

# The Northwestern Lutheran

Rev C Buenger  
65 N Ridg  
Jan 20

The Lord our God be with us, as He was with our fathers; let Him not leave us, forsake us. 1 Kings 8: 57.

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## THE TRANSFIGURATION

Beautiful Savior! Thou Star of the Morning!  
Son of the Highest! What glory is Thine!  
Heavenly Brightness, Thy raiment adorning,  
Sheds o'er the hill-top its luster divine!  
Beauty celestial encircles Thy brow,  
Star of the Morning! How glorious art Thou!

Moses beheld Thee, Thou Godhead Eternal,  
Horeb and Sinai blazed in Thy light!  
Faithful Elijah, in glory supernal,  
Sped on Thy chariots to realms of delight!  
Glorious Immortals to Tabor descend,  
Heavenly Light with Thy glory to blend.

Glorified Savior! The Father beholds Thee,  
Calls Thee His Loved One; Declares Thee His Own!  
Splendor celestial in glory enfolds Thee,  
Radiance beams from the heavenly throne,  
Precious Redeemer! Thou Savior Divine!  
Star of the Morning! What glory is Thine!

Promised Messiah! O glorified Jesus!  
Thou has redeemed us on Calvary's heights.  
Earth with its pleasures no longer can please us,  
In Thee we find sweeter, purer delights;  
Pardoned, and ransomed, and purchased by Thee,  
Savior of Sinners! Thine, Thine we shall be!

Light of the Gentiles! O beautiful vision!  
Foregleam of infinite glory to be!  
Symbol of splendor in regions elysian,  
Where through the ages Thy face we shall see!  
Jesus, Thou Joy of the heavenly throng,  
Thou art the theme of the Seraphim's song!

Savior Immortal! First-born of Creation!  
Haste Thou the dawn of that glorious day,  
When we shall share in Thy glorification,  
When all that's mortal shall vanish away!  
Changed in a moment! Transformed by Thy pow'r!  
Glorified Jesus! O hasten the hour!

—Anna Hoppe, Milwaukee, Wis.

On the Gospel for the Sixth  
Sunday after Epiphany,  
1919.

## COMMENTS

**A New Church Census** The Federal Council of Churches, a body which is made up of thirty denominational organizations, has just issued a church census for the United States. It is necessarily inaccurate for those denominations that are not associated with it, yet it contains some very interesting information. For the first time the attempt is made to distinguish between men and women as members. It is found, as we expect, that the women

outnumber the men in every instance. Sometimes the margin is very large, as in the case of the Southern Methodists and Baptists. The figures for the Roman Catholic church show that here men and women are practically members in equal numbers, the margin in favor of the women being only 300,000, which is not much in a total of over 15,000,000.

The Mormon church reports 194,208 men and 209,180 women; that is considered to be quite normal. The report shows a substantial percentage of increase for all denominations. We must attribute this to some extent to the influence of the war.

Statistics are notoriously without humor, but the report succeeds in injecting a modicum of this saving virtue into its tabulations. It says: "The smallest body listed is the Apostolic church with seven faithful women and five men to make up a truly apostolic dozen. The Two-Seed-in-the-Spirit Predestinarian Baptists number 150 men and 247 women in thirty congregations."

It is humor with a tragic flavor when we read on: "The one body apparently safe from any possible feminist uprising is the Association of Buddhist Temple, whose 4,698 Japanese men should be able to hold in awed subjection the 941 fair Nipponese who bow before the obese figure on the lotus throne."

The Lutheran church has never been troubled by any marked disparity of its membership when grouped according to sex. We have always had about as many men as women. And we know why; for the same reason that the Roman Catholic church keeps its male members: we have parish schools. Among other churches one often meets the man of the house and hears him say: "I don't go to church myself, but I have nothing against my family going." Of course, there are also unchurched Lutherans, but they usually are ashamed to talk that way; that leaves a small opening through which not a few eventually return to their faith. The value of Christian education is never lost.

Then there is another reason for the scarcity of male members in certain churches, though we meet with strenuous denial when we mention it. The very churches that coddle and favor the lodge idea are the very churches that lose their men to the lodge. By that we mean: the men join the lodge and cease to consider themselves members of the church. They take it, perhaps, that their lodge as a body is in good

standing with the easy-going church and that they are relieved of the necessity of establishing personal membership. Some churches do everything in their power to foster this conception, unconsciously. They invite the lodge for special services; they open their doors to the lodge as a body and co-operate with it in terms of sweetest concord and amity. In the light of experience there are no two views possible about this matter, yet it is constantly denied. The census, however, gives us figures that are practically conclusive evidence.

H. K. M.

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### The Returning Soldier

Our army in the world war was different from other armies we have had. It was the youth of the nation; not—as was the case before—merely a certain group of our youth. The same is true of the men of our navy in this war. The draft took everybody's son and took from everywhere and anywhere. Before that it was the man of adventurous bent who rallied to the colors; his patriotism had a tinge of adventure. This time we inducted men into the service who under other circumstances would never have found their way into it. Not a few went against every impulse of their own. They went to war as most men go to court; if they had their own way they would not go.

And now these men are returning from battlefields and from American cantonments. Even the men from our own camps are changed men. It is the general opinion that they are changed for the better physically; they learned many things that expanded their views. Discipline itself made them more independent, more critical. Undoubtedly they learned that many things exist in life that are unwholesome and vicious. When they return to us we must deal with them as full-grown men, even if they left us only a few months ago as boys. They will not look for idolatry on our part, they do not look for petting and coddling—yet. If we meet them on a plane of irreality and persist in treating them as heroic boys, they will eventually come to demand that of us for all time. We will then have created a problem that will haunt us as long as this generation lives. But if we meet them as mature men who have done their duty and have grown in stature while doing it, but who are now returned to work out with us the problems of peace, then we will have kept their respect and will have laid the foundation for an enduring and wholesome friendship. And this is as true of the church that welcomes its sons as it is of the other relations of daily life.

The man from over seas comes home with the same attitude. So far only the wounded of the fighting divisions are returning. They are a fair example of the greater numbers that will follow. We have spoken to many of them. They have seen many horrors, but they avoid speaking of them. When pressed they tint their pictures of battles with mild and neutral colors

to spare our civilian feelings and to keep back their own memories. They like to speak of our division, our regiment, our outfit—but you will rarely hear the "I" of the selfconscious hero. They are as yet unspoiled. They have a horror of swash-buckling giant-killers. When you find the man who tells you wonderful tales of his own exploits, you will invariably notice that he becomes silent when his comrades appear. In short, we are dealing with citizen soldiers and not with professionals. As a class our returning fighters are modest men. If they become anything else it will be our fault and it will be paid for in many complications.

To the church this is important because we have reason to look for a decided influence on our affairs that is to be exerted by these men as they take their places in our congregations. If we receive them now as men, with a full understanding of their great experiences and with a sane appreciation of their worth, they will fuse their efforts with our own to meet the new demands of a new time; for our affairs have undergone quite a change as well as their own.

Many a returned soldier has been heard to say: "I don't want any presents, I want a decent job." And that will be his attitude toward the church. He does not want any spectacular demonstration to remind him of his greatness, he is going to think more of his pastor and of his brethren and sisters in the church if they help to put him back into his place in civil life and then expect him to assume his share of the duties and privileges of Christian fellowship.

Our young men have stood the severe test which the war brought on them much better than even the optimists had dared to hope. Especially our young Lutherans have showed the stuff of which they were made as our camp pastors so gladly testify. They are coming back as true men. Let us receive them as such. Like all other Christians, they have been chastened and bettered by the trials they endured, by the conflicts in their souls, by the sobering thoughts of death. They have seen things that they would like to forget, they have done things that now make them shudder when they think of them. They want to be done with this nightmare. The best welcome for our soldier after the first inevitable celebration is to take him back quietly and soberly into the daily life of his business and of his church. Just as his mother, when he enters the old home, puts her arms around her boy, says very little, and then leads him to the table where she has prepared for him those things that he liked before the war—and likes better than ever now.

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H. K. M.

### What Do You Believe?

That is the question which the following article, taken from the Wisconsin-News of Feb. 20th, might suggest:

London, Feb. 19.—"The Very Rev. Thomas Charles Fry, dean of Lincoln, has backed up his statement of

a few days ago at the Canterbury convocation—the most serious religious convention in all England—that he did not believe the Old Testament stories of Noah or the Garden of Eden.

“The time has come,” said he, “when the clergy of the Church of England can no longer profess belief in things which they know their parishioners do not believe, especially when they also know that the parishioners know the preachers do not believe those things themselves.”

Dean Fry's declaration that he did not believe there was historical truth, in either the story of the flood or that of the creation of man as told in Genesis created a sensation.

Canon Newbolt protested.

“Are we going to repudiate Christ's words, ‘As it was in the days of Noah,’ and make the Old Testament a book not to be read by civilized society?”

“All my hearers,” said the dean of Lincoln today, “are intelligent men. They know also there is a Babylon version of the flood even more circumstantial than the Hebraic. They know the creation story has duplicates among other ancient cultures.

“No man should charge agnosticism against one using common sense in the interpretation of ancient mythology. He is the best Christian who recognizes the folly of a pernicious agreement between preachers and parishioners in which both blink at professions which neither believes.”

This is a plain unvarnished statement and leaves no doubt in our minds where the very reverend gentleman stands. His words are not a confession of faith but rather a confession that he lacks faith; followed out to the end his line of thought produces a new creed which differs from the old established one in that one little word has been inserted, the word “not.” Thus the First Article begins: “I believe not in God, the Father Almighty”; the Second Article would read: “Nor in Jesus Christ,” etc. “Using common sense in the interpretation” of the Apostles' Creed you can arrive at no other conclusion than that all the wonderful tenets there laid down are but “ancient mythology.” But by what right does anyone try to “interpret” spiritual things by “using common sense.” Just here is where the great wrong begins. “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him.” “Now faith is the substance of things hoped for, the evidence of things not seen.” The dean's declaration may at first shock one, but when you think upon it you must confess it even lacks originality: what he does others have done long before him. Turn to Mal. 2:7 and you will read: “For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law.” Truly, natural man has not changed; therefore be on

your guard against him no matter in what form he asserts himself. G.

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**Back to the Fundamental Principles** The blessings of a free government can only be maintained by a firm adherence to justice, moderation, temperance, frugality and virtue, and by frequent recurrence to fundamental principles.” Constitution of the State of Wisconsin, Art. 1, Sec. 22.

Section 1 of the same Article reads as follows: “All men are born equally free and independent, and have certain inherent rights: among these are life, liberty, and the pursuit of happiness. To secure these rights governments are instituted among men, deriving their just powers from the consent of the governed.”

All men have certain inherent rights, rights that are theirs for the very fact of their being men. These rights should be curtailed neither by an autocrat nor by the vote of majority.

Governments are instituted among men for the purpose of securing to the individual these inherent rights. The individual does not exist for the government, but the government is instituted for his good.

Truly free people will show justice, moderation and temperance toward those citizens also with whose views they do not agree and will not use the power of a majority to prevent them from exercising their inherent rights.

Back to the fundamental principles—in these critical days of the so-called reconstruction! On another page of this issue the Reader will find an article from the Lutheran Witness which states clearly what are the inherent rights of the individual as far as the education of his child is concerned.

J. B.

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**Yes** There is nothing so insidious as the sin of self-righteousness. The prayer of the pharisee in the temple has such a true and manly ring that one is almost inclined to admire the sterling character of the man who is able to recount to his God this long list of virtues. But the Lord tells us that the prayer of the pharisee was not acceptable to God and commends to us the petition of the publican, “God be merciful to me a sinner.”

The following “business men's prayer” recently came to our hands, a prayer which will very likely impress many favorably:

“Teach me that 60 minutes make an hour; 16 ounces one pound, and one hundred cents a dollar.

“Help me to live so that I can lie down at night with a clear conscience, without a gun under my pillow, and unhaunted by the faces of those to whom I have brought pain.

“Grant that I may earn my meal ticket on the square, and that in earning it I may not stick the gaff where it does not belong.

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"Deafen me to the jingle of tainted money and the rustle of unholy skirts.

"Blind me to the faults of the other fellow, but reveal to me mine own.

"Guide me so that each night when I look across the table at my wife, who has been a blessing to me, I will have nothing to conceal.

"Keep me young enough to laugh with my children.

"And when comes the smell of flowers, and the tread of soft steps, and the crunching of wheels out in front, make the ceremony short and the epitaph simple:

'Here Lies a Man'."

Noting the absence of anything that might sound like a plea for pardon, we can only say with sadness—Yes, here *lies* a man.

J. B.

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**They Resent It** A news item from La Crosse, Wis., says: "Soldiers resent move in behalf of morals." In explanation the Wisconsin-News says the following:

La Crosse, Feb. 22.—"La Crosse men in the Thirty-second division have dropped a bomb into plans for their entertainment when they return by resenting an article appearing in a home-town newspaper.

The headline reads: "Committee Named to Curtail Vice as Soldiers Come."

Sergt. "Bill" Malone, "top-soak" of Co. C, 121st Machine Gun battalion, was spokesman for "Les Terribles."

The soldiers, declared Malone, read the story with contempt.

"On behalf of the boys in my company," he wrote to friends here, "I would like to say that if entertainments are made in our honor, we must be accepted as men, not to be lectured to, not to teach us the latest rules of etiquette, but as the equals we have proved ourselves to be. Those are the only conditions under which we will appreciate or accept your invitations."

The Chamber of Commerce public health committee has called a meeting to discuss the complaint."

When you think it over calmly, there does seem to be something in it—"Committee Named to Curtail Vice as Soldiers Come." G.

### THE TEN COMMANDMENTS

There is a knowledge exceedingly wanting in this so-called age of enlightenment, and yet so necessary for each and every member of modern society—the knowledge of sin and its curse. We know a statement of this kind is not in the least popular. Why should the lack of such a knowledge be deplored? If with any, one certainly can do without this particular knowledge. And to be reminded of the want of it! Is there any loss involved? Does such a knowledge promote the welfare of society? does it solve the various problems, social, economic, and political, confronting the people today? Does not the world progress gloriously without it? Such sentiments are harbored not by a few, but by the vast majority of men.

Yet the statement remains true. There is a most crying want of the knowledge of sin. Why is it, that the present generation does so little heed the Gospel of salvation through Christ, does so little hunger for the bread of life? Why are people satisfied with a few current generalities concerning religion and man's relation to God, such as the Fatherhood of God and the brotherhood of man? Why have so-called modern churches no longer a message from God to proclaim, but messages of their own make? Why do they strive to root out vice and corruption and all evil from society and to make this a purer and better world to live in, by various devices and movements inaugurated by themselves and carried on by methods of their own? Yes, why are even so many Christians in our days living in carnal security as to their eternal happiness?

There can be but one answer. It is the want of the knowledge of sin and one's own natural depravity. Would there be but a deeper knowledge of sin; would people realize sin as the root of all evil, they would most assuredly feel the need of the one and only remedy—the Gospel of the Savior, and a new life of hope and salvation would beckon them.

Where is knowledge of sin obtainable? Not with man and his natural wisdom. All the science and learning of men cannot lead us to this knowledge. It is true, to some extent natural man knows what is wrong; he will perceive by the light of his reason certain moral deficiencies and misconduct; but sin in its nature, the exceeding sinfulness of sin, is unknown to him. Paul, the Apostle, learned and erudite man that he was, says: "I had not known sin but by the law; for I had not known sin, except the law had said, Thou shalt not covet." Rom. 7.7. The divine Law alone can give us this most necessary knowledge. "By the law is the knowledge of sin." Rom. 3, 20.

The divine Law, however, is not the law which modernists declare it to be. They know of no higher

law than the law of nature. Upon everything created, they say, there is inscribed law. Both things animate and things inanimate, both matter and mind, are controlled by it. From the smallest worm that crawls in the earth to the archangel that dwells in the heavens; from the grain of sand on the seashore to the mighty orbs that encircle the sun, law governs all. Nor can man raise a hand, or take a breath, nor produce a single thought without being subject to law. There is not a thing, not a living creature anywhere but is governed by law, say the modernists, and this law of nature they regard as the only law man is subject to.

Yet, while we admit that all creation, the whole universe, is governed by law, and that God is the author of this natural law, having implanted it in His creatures, each according to its nature and its purpose, we know of a higher law of God,—the moral Law, as revealed and summarized in the Ten Commandments, which in substance are the original Law inscribed on the heart of man at his creation. Hence, when we speak of the Law by which is the knowledge of sin, we mean those commandments which the Divine Law-giver has given us to direct our moral actions, and by means of these, our thoughts, desires, and emotions, as well as our conduct toward Him as our Lord, and toward our fellow-creatures. They are a revelation of God's holy will, whose perfect fulfilment is enjoined upon us, of God's righteousness to which our whole life is to conform; they are the law by which every thought, word, and deed on our part shall be judged, and our final destiny decided.

Knowing, then, what this Law is, it is not difficult to see that by the Law is the knowledge of sin. Nothing else but the Divine Law can tell us what sin is. "Sin is the transgression of the Law." The Law of God, as contained in the Ten Commandments, is an instrument of mighty power in the hand of the Spirit, to convince men of sin. It is true, the words of the Law, as printed in a book like our Catechism, or laid up in the memory, are not of themselves sufficient for this purpose. The mere knowledge of the Commandments will not convince any one of his sinfulness. They must be spiritually understood, and applied to the heart. St. Paul himself is a notable instance: "I was alive," says he, "without the law once; but when the commandments came, sin revived, and I died." He never was without the words of the Law, he knew them from a child—but he was without the true knowledge of the law, as a spiritual Law, requiring "truth in the inward parts," and condemning a sinful thought. This explains why so many, even including some Christians, think they are all right and satisfy all the demands of righteousness when no reasonable fault can be found with their outward conduct, and some even flatter themselves they are perfectly holy when their life before men is blameless. But let the Law of God enter their heart. That makes known to them the

righteousness which God requires as pertaining not only to the outward actions through the members of the body, but to the heart as the root of all personal activity, and thus to the actions of the soul in its thoughts and feelings and volitions as well as in its expression in words and works. It not only tells men what they ought to be, but shows them what they are. It convinces them of their innate sinfulness and of their manifold offenses against the holy will of God; of the guilt incurred by original and actual sin, as well as of the righteous wrath of God. Once this Law having entered the soul with its divine demands and penalties, from which there is no escape, there is knowledge of sin, the consciousness of guilt, the compunction of a guilty conscience. Man realizes that he is a sinner, a lost and condemned creature deserving God's wrath and displeasure, temporal deaths, and eternal damnation. For "the soul that sinneth it shall die." "Cursed is every one that continueth not in all things written in the book of the Law to do them," says the Law.

But what does such knowledge of sin which is by the Law avail? In the words of St. Paul, "the Law is our schoolmaster to bring us to Christ, that we may be justified by faith"—a schoolmaster that teaches a very humiliating lesson; indeed, and teaches it very sternly and inflexibly, but whose lesson, nevertheless, is the beginning of wisdom, the voice of one that prepareth the way of the Lord. True, the Law says nothing of salvation to the sinner, not even does it point the way out of our misery; but it places man into such a position as to make him feel his utter helplessness and hopelessness, thus making him long for deliverance from sin and its guilt. The only way to get a right sense of our need of salvation is to behold and see in what hopeless state we are in. And thus the Law, as contained in the Ten Commandments, achieves its highest function when it trains men in the consciousness of sin and keeps alive, so to say, their longing for deliverance from sin and its curse.

Such a use of the Divine Law is absolutely necessary to prepare the sinner for the reception of the grace of Christ offered in the Gospel. "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law that we might receive the adoption of sons." Gal. 4, 4. 5. "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3, 15. No one is prepared to receive such salvation of Christ offered in the Gospel save he who knows he is in need of it. Nor can we appreciate rightly the Gospel of free grace in Christ, without first having learned from the Law that with all our works we come short of the glory of God. To think of understanding what Jesus has done to save us, without first learning what sin has done to ruin us; to think of estimating aright the exceeding preciousness of the redemption, before our eyes have been opened to see the entireness of our

condemnation, is the sure way to come short in all our hopes of the grace of God, as revealed in the Person and offices of Jesus Christ.

Finally we may infer from this of what vital importance it is to every Christian carefully to distinguish between the Law and the Gospel. No man can understand the Scriptures right unless he has learned to discern the purposes of these two chief doctrines. On this point Luther remarks: "It is highly necessary that these two kinds of words are distinguished rightly and carefully; for if this is not done neither the Law nor the Gospel can be understood right, and the souls must perish in blindness and error. The Law has its limit, how far it is to go and what it is to effect, namely to terrify the impenitent with the divine wrath and displeasure, until Christ come. Likewise the Gospel has its peculiar office and work, to preach the forgiveness of sins unto sorrowing hearts. Hence these two cannot be mixed, neither can the one be substituted for the other without corrupting the doctrine."

J. J.

### UN-AMERICAN LEGISLATION

G. in Lutheran Witness.

Legislation which strikes at the existence of our parochial schools is threatening in a number of States. It was to be foreseen that attempts would be made to eliminate the use of the German language as a medium of instruction in grammar grades. Bills prohibiting the use of any other language but the English have been introduced, or will shortly be introduced, in the legislatures of Ohio, Iowa, Missouri, and Nebraska. In several other States similar action is, according to reliable reports, impending. But the forces hostile to our parochial schools are not satisfied with restricting the medium of instruction, also in religion, to the English language. They want to destroy the parochial school. And these forces are very active. They use the plea of Americanization for advancing their purposes, and are backed by the Reformed sectarian element and by the foes of our Church generally. It behooves our people to know what is going on, and to take the proper measures for meeting this danger.

Danger is threatening our schools especially in the States of Michigan, Iowa, and Nebraska. The fact that the movement has come to the surface only in these three States should permit no one to lap himself in a false security. If the measures contemplated will be enacted into law in these three States, the agitation will certainly spread to other territory, until our parochial school system is a thing of the past.

In the State of Michigan practical elimination of private and parochial schools is asked for in a constitutional amendment to be voted on next spring. Petitions signed by 48,000 electors have been filed with the Secretary of State. The spirit actuating this move may be perceived in an extract from the *Menace*,

which commented on the Michigan petition as follows, October 12, 1918:—

"We do not believe that there is anything in the Lutheran creed that would suffer, should their children be obliged to attend the public school; but if there is anything in their doctrine that would suffer, the sooner they abandon that part of their doctrine, the better for the Lutheran children and the people that adhere to it.

"On the question of segregation of people under diversified ideas of principle" (this, of course, refers to church bodies), "we will try to show that it has always been fatal to a democracy."

After referring to slavery and polygamy (!), the article continues:—

"All these principles of segregation would have absolutely destroyed the principles of democracy; but we do not see that any one of them was any more vicious, than the enslaving of the infant mind before it comes to the age of reason. Have the children that are to be our future electorate graduated from the eighth grade, then give them the dogmas or doctrines to select for themselves, and we assure you that no person that has been educated in a non-sectarian public school will ever embrace any doctrine that would hold, for its cardinal principle, oppression or intolerance."

It is clear that this line of reasoning strikes directly at the American principle of religious freedom.

In the State of Nebraska the incoming governor said in his message, January 9:—

"I, therefore, recommend legislation prohibiting the use, in the teaching of all secular branches in the lower elementary grades of the public, private, and parochial schools in Nebraska, of any foreign language, and requiring a curriculum in standard the equivalent of that taught in the public schools of the State."

But these eminently sane recommendations did not operate against the introduction of a number of bills which widely depart from the limitations there announced. To mention only two of the bills submitted immediately after the convention of the legislature, there is H. R. No. 30, introduced by Mr. McKee, which prohibits entirely (not only in secular branches), the use of any other language but the English, and H. R. No. 4, by Mr. Maurer, goes even farther. It amends the compulsory school attendance law by requiring parents to send their children to the public schools when they are in session, and cuts out the proviso in the present law allowing them to attend parochial schools instead. The effect would be to prevent the operation of parochial schools, except when public schools are closed.

In the State of Iowa the Department of Public Instruction recommends that the law be so revised as to permit children up to the age of sixteen to attend only the public schools, "or a school inspected and approved by the Department of Public Instruction," twenty-four successive weeks each year.

### THREE QUESTIONS INVOLVED.

It will be observed that three issues confront our schools when these bills are favorably reported on by legislative committees:—

- 1) The inspection of schools by the State.
- 2) The use of languages other than English.
- 3) The continued existence of parochial schools.

#### THE PRINCIPLES TO BE APPLIED.

1) As for **State inspection**, all will depend upon the exact terms and provisions of the law. If these provisions will tend to infringe the natural right of parents, or to violate the constitutional guarantee of religious liberty, such laws should be opposed by the Lutheran constituency.

2) The use of **languages other than English**. a) The State has an undoubted right to demand, that **secular branches** be so taught that the children will readily fit into the body politic when they grow up, and, as a corollary, that instruction in all secular branches be given through the medium of English. We do not believe that there are any Lutheran parochial schools in which Arithmetic, U. S. History, etc., are not taught in the English language.

b) The State has no right whatever to demand that **religious instruction** be given through the medium of English, when the parents have a preference for German, or Norwegian, or Yiddish, or Polish, or any other tongue. Whether the Church should, in her own interest, make a change in the language of religious instruction is another question entirely. The Lutheran Witness has said often that, if our children shall be taught through the medium of one language only, then that language ought to be the English. We hold that where German is continued as a medium of instruction, an English course of instruction in religion should be added. But this concerns our congregations, who may indeed be advised and instructed, but who should not be coerced by legislative measures. Least of all at the present time, when they have so loyally borne their share of the burden of a war for those very principles which legislation, as contemplated, will crush to earth. To deprive parents of the right to hear their children confess their faith in the tongue in which they themselves once had it taught to them, is a species of cruel oppression, and would be a "regulation of the worship of God by statute," concerning which the Governor of Nebraska in the message quoted above says that it ought "under no circumstances" to be even suggested by our lawgivers.

Not that we intend to continue the use of German even as a medium of religious instruction perpetually. The Lutheran Witness has stated more than once the reasons why we should welcome the change to English. But this does not by any means amount to saying that the State has a right to legislate in the matter. The parents have the natural right to control the education of their children. The parents have the right to say what medium shall be used for religious instruction. Even the despots of ancient Rome did not prohibit the Jews of the empire from perpetuating their Hebrew idiom as the language of the synagogue.

It is only modern Prussia that has established the rule that the exclusive right of education belongs to the State. Trendelenburg wrote: "The State, by its very nature, is educator." And Prof. J. B. Meyer of Bonn wrote that "to the State-power, jointly with the popular power, belongs an absolute right to determine the extent and duration of compulsory training." According to his theory the parents have transferred (!) to the State the right of educating their children. This is the Prussian principle. Shall we enhance it in Iowa, Nebraska, and the United States? We hold that the measures which prohibit the use of German as a language of religious instruction should be opposed. And this we say while we maintain that our schools should, one and all, for the sake of the children as future congregation-members, provide for thorough English work in religion, as a substitute for, or at least concurrently with, German work. Hundreds of our schools are wholly English even now. Legislation such as is proposed is entirely **unnecessary**, and is a gratuitous insult to a thoroughly loyal part of the citizenry, besides offending against the principle of parental authority in education.

3) **Compulsory training in public schools**. It is proposed to gain this end either by killing off the parochial schools by a system of oppressive regulations designed for this very purpose, or by simply legislating them out of existence. We hold that all such measures are a violation both of natural and constitutional rights.

(To be concluded.)

#### LUTHERAN CHURCH BOARD FOR ARMY AND NAVY IS GRADUALLY DEMOBILIZING

The Lutheran Church Board for Army and Navy finds it necessary to give some information regarding its work and the gradual demobilization of the same, so that the members of the Synodical Conference be advised as to the present situation and to the future work in connection with the war.

The Church Board has been appointed for the duration of the war, and not to remain in existence to supply permanent camps with pastors or missionaries. Since peace has been declared, and our beloved country is demobilizing its entire army very rapidly, a number of camps have been depleted entirely, and the Board has, therefore, recalled pastors, who were stationed at such camps.

On November 1st, during the height of our activities, we had 62 camp pastors in active service, with more than 100 camp missionaries and local pastors, who were serving nearby camps. During the subsequent months the number of men in our service grew less as follows:

December 1st: 60 camp pastors and more than 100 camp missionaries;

January 1st, 1919: 51 camp pastors and about 100 camp missionaries;

February 1st: 34 camp pastors and about 75 missionaries;

February 15th: 23 camp pastors and about 35 missionaries.

If the demobilization of the entire army proceeds at the present rate, the camp pastors will be recalled accordingly, since it is evident that their work has terminated as soon as a camp is depleted, or if not depleted, the small number that remains has not enough Lutherans to warrant the expense of a camp pastor if a neighboring pastor is available to take care of their spiritual needs.

Undoubtedly quite a number of those on our present list can be recalled by March 1st, owing to the termination of the camps and we surmise, that, by the time our lease on our headquarters expires, which will be May 1st, such a small number of men will be in service that it will not warrant the conducting of a department to handle the situation. If our supposition, therefore, will prove to be correct, we intend to withdraw entirely from the work of conducting an institution for the maintenance of the Lutheran Church Board for Army and Navy, U. S. A., on May 1st, 1919.

Very likely some camp pastors will then still be on duty, and will take care of the few men that might remain at the various camps at that time in as good a manner as it is possible under prevailing conditions.

The hospital situation, may need the services of a pastor for some time, altho it is nearly impossible for the camp pastor to obtain admittance for general work for reasons which the military authorities do not care to reveal, giving the pastor admittance only to such patients as have called for his services. Parents who have sons in any military or camp hospital should instruct them to ask for the Lutheran camp pastor or the Lutheran pastor of the respective city in which the camp is located, and then the authorities will call the desired pastor. As far as we can judge this situation, we firmly believe that this work can be done more economically and even in a more efficient manner by the local mission boards of the districts in which such base hospitals may be located, they being advised and helped by our Church Board, provided the missionary work is in close relationship with the war or with sequences of the war. In other words, we will be of service to them if they are really providing for the spiritual needs of soldiers and sailors. Since the Church Board cannot dissolve its corporation and organization as such until the meeting of the Synod in 1920, it will always be in a position to investigate and discuss the hospital situation in the interest of our Church and its members.

It must be of especial interest to the members of the Synodical Conference to read a short resume of the financial report, which is affixed hereto.

**Financial Report**

Receipts by Mr. F. H. Wolff, from all sources, up to Feb. 1st, 1919.....	\$301,111.09
On hand with the Treasurer of the Synod of Missouri, Ohio, and Other States, Feb. 1st .....	227,357.81
On hand with the Treasurer of the Joint Synod of Wisconsin, Minnesota, Michigan and Other States.....	30,761.89
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Total Receipts up to February 1st, 1919....	\$559,239.79
Receipts acknowledged in Synodical papers, prior to May 1st, 1918 .....	\$134,853.27
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Receipts from May 1st, 1918, to Feb. 1st, 1919 .....	\$424,379.52

The Board intends to publish a survey of its work, which will be in readiness in a short time, and will be sent to the officials of the various districts, giving all information regarding the work of Lutheran Church Board for Army and Navy, and its relationship to the government, with several letters of appreciation.

God has blessed our work manifold. His glory endureth forever.

W. C. KOHN,  
Chairman of the Lutheran Church Board  
for Army and Navy, U. S. A.

**ACKNOWLEDGMENT**

Atlanta, Ga., Feb. 21, '19.  
357 McDaniel St.

Northwestern Lutheran,  
Milwaukee, Wis.

Dear Sirs: The undersigned gratefully acknowledges receipt of Twelve Dollars and 5 cents (\$12.05) Christmas Offering of Rev. E. C. Birchholz's Congregation, Olivia, Minn.

St. Mark's Ev. Luth. Col. Congregation,  
John Alston, P.

**NEW BIBLES FOR OLD**

In Persia, last year, our colporteur was offering the Scriptures to some Russian soldiers near the railway station at Tabritz. One of them was going to buy a copy, when another came up and said: "Don't be in a hurry to buy now, for in the near future there will be a new Bible. Our government is changed, and everything else including this book, will be changed, too!"—Bible Society Record.

"The outward triumphs of a religion are no indication of its purity, since the more corrupt it is the more popular it will be, and the purer it is the less likely it is to be embraced, except by a few whom God designs to be witnesses of His power and truth."—John Lord.