" at the school they attend during the week, but it is a different proposition entirely when a child is taught the beautiful Creation story in the Lutheran Sunday school, and then is told in the Public schools on Monday that the earth is in existence millions of years,—that "educated professors in this enlightened twentieth century consider the Genesis account of creation contrary to reason,—that man originates from the ape, etc.—Darwinism pure and simple. The writer was laughed at when the creation story came up for discussion, and again when the drying-up of the Red Sea was mentioned in connection with the Geography lesson.

We want our schools to remain non-sectarian, and have no desire to have Lutheranism, Catholicism, or Methodism taught in them, but what are we doing as Lutheran citizens to prevent Darwinism, Pharisaism, and Higher Criticism from being instilled into the minds and hearts of our little ones? Let those "Christians" who oppose Parochial schools please answer.

"A PAROCHIAL SCHOOL PRODUCT."

### A WARNING REPEATED

Not many weeks ago we published an English version of a letter of warning appearing in the synodical organ of the Norwegian Lutheran Church, the **Lutheraneren**, written by the Rev. A. Fossum, during many years a Lutheran missionary in Urumiah, Persia, in which the reverend gentleman, who is at present in America, warns Lutheran pastors and congregations throughout the country against itinerant Syrians and Armenians who represent themselves as missionaries in their native countries or authorized deputies to solicit money for mission work in their native land.

The warning letter was so explicit and so authoritative that whoever read it would take it as final and treat the swindlers who might thus approach him in the manner indicated by the Rev. Fossum and report them to the authorities. It is a pity that these frauds are permitted to enter our churches, appear before confiding Lutheran congregations, and, with the mistaken

sympathy of the pastor, ingratiate themselves by harrowing tales of the sufferings of their compatriots and by tearful asseverations of love for the Kingdom of Christ, secure money, donations, collection and offerings for which no account from any responsible authority is rendered. In this manner the imposters live luxuriously by swindling honest people.

The following paragraphs contained in a letter from Mr. George T. Scott, assistant secretary to the Board of Foreign Missions of the Presbyterian Church, 156 Fifth Avenue, New York, calls attention to the fraud against which the American Lutheran Survey has given emphatic warning and which is sure to increase as the war goes on:

"You may remember Mr. Atto Eshiya of Persia who presented to you about a year ago a letter of introduction from Bishop Ostenfels of Denmark. You may remember that Eshiya's story was to the effect that Presbyterian missionaries were mismanaging the expenditure of relief funds in West Persia and that the logical person to handle such funds was himself! You will be interested in knowing that Eshiya has been arrested by local authorities in Trenton as a fraudulent beggar and is now out on bail.

"I mention this faker who came to you so well recommended merely because he is typical of many hundreds of similar Oriental frauds getting rich on the charity of American, largely Church, people. The New York *World* in its magazine section of October 28, 1917, gave a two page expose of this 'amazing swindle.' A fortnight ago Mr. Nolan Best, editor of the *Continent*, wrote a very good warning item against these fraudulent solicitors. The fraud, however, is so broadcast that I have been wondering if the Federal Council of Churches could not get out a little pronouncement on the subject which it would ask the denominational papers of the various communions to publish.'

"The Commission on Social Service which is responsible for War Relief of the General War-Time Commission of the Churches, advises that this matter be called to the attention of pastors and church givers in the form of a warning against such imposters. Pastors should inform themselves, when unauthorized solicitors appear, and givers should report suspicious persons. The American Committee on Armenian and Syrian Relief says: 'Beware of solicitors. This Committee pays no commissions and authorizes no collectors other than well-known treasurers.'"

"Very sincerely yours,

"WORTH M. TIPPY,

"Executive Secretary,"

American Lutheran Society.

—The Am. Luth. Survey.

—"Adversity is the prosperity of a good man."

## WHAT THE TEACHER TOLD THE MINISTER

"In my congregation," said the minister to a teacher of another congregation with whom he happened to serve on a committee, "there are some people who tell me: 'You've got to do something to hold the young people. You must put in shower-baths, and a gymnasium, and a bowling alley. You must keep the young men away from the pool-rooms and the saloons.' Well, a year ago we installed billiard and pool tables in our parish house, and bought other appliances to attract the young men. We spent about \$1,200 on that outfit. But the results are very disappointing. There are no more than a dozen of my young men in the place every evening, and I have some 250 in my congregation. Now I am told by my people that we are not doing enough: 'There is N. N. congregation, they have installed a bowling alley and a basket-ball court, and fitted out a club-room for the young men. Why can't we do something like that?' What I want to ask is this, How does it work out?"

The teacher said: "It is true, we have done all that. We have in the young men's club-room a fine player-piano, a library table, easy-chairs and rockers, shaded lamps, magazines, papers, and books,—the place looks like a high-class club-room. Furniture and all, it cost us about \$1,000. I am up there often, but I never meet more than about eight or ten young men, and we have 150. The basket-ball court is patronized by a dozen expert players, and the bowling alley by the members of a few teams. These things are much overestimated as a means of keeping the young men with the church."

This was the conversation as I heard it half a year ago. Some remarks might be added in modification, but I shall leave that to the reader.

G. in Lutheran Witness.

## AN EXPLANATION

In our issue of Feb. 10, 1918, we reprinted an able article on "Lutheran Tunes For Lutheran Congregational Singing," and though we gave the writer's signature, we inadvertently omitted to state in which publication the article originally appeared. Inquiries directed to us since have called our attention to the omission. We wish to answer these and at the same time supply the omission by stating that the article in question was reprinted from the "Saengerbote."

G.

## NOTICE

The Intersynodical Committees appointed by the Synods of Iowa, Ohio, Missouri, and Wisconsin met at St. Paul Feb. 6th and 7th, unanimously resolved to continue the doctrinal discussion in a further meeting, to be held at Milwaukee, July 23rd to 25th.

### A VITAL QUESTION

A continent-wide campaign to emphasize the religious education of children under the term of Children's Week is now proposed by the Elementary Division of the International Sunday School Association. The statistics indicate that of twenty-five million children in this country only about thirteen million are receiving religious education. Of these 6,800,000 are in Protestant Sunday schools, 5,000,000 are in Roman Catholic schools, 400,000 in Jewish institutions, and 1,000,000 in other institutions. When we consider the very limited and sporadic religious education which is given in a large percentage of the Protestant Sunday schools, and when we realize the character of the religious education given in Catholic institutions, and the lack of Christianity in Jewish institutions, and the very indefinite character of that of miscellaneous institutions we can begin to have some conception of the extent of the irreligion in these times. There is certainly a huge missionary and religious problem resting upon the Church. The question is how to solve it.

Answer:—Read a pamphlet entitled "Why Lutheran Parish Schools" issued by the American Lutheran Publicity Bureau. A. H.

### THE IMPORTANCE OF MISSION-SCHOOLS

In any land and among any people the children are the most hopeful missionary factors. In North Africa, for example, great hosts of native Mohammedan children are attending mission day-schools. During the past few years the cause of schools has been pushed with greater vigor than ever, and as a result the Christian missionaries have gathered more Mohammedan children in their mission-schools during the past two years than had been gathered by all the missionary forces of North Africa for fifty years previous, and it is from the children attending their Christian day-schools that these Christian workers expect to obtain the nucleus of their church-membership in North Africa.

That the Mohammedan understands the significance of the move which the Christian forces are making with their day-schools is proved by the remark which a Moslem editor made to a missionary some time ago: "We do not want you to open a school. It will do no harm to preach to the old people, for they are settled in their ways and faith, and you cannot influence them; but we know very well, if you take up with the children, they are lost to us."

The missionary forces at work in Africa are largely Methodist, Presbyterian, and Congregationalist, and while writing the above, the thought came to us how strange it is that churches have the proof of the great value of the Christian day-school for the upbuilding of the Church in heathen countries, and yet refuse to give

their own children the same opportunity and great blessing at home. Their own children get a few crumbs at Sunday school once a week, but they give to heathen children a full meal daily! Is this not very inconsistent on the part of the Christian home churches? And should not we Lutherans, who have hitherto in a practical way shown that we realize the great value of the Christian day-school continue to prize it?  
—The Lutheran Pioneer.

### ITEMS OF INTEREST

#### Want Passover Bread

Washington, D. C., Feb. 4.—Food Administrator Hoover was asked today to permit bakers of unleavened passover bread to get sufficient flour to meet the requirements of Jews.

The bread, it was pointed out, is necessary in order to enable persons of that faith to observe their religious obligations.

The appeal came from a Cincinnati firm supplying about 65 per cent of the Jewish people in the United States with the bread.—Evening Wisconsin.

#### Church Bread Exempted

Washington, D. C., Feb. 18.—Breads used in the observance of religious rites are exempted by the United States food administration from its regulations which require the use of wheat flour substitutes in the manufacture of bread and rolls. This will remove any uneasiness that may have existed regarding the use of bread or wafers at communion services and the use of matzen by orthodox Jews during their Passover Festival, March 27 to April 4.—Wisconsin.

#### Twain's Daughter Sues to Stop Spirit Book

Philadelphia, Pa., Feb. 11.—Mrs. Clara Gabilowitch, daughter of Mark Twain, the late Samuel L. Clemens, has taken legal action, it was revealed today, to prevent the publication of alleged communications from the spirit land of her father to James H. Hyslop, physical research writer.

#### Where Churches Are Taxed

Every church in Greece must pay a tax of 3 per cent of its annual income, and every monastery a tax of 5 per cent. Penalties are provided for evasion of the taxes.

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