

The Northwestern Lutheran

Rev C Buenger Jan 20
65 N Ridge

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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LENTEN MEDITATIONS

"Behold, we go up to Jerusalem,"—
O precious words, uttered by lips divine!
Within my heart, dear Lord, I cherish them;
Dear Master, take my trembling hand in Thine!
And let me follow Thee, be Thou my Guide,
Bless with Thy presence sweet this Lenten-tide.

Thou Friend of Sinners, let me walk with Thee,
And tread with Thee Judea's hallowed sod;
Let me in faith Thy holy passion see,
And follow in the path Thy feet have trod;
Thou Who didst come to seek and save the lost,
Help me to understand how great the cost!

Thou art clothed by mockers in purple dress,
Thy sacred brow with cruel thorns is crowned,
That I might gain the crown of righteousness,
That in the garb of saints I might be gowned;
Thou criest: "I thirst" in Thy pain and woe,
That for me the Water of Life might flow.

Thou art bound, dear Master, that I might be
Free from sin's bonds, and free from Satan's chain;
Thou art bruised and wounded, dear Lord, for me,
That with Thy stripes I might healing obtain;
Thou bearest the scorn of the Judgment hall,
That no condemnation on me might fall.

Thou art scorned, and mockingly entreated,
That with heav'nly honor I might be crowned,
That in Heav'n's Home I might be greeted,
No haven for Thee, dear Master, is found!
That I might life in its fullness obtain,
Thou on the hill-top for sinners wast slain.

O Master! My Master! I never knew
Sin's awful guilt until I heard Thy prayer,
Till at Thy cross I near Thy passion drew,
And saw Thee pleading, suff'ring, dying there!
How couldst Thou leave Thy Father's throne on high,
To give Thy life for sinners such as I?

I am Thine, dear Master! Thine forever!
Thy Blood has bought me, Savior, take Thine own!
I am Thine, dear Master! Leave me never,
Till I behold Thee on the judgment throne.
O Joy divine, at Thy right hand to stand,
And sing Thy praises in the glory-land!

"Behold, we go up to Jerusalem",
City beloved, within thy vast domain,
The King of Kings now wears the diadem,
He rules, Who once on Calvary was slain,
O let me dwell with Thee, Thou Perfect Love,
In the Jerusalem that is above!

ANNA HOPPE.

COMMENTS

The Revolution and the Church In the welter of fabricated news and unsubstantiated rumors that comes to us from Europe, especially from the former central empires, there is ever and again a reference to the attitude of the revolutionaries toward the church. It is difficult to decide how much of this actually is news and how much of it is propaganda by the enemies of the revolutionaries to blacken their already somewhat tarnished reputations. When we read that the extreme socialists of Bavaria, during one of the short periods when they held power, proposed to reorganize the whole system of worship, we were unable to credit the report. So it was said that one of the staunchest Roman Catholic papers of Munich was compelled to publish a series of articles that taught atheism. Again, it was proposed at a socialist meeting that the churches be taken over by the people as a whole and be opened to the preaching of any kind of doctrine or philosophy of sufficient interest to attract a group of citizens. In a country as strongly Lutheran and Catholic as Bavaria such measures can only result in undermining whatever influence the revolutionaries may have; it would seem that they should be the first to realize this, especially since many of the conservatives were recently added to their ranks. There remains the possibility that these outrageous measures were merely fastened on the champions of the new order by their enemies.

The same procedure must be suspected in the case of Russia. Many horrible tales have been told regarding the shameless innovations which were introduced by the revolutionaries. In many instances the worst of them have been disproved by later and more reliable accounts of the happenings.

H. K. M.

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Lust Not long ago, we were asked to observe a "Vice Sunday" as a part of a nation-wide campaign against sexual lust. We have been appalled by the facts that were brought to light by the physical examination which the men who entered the services of their country had to undergo. Sexual lust defiles man and ruins him; it undermines the welfare of the home and the State, and endangers even the future generations. The lust of gain, to which the gambler surrenders himself, is to be condemned in no weaker terms. The drunkard, the slave of his besetting lust, destroys himself and brings misery upon others.

Some men apparently regard every lust as a thing for itself, though they may in their minds establish a certain connection between the individual vices. In consequence of this, they will wage a campaign against this or that particular vice.

Now Scripture also speaks of "divers lusts", but, when it does so, it is only referring to the various directions which the one lust of the human heart takes. The individual lusts are only the symptoms of a condition of the human soul, which condition itself is, Gal. 5:17, defined as lust: "The flesh lusteth against the spirit." Rom. 8:7, states it thus: "Carnal mind is enmity against God." Natural man hates God and his desire is against everything that is divine. He lives in a state of rebellion against his Lord. From this perverse and corrupt heart then proceed the individual evil desires. There is essentially no difference between the lusts mentioned above and that of which Paul speaks 2 Tim. 4:3: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

To carry on a religious campaign against a certain vice, while at the same time advocating the so-called practical religion, which means making little of man's obedience to the Divine Truth, is really inconsistency. And it is ineffective. Lusts can be combated successfully only by combating lust. That means more than reform; it means the regeneration of man, by which the heart and life of a man is again turned God-ward. But the means by which God effects the regeneration of a man is the Gospel of Jesus Christ," who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." Preaching the Gospel in its truth and purity is the only effective campaign against lust, and, consequently, against the various lusts.

J. B.

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Where? Writes a citizen of one of our most populated American cities to the editor of a daily paper:

Editor Plain Dealer, Sir: Can you please tell me what Protestant church I can go to in this big city on a Sunday morning or evening where I can hear a sermon with a text from the Bible, and not a lecture? It seems that every time I go to a church, the minister gives a lecture on the war, national, state, country or city questions, and a lot of other questions that do no more good to the soul than the man in the moon, and on one Sunday a certain minister of the gospel gave a lecture (which was supposed to be a sermon) on Hawthorne. When a man, whose holy calling is to minister to the soul, runs out of texts from the Bible

so far as to preach (?) on a writer of fiction, I think it's about time for such ministers to quit. That is the one reason why I do not belong to any church. I understand three different languages and the funny part of it is that the English speaking churches are worse than the foreign in this line. When a poor sinner needs ease for the soul, where in this big city can he find it? I get more good out of a hearty Salvation Army meeting than I do from a great big rich cathedral or church, and I know I am not the only one who finds this the case.

Cleveland.

P. C. ROBERTS.

We may not go amiss in saying that the statements made in this letter regarding the scarcity of the Word of God in the English speaking churches of Cleveland are applicable to other American cities of its size. Quoting the sentence in particular: "The funny part of it is that the English speaking churches are worse than the foreign in this line," it would seem not an unfair inference, that just now, when there is such a senseless and bigoted agitation against foreign languages, there is probably more Gospel preached for the consolation of poor sinners in foreign tongues here in America than in the English languages; so that the above question; "Where?" with its significance may have found its due answer. But another question: Have we then reason to hate foreign languages here in America?

J. J.

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**America a Christian Nation
By Vote of 166 to 138**

The average American clergyman—and layman—goes into any mixed meeting with the understanding that Christianity is an accomplished fact in the whole world, particularly in America. Recently there was a peace league meeting at Great Lakes made up of representative men of all faiths. Like most peace leagues, it failed to keep peace in its own household. A warm controversy was unleashed when one delegate in an outburst of zeal wished the resolutions amended by adding the phrase "with devotion to her historic Christian ideals," referring to America's work in establishing the idea of a peace league.

There happened to be Jews present. A rabbi objected to this amendment. He termed it an unwarranted injection of denominationalism into a project that was intended to be undenominational. He contended that the peace league should be based upon humanitarianism solely, with no religious leaning whatever. There was explosive oratory on both sides of the question and finally the vote showed by 166 to 138 that the amendment was to be retained.

The objecting rabbi might have spared his breath. The Christianity of which his Christian colleagues spoke was nothing else than the humanitarianism he himself advocated. With the exception that the Jewish rabbi thinks a little straighter and more logic-

ally than his "gentile" brethren, there is no difference between the two. The people that assume so blithely that everything that allows itself to be labeled Christian is really Christian are in no way different from the reformed Jew, who, like the one we quoted, will "praise the ideals of Christianity," though he prefers to preserve his moral integrity by sponsoring humanitarianism rather than Christianity.

The Christianity of which our faith makes us a part is distinct from the kind that relies on a vote of 166 to 138 to be acknowledged. The Jews who crucified Christ were not devoid of humanitarian ideals; they were celebrated teachers of a morality that would have been enthusiastically acclaimed by the Great Lakes peace conference. On the other hand, the Apostles who believed in Christ crucified and preached his name knew no other ideal than forgiveness of sins through this Christ crucified; they were not prepared to call anything Christian which denied this one thing. At Great Lakes they would have voted with the 138 that the America which so largely repudiates the Gospel has shown little "devotion to the historic Christian ideal."

H. K. M.

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"The Appeal To The Lodge" The Christian Cynosure reprints the following editorial, headed "The Appeal to the Lodge," from The Globe of Toronto, of December 30, 1918:

Readers of The Globe know that for many years it has fought against lodge influence at the City Hall. With the exception of a few outstanding figures who have not bowed the knee to Baal, everyone up at the Hall is the oathbound brother of everyone else, having taken solemn obligations to promote the interests of the brethren whenever possible. All the lodges are represented, but the City Hall specializes in the Orange and Sons of England Societies, and the bulk of the city fathers and city employes belong to one or other and in many cases to both Orders.

Hitherto the Masonic fraternity has kept pretty well out of the civic arena. It has assuredly not been used by the professional "joiners" to the same extent as the other societies named. Mr. W. W. Shaw, one of the mayoralty candidates, proposes to change all that. He has sent out a special circular-letter to members of the Masonic Order beginning thus:

"Dear Friend: If I am correctly informed, your name appears on a list with mine from which we receive monthly notices from year to year. Because of this I feel at liberty to bring to your personal attention through this note my candidature for the office of Mayor of Toronto for 1919."

This appeal by Mr. Shaw is no worse than the practice, long ago developed by candidates, of making a round of the various lodges with which they are connected and asking the "brethren" for their support.

Mr. Shaw's methods are more ingenious than theirs because he is able, by securing a list of Freemasons, to reach many members who do not respond to their "monthly notices." But the whole proceeding is so utterly out of touch with democratic principles that it is to be hoped lodge members themselves will soon begin to resent these appeals and turn the cold shoulder to the "joiners." The Mayor of Toronto should be elected by the qualified voters as citizens, not by men casting their ballots as Orangemen, Sons of England, Oddfellows, Masons, or Knights of Columbus. Lodge influence at City Hall is bad business."

Some people oppose the parochial school on the grounds that it makes people clannish and thus tends to cause divisions in the State.

J. B.

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The Religious Program of the German Majority Socialists In answer to a question directed to President Ebert of Germany, his Minister of Education published the

following reply: There is no one of the "new order" who contemplates any restriction of religious liberty or of freedom of conscience. Parents are to have the right to have their children educated by teachers of their own religious faith if they choose to secure such teachers. Christianity is to enjoy complete freedom and equality, whatever its denomination. The inevitable separation of church and state will not change anything in the existing budget which provides until April, 1919. When the separation does come it will be carried out gradually so that no hardship will be worked on those who will have to find funds to finance the independent churches of the future. Especially smaller parishes will be treated with consideration.

To us of America, who look back upon a long history of a church that grew strong in its independence, this sane program is very reassuring. It may be understood, however, that there will be many in Germany, especially among the well organized Roman Catholic societies, who will see in this arrangement an irreparable damage to their future. They foresee a great decline in the influence of the church as a body. Again this prospect has nothing terrifying for us; on the contrary, we know that it is best for church and state that such influence be absent.

It will be one of the very interesting incidental developments of the period of reconstruction that will be followed by us with closest attention.

H. K. M.

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Taps for the Tambourine The Salvation Army has decided to abandon the use of the tambourine in collecting alms to carry on its work.

All of us have seen the street meetings of the Army, with its band, singers, and tambourines. The recruit who could not play an instrument that required some musical ability could always be entrusted with the tambourine. And then, at the right moment, it was

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an excellent receptacle for the nickels and dimes of the curious bystander. At the same time the Army seems to have found some better means of getting funds, for it is announced that a \$10,000,000 drive will be launched in Spring. We are not informed whether the Volunteers, an organization similar to the Salvation Army, will also discontinue the use of the tambourine and the free will offering boxes. Perhaps it would be expecting too much.

The Salvation Army has enhanced its reputation enormously by its record of service during the war. Every returned soldier sings its praises and compares it favorably with some of the other agencies that were doing war work. This evidently encouraged the officers of the Army to strike out boldly for more substantial recognition. It is, then, one of the "results" of the war in the religious field.

H. K. M.

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Common Sense's "Barnum was right! Here's positive proof", says the Wisconsin News and gives us the following

bit of news:

Salem, Mass.—"George H. Gauthier testified in court that he was troubled with fits and that he went to Miss Mary Guy, of Lynn, for treatment. She told him to break an egg in a handkerchief and to carry it in his pocket two weeks. If that didn't cure him, he testified, Miss Guy told him to wrap himself in red silk and sit on a white cloth for an hour. He paid her \$250 for the advice and did all she told him to do, but was not cured of his affliction. Then he brought suit."

This is another instance which goes to prove that if man is changing it is by a very slow process; what Barnum said, "the people want to be humbugged," is still true. The dignity and elevation to which many of our day lay claim for an enlightened world only make such instances as the above seem the more laughable—where plain common sense misses its chance.

G.

UN-AMERICAN LEGISLATION

G. in Lutheran Witness.

(Concluded.)

THE NATURAL RIGHT OF PARENTS.

The right to control the education of their children is a natural right of parents. This is a basic principle of Anglo-Saxon law. The greatest jurists of the English-speaking race have announced it in terms that cannot be misunderstood. According to Blackstone the duties of parents are maintenance, protection, and education. Blackstone says:—

"The last duty of parents to their children is that of giving them an education suitable to their station in life; a duty pointed out by reason and of far the greatest importance of any. For, as Puffendorf very well observes, it is not easy to imagine or allow that a parent has conferred any considerable benefit upon his child by bringing him into the world, if he afterwards entirely neglects his culture and education, and suffers him to grow up like a mere beast, to lead a life useless to others and shameful to himself." (Bk. I. c. 16.)

Chancellor Kent says, in his Commentary:—

"The duties of parents to their children, as being their natural guardians, consist in maintaining and educating them during the season of infancy and youth, and making reasonable provision for their future usefulness and happiness in life, by a situation suited to their habits, and a competent provision for the exigencies of that situation. Several of the States of antiquity were too solicitous to form their youth for the various duties of civil life to entrust their education solely to the parents; but this was upon the principle, totally inadmissible to the modern civilized world, of the absorption of the individual in the body politic, and of his entire subjection to the despotism of the State." (Kent, Comment, lect. XXV.)

And Blackstone, once more:—

"The father may delegate part of his parental authority, during his life, to the tutor or schoolmaster of his child, who is then in loco parentis, and has such a portion of the power of the parent committed to his charge, namely, that of restraint and correction, as may be necessary to answer the purpose for which he is employed. **The power of the parents over their children is derived from their duty.**"

It is a universal principle of Anglo-Saxon civilization, that the department of the State is to promote the welfare of the commonwealth by social means, not by controlling directly individual activity, much less by invading family rights. Individual activity and family rights are simply outside of its sphere of action, and it would be a fatal error either to hamper the one or to violate the other; by so doing the State would sap the foundation of its prosperity.

A quotation from John Stuart Mill seems to express the common-sense view of the question:—

"One thing must be strenuously insisted on—that the government must claim no monopoly for its education either in its higher or lower branches, must exert neither authority nor influence to induce the people to resort to its teachers in preference to others, and must confer no peculiar advantages on those who have been instructed by them. . . . It is not endurable that a government should, either in law or in fact, have a complete control over the education of the people. To possess such a control and actually exert it is to be des-

potic. A government which can mold the opinion and sentiments of the people from their youth upwards can do with them whatever it pleases."

On the basis of these statements we assert that the enforced attendance of children at the public schools is a violation of natural law as understood in England and America. To any one who knows the splendid type of American citizen turned out by our Lutheran parochial schools, it is clear that an attempt to crush these schools is an act of **social self-mutilation** which can only be the result of blind prejudice and fanatical hatred. And it is a thoroughly un-American procedure, to boot.

The right of parents to control the education of their children has been upheld by the American courts. The case of *Morrows vs. Wood* (35 Wis. 59, 99) involved the authority of parents against the authority of the teacher and the school board. The Supreme Court decided that a father sending his child to a public school may select the branches which his child should study, since "the law, ordinarily, gives the parent the exclusive right to govern and control the conduct of his minor children." In other words, the State furnishes the means of education, but leaves it to the parent to decide to what extent he would utilize them. This opinion was held by the Supreme Court of Illinois in the same year in the case of *Rulison et al. vs. Post*. In that case the court spoke as follows:—

"Parents and guardians are under the responsibility of preparing children entrusted to their care and nurture, for the discharge of their duties in after-life. Lawgivers in all free countries, and, with few exceptions, in despotic governments, have deemed it well to leave the education and nurture of the children of the State to the direction of the parent or guardian. This is, and has ever been, the spirit of our free institutions. The State has provided the means, and brought them within the reach of all, to acquire the benefits of a common school education, but leaves it to parents and guardians to determine the extent to which they will render it available to the children under their charge."

But this precious right of parents to control the education of their children is denied them by the legislation proposed in several of our States, if it is ever strictly enforced.

RELIGIOUS LIBERTY.

Let it be clearly understood that our Lutheran schools have been maintained, often with great sacrifices of money and labor, because our people desired to give their children thorough instruction in religion, and furthermore, because they believed, what the most enlightened educators in America are admitting freely to-day, that the entire school-training of a child ought to be conducted in the spirit of religion. Of pan-German purposes, the most searching scrutiny fails to reveal even a trace in our system of church-schools. They owe their existence absolutely to religion.

The basic law of our land guarantees "the free exercise of religion," and this most certainly includes the right of citizens to train their children in the tenets

of their own religion. The laws proposed in several of our States are therefore opposed to the spirit of our free institutions. To quote the words of Judge Cooley:—

"Whatever deference the Constitution or the laws may require to be paid in some cases to the conscientious scruples or religious convictions of the majority, the general policy always is to avoid with care any compulsion which infringes on the religious scruples of any, however little reason may seem to others to underlie them. Even in the important matter of bearing arms for the public defense, those who cannot in conscience take part are excused, and their proportion of this great and sometimes imperative burden is borne by the rest of the community."—Cooley: *Treatise on Constitutional Limitations which Rest upon the Legislative Power of the States of the American Union*. 3d Ed., p. 477.

And again:

"Those things which are not lawful under any of the American constitutions may be stated thus: . . . 5. Restraints upon the expression of religious belief. An earnest believer usually regards it as his duty to **propagate** his opinions, and to bring others to his views. To deprive him of this right is to take from him the power to perform what he considers a most sacred obligation."—L. c., pp. 580. 581.

DON'T TRY TO AMERICANIZE AMERICANS.

Finally, to enforce attendance at the public schools as part of a scheme of **Americanization** seems particularly advised. In **Americanization**, a periodical published by the Department of Interior, we read, p. 16, that the State Americanization Committee of Minnesota has announced as one of its fundamental principles of work the following:—

"6. The avoidance of all public action or private enterprise that would attempt to impose upon the un-Americanized people of this State methods of Americanization that are inconsistent with the fundamental principles of a free and great democratic government."

Out of every hundred Lutherans, ninety-five will indignantly reject the notion that they are subjects for Americanization. If the members of a Church which had long been established in this country at a time when there were only thirteen States in the Union, are not Americans, then who is an American? Their record in the late war is eloquent testimony to their thoroughgoing Americanism. But if there are sections in our country where our people have failed, as many Roman Catholics, for instance, have failed, to amalgamate with the social tissue of the community, then by all means let us avoid measures which smack more of Austrian rule in Herzegovina than of free Western institutions.

A STRANGE EVENT AND A WORD OF WARNING

On February 4th a meeting called by the National Lutheran Council, was held in the church of the Reverend Mr. Wilke (Iowa Synod) at Madison. Invitations had been extended to pastors and to delegates of congregations belonging to the United Lutheran

Church, the Norwegian Synod, the Ohio Synod and the Iowa Synod. Many of these were accepted, traveling expenses being reimbursed.

The purpose of this meeting was to organize "a drive" for our state to raise the sum allotted to it out of the \$500,000 required by the National Lutheran Council to carry out its plans of reconstruction in Lutheran circles in Europe. The churches in France, Finland, the Baltic provinces, Poland, Russia, and the Balkan states were mentioned in particular. The Rev. Mr. Smith of New York, the principal representative of the Council, dwelt in particular on the assistance necessary for France; certain Lutheran pastors in Alsace had preached "militarism" and had consequently been deposed or deported, and on the Lutheran church of America devolved the duty and the call to bring to the Lutheran Alsatians, after annihilation of Prussian militarism, the gospel of "spiritual democracy." We quote from a pamphlet issued under the auspices of the Council, The Lutheran Church of the world is looking to our church for "leadership in spiritual democracy."

What does the Council mean by this expression "spiritual democracy." The very words are in themselves a contradiction. Democracy is a secular term. Democracy implies something non-spiritual, it is civic, political. Democracy does not and can not concern itself with spiritual affairs. Or is it the intention of this body to democratize the kingdom of God? In this kingdom the Lord Jesus rules, it cannot be made democratic or autocratic as man may see fit and still remain His kingdom. Or does the word democracy refer to the system of government in the individual congregation, in the visible church? That would be only an external matter, something that has nothing to do with the nature of the church and for this reason it cannot be spiritual. At all events, this expression "spiritual democracy" is a monstrosity, it is something impossible and incorrect, and it can only cause confusion and ultimately result in harm.

Apparently this slogan has been borrowed from the fruitful realm of national or international statecraft and thoughtlessly transplanted to ecclesiastical fields. Such introduction of civic or political slogans into church phraseology is always a dangerous practice. The church is always the loser. "My kingdom is not of this world" says the Lord Christ and "The kingdom of God cometh not with observation."

But why do we inform our Christians concerning this strange event? We would instruct them concerning important and dangerous occurrences taking place among those in our midst who call themselves Lutherans, and because invitations had also been extended to our pastors and to members of our congregations to participate in this enterprise entered upon by the Council. For this reason we issue this warning. The entire undertaking rests upon an unhealthy founda-

tion and is permeated with unionistic tendencies. We cannot embark on missionary endeavors with those whose aims are not the same as ours or who employ questionable methods and means. Nor do we wish to assist in raising moneys for the mission work of other denominations with which the Council will doubtlessly operate.

But would we disregard our brethren in faith, especially those in Alsace who have been particularly afflicted? By no means. We can proceed, however, only in a sober and soundly Lutheran manner. To this end, introductory steps have already been taken. As soon as intercourse becomes possible, we will communicate with the suffering and persecuted, and do all within our power to comfort them and strengthen them that they might stand fast in their Lutheran faith. We will bring them relief. Nor will we withhold our good counsel if they desire it. We shall also be glad to hasten to their assistance financially, and we are confident that we shall find the hearts of our Christians beating warmly for this cause. We do not, however, feel ourselves called to "spiritual leadership." The Lutherans of Europe are not helpless children or newly baptized heathen. On the contrary, they are in part severely tried brethren in faith, who here, especially in France and Russia, suffered much persecution because of their faith. When the course is clear our Christians will stand ready to lend a helping hand.

A. F. E.

LANGUAGE LEGISLATION

(From the Lutheran Witness.)

Kansas.

The House of Representatives has passed a law making English the only medium of instruction, beginning next school-year, for all elementary schools in Kansas, giving the State Board of Education the power to make temporary exceptions. "The law," we are informed by a Kansan, "otherwise contains nothing which will injure our work."

South Dakota.

House-bill No. 129, introduced by Mr. Anderson of Clark Co., eliminates teaching any subject in any foreign tongue in South Dakota in any public or private college, as also in all private schools. The Scandinavian languages are included in the prohibition. This bill, says a newspaper report, "has precipitated a fight which is growing."

Indiana.

As was forecast in these columns a few weeks ago, the agitation against the use of any other language but the English is spreading into a number of States hitherto unaffected by the movement. In the State of Indiana a number of bills have been drafted, and are now under consideration by legislative committees, which in one form or another are designed to eliminate

the German language from all common schools. However, a great deal of opposition has developed, and the legislators are evidently not in a rush to pass measures which are regarded as infractions of natural and constitutional rights by a large part of the community.

Wisconsin.

The Axel Johnson bill, barring the teaching of any foreign language in any public or private school, had a hearing in committee February 13, and a big crowd of objectors was on hand, representing every part of the State. There does not, according to the reports before us, seem to be any chance for its passage. During the hearing in committee the principal address was made by Mr. Ernest von Briesen, representing the Wisconsin and Missouri Synods. He emphasized the patriotic stand taken by the membership of these bodies during the war, and the injustice of interfering with the rights of parents in the education of their children. One newspaper report sent to us heads the article: "Foreign-tongue Bill Will Die. Feeling in Assembly Against Law Hitting Parochial and Private Schools."

As we go to press, we are informed that a bill is now in committee which "requires parochial schools to give instruction in English, but permits them to give additional instruction, religious or otherwise, in any foreign language they may desire." This bill is declared to be "satisfactory to all parties."

A GRAVESTONE SPEAKS

Many years ago, Dr. Valpy, a well-known English scholar, wrote a verse of four lines as the longing of his heart and the confession of his faith. This was the simple stanza:

In peace let me resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me.

Some time afterwards he gave this verse to his friend, Dr. Marsh, a well-known Church of England minister, and the verse became a great blessing to him. Dr. Marsh gave the lines to his friend, Lord Roden, who was so impressed with them that he got Dr. Marsh to write them out and then fastened the paper over the mantelpiece in his study; and there, yellow with age, they hung for years, a memorial of the beloved hand.

Some time after this an old friend—General Taylor, one of the heroes of Waterloo—came to visit him at Tollymore Park. Lord Roden noticed that the eyes of the old veteran were often fixed on the motto over the mantelpiece. "Why, General," said Lord Roden, "you will soon know the verse by heart." "I know it now by heart," replied the General, with feeling, and those words were the means of bringing him to know

the way of salvation. Some years afterwards the physician, who had been with the General while he was dying, wrote to Lord Roden to say that his friend had departed in peace, and that the last words which fell from his lips were the words he had learned to love in his life-time:—

In peace let me resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me.

Years afterwards, at the house of a neighbor, Lord Roden told the story of the old General and these lines, and among those who heard it was a young officer in the British Army who had recently returned from the Crimea. He listened carelessly enough, and no impression seemed to be made at the time. A few months later, however, Lord Roden received a message from the officer that he wanted to see him, as he was in a rapid decline. As the Earl entered the sick-room the dying officer extended both his hands to welcome him, repeating the lines:—

In peace let me resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me.

And then he added, "These words have been God's message of peace and comfort to my heart in this illness, and they have been brought to my memory by the Holy Ghost, the Comforter, after days of darkness and distress."

This story was told by a preacher in a sermon in St. Paul's Church, Halifax, who noticed that an old gentleman sitting near the pulpit, a representative of one of the oldest families in Nova Scotia, was being overcome with extraordinary emotion. His whole frame seemed to quiver with some unwonted excitement, and his eyes looked bright with a strange light. The minister thought for the moment that it was a transient attack of some physical affection. But as he continued there was no doubt that his words had in some way seized upon the very soul of the listener and touched his feelings in some strange and indescribable manner. When at last the preacher came to the part about the Crimean officer he thought that the old gentleman would have almost cried out in church, so deeply was he affected. The sermon ended, but the speaker had scarcely seated himself in his study when a knock was heard at the door, and the old gentleman, with emotion still evident, came and asked, "Where did you get that story?" and continued, "I do not know whether you saw that I was very much touched by it, but it almost overcame me," and then, with tears streaming from his eyes, he related that, years ago, when he was a young man, careless and indifferent in matters of religion, he sauntered one day in his walk into an old churchyard near Wolfville, Nova Scotia,

and, seeing a fallen gravestone, he turned it over in pure curiosity. And there he read at the foot, engraved in the stone, a verse of four lines that took such a hold upon him, and so clearly explained to him the way of salvation, that they were the means of his conversion. And from that day, nearly fifty years before, he had, by God's Grace, trusted only in the Savior. The lines were these:—

In peace let me resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me.

"You can imagine," said he, "my amazement, as well as my delight, when I heard you tell the story about this verse. You brought back to me the wonderful way in which God was pleased to save my soul."

God grant that these simple words may become the confession of faith of many more.—Selected.

OBITUARY.

After a lingering and painful illness, borne with childlike faith in the infinite Wisdom and Mercy of his heavenly Father, our beloved brother, Prof. Herman A. Frank, on February 25th departed this life at St. Mary's Hospital, Watertown, Wis. His early death is a great loss, keenly felt not only by his bereaved wife and children, the infant Trinity English Lutheran Church, of which he was president and an exemplary, zealous member, but also and chiefly by our Northwestern College. He was not only a very good teacher, a splendid disciplinarian, but above all a Christian evangelical educator, whose whole college work was permeated by the spirit of the Gospel. He was thorough in whatever he undertook and rendered our institution invaluable service, as well in the way he performed his task as professor, as in the willing assistance which he contributed toward the solution of practical questions bearing on the welfare of our college.

Professor Frank was born November 25th in the Town of Trenton, Dodge Co., Wis. He entered Northwestern College in 1895 and was graduated with honors in 1901. He remained at college another year, now in the capacity of instructor. Next he attended the University of Wisconsin receiving his degree in the spring of 1903. After a course in the summer school at Chicago, preparatory to assuming a professorship, he became a member of the faculty of Northwestern College in the fall of 1903, as a teacher of mathematics, and continued as such until last June, when the condition of his health made a period of rest imperative. The board of directors of the institution granted him a two years' leave of absence, with the hope and prayer that he might come back fully recuperated; God, however, in His wisdom decreed otherwise. At first there seemed to be a gain in health and strength, but at the end of summer there was a change for the worse

and from that time on he was confined to his bed till his final release.

The deceased entered wedlock in 1903 with Miss Lydia Helbing of the Town of Trenton, Wis. Their union was blessed with two children, a daughter, Ardis, and a son, Leonard, both of whom survive the father.

On February 27th, in the afternoon, funeral services were held at Watertown in the gymnasium of the college which the students had draped appropriately for the sad occasion; here, too, the body had lain in state from 12:00 to 3:00. The Rev. F. E. Stern of Trinity English Lutheran church, of which the professor was a charter member, preached the funeral sermon, on 1 Pet. 4: 12, 13. Dr. A. F. Ernst spoke for the faculty and the institution. The student chorus and Trinity church choir sang appropriate selections.

On the following morning, Friday, the remains were taken to Beaver Dam for burial, the members of the faculty, and the student body, led by the college band escorting the body to the Northwestern depot. Delegations from both these bodies as well as from Trinity church, Watertown, and the seminary at Wauwatosa, together with many pastors and other friends of the departed witnessed the last rites at Beaver Dam. Here the body was first taken to St. Stephen's church (the Rev. L. Kirst) where Prof. E. A. Wendland preached on 2 Tim. 4: 6-8. A quartet of faculty members and an octet of students sang. The remains were then taken to Oakwood cemetery where they were consigned to the vault—final interment, owing to certain conditions, being postponed to a later date.

ITEMS OF INTEREST

Mission Festival.

Trinity Lutheran Church of Watertown, Wis., being hindered from celebrating its mission festival at the usual time by the influenza epidemic of last fall, held a belated celebration on Quinquagesima Sunday. The Revs. P. Marohn and H. Woyahn preached. Offering \$48.66.

Another Test

The December number of The Social Service Bulletin reports extensively on recent events in the fields of industrial movements in England. We think the following may be of interest to our readers:

"Of special interest from the religious point of view are the conclusions of the Twenty Quaker Employers who have set themselves the task of discovering what their Christian profession demands of them as employers of labor. Their proposals look in the direction of an increased share to the workers in the product of industry and in its management. They frankly recognize that the profits of industry cannot be absorbed by either labor or capital. The community, the Quaker Employers believe, has the largest claim to this surplus.

These Christian men urge upon their fellow employers a careful consideration of their own standards of living with a view to determining whether they are demanding more as their share in the product than their social efficiency demands."