

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 King. 8:43.

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N 19

“SEEK YE FIRST THE KINGDOM OF GOD, AND HIS RIGHTEOUSNESS, AND ALL THESE THINGS SHALL BE ADDED UNTO YOU”

Seek first the Kingdom, ye saints of God,
As led by faith through earth's vale ye plod,
Though earthly treasures beckon and nod,
Hear what the Lord doth say:—
“All things shall be added unto you.”
Ye saints of God, His blest Word is true!
Let naught your choice dismay!

Behold the lilies in beauty grow,
He Whose blest hand such charm can bestow,
Whose Word declares that He loves you so,—
Can all your wants supply.
Fear not what to-morrow's sun may bring,
To the winds your cares and troubles fling!
For all your needs, in faith trust your King
Who reigns in Heav'n on high!

The sparrows trust Him for all supplies,
He sendeth rain and dew from the skies,
In golden splendor His sun doth rise;
He is a God of Love!
O let faith ascend the mountain-peak,
Hear the Word your gracious Lord doth speak!
In Jesus' Name, o fear not to seek
His Mercy-Seat above!

His Son descended from Heav'n on high,
For a lost world to suffer and die,
Treasures no wealth of earth e'er could buy
Jesus doth freely give!
Grace, salvation, pardon, life, and peace,
Come from him Whose love doth never cease.
His countless blessings ever increase,
Trust Him and ever live!

O spread the Gospel Truth far and wide,
Tell all the world a Savior has died!
Extol the Cross! Preach Christ Crucified!
His Holy Name adore!
Till ye see the Master face to face,—
O exalt Him! Praise His glorious grace!
Proclaim His love to a fallen race
Till time shall be no more!

Seek first the Kingdom! O battle on
Till, saved by grace, a crown ye have won!
Till Jesus greets you with His “Well Done”
Before the Judgment throne!
Clothed in garbs of righteousness divine
As the stars in glory ye shall shine,
Ever in Heaven's blest Kingdom dine,—
When Christ receives His Own!

ANNA HOPPE,
Milwaukee, Wisconsin.

On the Gospel Lesson for
the 15th Sunday after Trinity.

A GREAT PROPHET IS RISEN UP AMONG US: GOD HATH VISITED HIS PEOPLE

“A great prophet is risen up among us: God hath visited his people,”—that was the judgment of the people of Nain after the visitation of the Savior recorded in Luke 7. The miracle Jesus performed was more than a subject for mere comment and idle gossip: “there came a fear on all, and they glorified God.” Nor was this effect restricted to the immediate neighborhood of the widow's abode or that part of Lower Galilee in which Nain lay; no, “this rumor of him went forth throughout all Judaea, and throughout all the region round about,”—it has come to you and me and in God's intention lies that it should spread abroad throughout the earth to the uttermost ends of the world—that all who grieve with Nain's sadness might come to rejoice with Nain's gladness: “God hath visited his people.”

How much need for a merciful visitation of God the earth holds, how much room for the bestowal of heaven's gladness,—is indicated by that one scene, the sad procession which meets the Savior at Nain's gate: “behold, there was a dead man carried out.” How very common an incident that to them that dwell within the earth-shadows! How simple and, for that reason, how deeply touching is the tale of grief which St. Luke is made to unfold in so few words: “the only son of his mother, and she was a widow.” God speaks to us here in a language we well understand. Another funeral procession—that of the husband and father,—a new home atmosphere where filial love and a mother's trust draw the stricken closer together,—a new grief which grows to another parting,—the weeping widow following the bier of her only son—these are a few of the thoughts suggested by St. Luke's simple words. “Much people of the city was with her;” yes, it is all quite familiar to us, we understand. It is a tale of earth's grief: Nain, “the beautiful,” is a vale of tears.

When we view it let us seek to do so with the fear of God in our hearts. “God hath visited his people.” Yes, truly, that is so. “For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told.” The story of creation ends with the words: “And God saw everything that he had made, and, behold, it was very good.” Then

was the world truly a Nain, "the beautiful." But those were not vain words that God spoke, "for in the day that thou eatest thereof thou shalt surely die." Man's first act of disobedience was followed by God's sentence. "I will greatly multiply thy sorrow..... cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." God's visitation is upon the children of men; Nain is defiled; man himself is the defiler. They that go forth from Nain are grieved because of great sorrow and they are powerless to change their condition.

"God hath visited his people." It is a second visitation that the people of Nain refer to, the visitation of His mercy. This is the coming of the "seed of the woman" promised to fallen man in the first hours of his disgrace and repeated to his seed through God's messengers, the prophets, throughout the time of the old dispensation. God Himself restores what was lost by man, fulfills the law's demands and bears its punishment which justly must meet the sinner. Jesus is the seed of the woman. "The Word was made flesh, and dwelt among us." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

To put your faith in Jesus and His work is to accept freedom from sin and its dread consequence, death, temporal and eternal. When the believer passes out of this life by that portal which we call death he is in truth passing into a better life, the Nain beyond. Death and the grave have lost their horrors. Even the poor sin-racked body is to be restored. There is still another visitation promised: the coming of the Lord in His glory. Then He will bid the sleeper rise and with soul and body he will be restored to God. Then will the song of the ransomed ring throughout all the heavens: "God hath visited his people."

G.

COMMENTS

We are frequently accused of bigotry on account of our stand against lodgism. Compared with the broad, world-embracing spirit of the lodge the church is made to appear petty and narrow. It is strange that so few people pause to wonder why men whose love goes out to all their human fellows find it necessary to band themselves together in oath-bound organizations. One could easily imagine how the emblems, grips, pass-words and hailing signs of distress that demand a special recognition for the lodge brother could prove a hindrance to love toward all men, that the lodge, therefore, has the tendency to make a man nar-

row. Still the old cry, "bigotry, bigotry," against those who attack the lodge.

This is what "Presbyter Ignotus," a mason, writes in *The Living Church*:

"I grieve to find the abominable imposture known as the "Knights of Columbus oath" is still being circulated, and that a patently deceptive form of it, "taken from the Congressional Record of February 15, 1913," bearing the imprint of "U. S. Gov't Document Exchange, 604 F St., N. W.," with a trade union label has reached one of my clerical correspondents, who seems inclined to take it seriously. The Grand Lodge of Masons of California, at the request of the K. of C., examined all their secret ritual, and certified that nothing therein contained was contrary to the duties of a good citizen. But the incredible idiot who invented this fraud was so little acquainted with what he wanted to convey that his slander could deceive no well-informed person. It is on a level with the attacks made upon Free Masons by certain bigoted religious organizations. Good Church people should bear their witness against all such dastardly endeavors to injure persons of other fellowships, however, named or constituted."

We are not rising to the defense of the man whom this writer attacks, nor do we worry greatly about the exact wording of the oath of the K. of C., but we were greatly amused by the argument in their defense. The Grand Lodge of Masons of California has examined the secret ritual of the K. of C., and has found it all right. That is final. The K. of C., would, without doubt, be willing to do as much for the Masons. That, too, would be final. Are we not getting expert testimony? What more can the public ask? A bigot, who would demand more and better proof! A dastard who would still raise any accusation against the lodge!

Speaking of bigotry—the Christian Cynosure reprints an article from the *Chicago Masonic Chronicle*. It may not be of a recent date, but that does not matter.

"A bill has been introduced in the Wisconsin legislature aimed at a class of hold-up men who fraudulently claimed membership in fraternal organizations, providing a fine and imprisonment for such. Illinois already has such a law, but like the Wisconsin measure it does not go far enough. Neither is framed to include and bring to punishment the piratical herd of moral degenerates who form clandestine or bogus lodges and take money from innocent, confiding candidates upon whom they agree to confer the Masonic degree.

"Those who engage in this form of rascality ought to be in prison for obtaining money under false pretenses.

"Men who without warrant wear the insignia of Masonry, or that of any other fraternal order, merely

for what it may bring them in a social or business way, are what has been termed only porch-climbers in comparison with the person who establish fake lodges for the purpose of fleecing candidates by conferring spurious degrees upon them. Many victims of these nefarious swindlers are unaware of the fraud perpetrated until they find that no regular lodge will admit them within its doors.

"It is the duty of every Mason, every Lodge, and every Masonic Grand Lodge to shield and preserve Masonry's good name and to aid in the apprehension and punishment of any who would defile our noble institution by operating under its name confidence games of any sort, particularly those scoundrels who take money under false pretenses from innocent candidates."

So there seems to be a limit to the charity of the Lodge after all. No punishment can be severe enough for the man who without warrant represents himself as a Mason! An anathema on the dastard who founds a so-called clandestine lodge!

But why this excitement? Is it pity for the poor innocents who are being deceived? In what, then, are they deceived; what are the benefits Masonry offers a man?

If these benefits result from the principle taught, why grow excited when some one teaches these same high principles, though without authority, or other principles, which may, perhaps, be just as good and just as elevating? Why not publish these valuable principles to the world and thus make any such fraud impossible for all future times?

If there are other benefits, benefits of a more tangible character ("what it may bring them in a social or business way"), no one should enjoy them but they who are entitled to such preferences through having sworn fealty to the lodge, according to lodge charity.

No, we are not defending the people who practise such frauds. We only want to show up the bigotry of the lodge. Its principles and its other benefits are only for Masons.

The Church holds that the lodge by the introduction of religious ceremonies and by its claims as to its influence on the heart of man has constituted itself a church. The Church is firmly convinced that the lodge thereby misleads the unwary to the eternal harm of their soul. The Church is in duty bound to stand up for the honor of its Head, the Lord Jesus Christ, who is carefully eliminated from the religion of the lodge. For the honor of Christ and for the good of the soul of man, the Church, therefore, warns against the religion of the lodge. It cannot do otherwise.

The Church does not invoke the aid of the state against those who substitute a false gospel for the saving truth. The Church does not hide its light under a bushel but proclaims its Gospel to all the world

so that they, too, may hear and be saved who now are its enemies. Which of the two is bigoted?

J. B.

THE TEACHING OF CHRISTIANITY

Its Function

(Concluded)

Having achieved its first function, to wit: the imparting of a pointedly Christian Weltanschauung to the pupil, Christian education has taken a long stride toward fulfilling the second: the training for efficient Christian witnesship.

Witnesship is incumbent upon every Christian. To repeat a previous declaration, it is the sole mission in life of every Christian. 'Ye are the salt of the earth (Matt. 5:13). Ye are the light of the world (ibid. v. 14). Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light' (1 Pet. 2:9). That is said to each and every Christian, man and woman alike, and **noblesse oblige**: Or rather: really wise unto salvation, the Christian will perforce give witness of the light that is in him, the wonder of it all is a compelling motive that will give him no rest.

However, not all is said and done. Wise unto salvation, the Christian will have the motive, but will not have acquired all the means for effective Christian witnesship. Which is not saying that such efficiency can be attained only by virtue of higher education in the academic sense, or gainsaying that there are just as efficient witnesses without. There are no better witnesses of Christ than many of our unschooled Christian mothers, bent with age and toil. But they have been through the school of life, and the evidence of this and of their steadfastness in faith lends a peculiar power to the sermon of their lives.

This bids us pause to define Christian witnesship.

It is not confined to mounting a pulpit, a teacher's platform or a rostrum and holding forth on the truths of Christianity. Christian witnesship is a matter of life, inward life, which may seek expression along one or the other of the lines mentioned, according as the Spirit will move, but not necessarily so. Nor is it merely the honest, upright walk of the Christian in his daily life, or the ability to 'argue about religion,' as it is popularly called, with one's neighbors in business and social life, that we have chiefly in mind.

From the angle of efficient witnesship we rather conceive the Christian life thus. The Christian should be able at all times to get at, and continually live close to, the heart of the Gospel, to orient himself by the Word of God in every step he takes, to apply the touchstone of the Gospel to every proposi-

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tion that presents itself to him, to appraise the seemingly indifferent things which still are not in keeping with the Gospel, to size up men and to take the measure particularly of men and their policies in the life of the church. Such a Christian's inward life will without fail become articulate too in a given situation by testifying to the faith or by indicating the course of truth by word of mouth, as it will give witness by undertaking or supporting whatever is in tune with the Word of God. In short, the Christian will stand on his own feet in his life of personal piety and in the active part he takes in the work of the Kingdom, and if such were the inward life of our Christians generally, we would not have the spectacle of the hierarchical condition of the church that was or the bureaucratic state of affairs that is. It is an unfortunate situation that intelligent laymen ⁹⁾ of fine faith and understanding of the Gospel will hesitate to assert their views because of a sense of uneasiness as to the rules of the game, and it is time they were emancipated from this spiritual thralldom.

However, all of this is a matter of systematic school training, since our concern now is not with those who have reached maturity or the eventide of life ¹⁰⁾, but with our youth whose outlook is on the

⁹⁾ We use this term, of course, in the sense of non-professional. It has become current with us, and there is no further use in fighting it, even though the original notion dating back to the Catholic distinction between the common garden variety of believer (*laos*) and the clergy, the elite (*kleros*), still persists.

¹⁰⁾ Still even they need not forego such training. The happy term 'high schools of Christianity' was recently applied to our synodical conventions. Such should the congregational meetings be, such do the newly inaugurated laymen's conferences promise to become. It merely remains that they be thoroughly socialized.

The 'social recitation' method in class management has been widely heralded. There is nothing particularly new about it, as is the case with all these much-advertised new-fangled things, every teacher who has been on the job has employed it, before it was given a tag, in a legitimate way. It seeks a general discussion of the subject in hand by the class with pupils as the leaders and the teacher in the chair, with the view of assuring a command of the subject matter and developing facility of expression and presentation.

morning of life and on the heat of the day, on the increasing perplexities of these latter days in the world and in the church. And, inarticulate though it be, there is a demand for it, as will be elaborated shortly. It is for us to heed the signs of the times and satisfy this demand. There can be no question of the imperativeness of such training, if the reader will recall what was pointed out under the head of the need of reorientation.

Now then, what are the practical deductions from this? It argues two things chiefly:

- 1) the need of Christian high schools(and colleges),
- 2) the need of intensive Bible study.

Ours is the age of popular education; it's a regular disease. Think of the agencies of learning beside the school: the daily and periodical press, the public library, museums, the chautauqua, lyceum courses, the film, etc., we mention only those of which we may say that practically every home is invaded or attracted by one or the other of them. From these sources there is a floodtide of information rushing in upon and absorbed by our youth, and chiefly at an age when the life of experience begins, the years of adolescence, which are marked by general intellectual growth even in the absence of such educational forces. With these forces operative, it becomes a veritable hothouse growth.

Now it is a pressing need in the church of the day that her teaching of Christianity keep pace with this general intellectual progress of her youth. The psychology of it argues for this safeguard. Thus we might argue, if we hadn't eschewed the negative argument before. The positive argument is this. Our young people go forth, as witnesses of Christ, into a world where the intellectual niveau is that described. To make their witness effective they must

What we are driving at, the continuation schools of Christianity, referred to above might well be socialized, the laymen ought to be induced to do the talking.

Apropos of the whole subject one Dr. Edwin M. Poteat, quoted in the Literary Digest (Aug. 14, 1920, p. 36), is not far afield in saying: "The churches must reorganize their work and become schools of religion. At present they are for the most part, and with only here and there an exception, preaching stations, and their aim is the cultivation of personal piety in their members. They must become schools, organized to teach from the kindergarten to old age, and as such community centers gathering the whole community and all ages into a greatly elaborated plant every afternoon and evening with a curriculum of study and recreation all centered in religion. When our churches become schools of Christianity, adequately officered and financed for the greatly enlarged and intensified ministry, we shall begin to put the salt of religion into our society, which, without it, may rot before our eyes."

These are the premises, by the way, on which the forward-looking school program of the 1918-20 home mission board of the District Synod of Wisconsin, Southeast, was fathered.

be able to meet those with whom they associate upon their own ground.

Hence, the Christian high school! The Christian high school, even if high school education were not becoming a matter of course with the populace in general or, by virtue of the extension of the school age, practically a matter of compulsion. We ought to dot the church with Christian high schools, soliciting our people to advance the education of their children generally to the completion of a high school course, and making our talking-point and issue: their training as efficient witnesses of Christ.

That is the second function of the teaching of Christianity, which we, too long, have overlooked: **to train our people, whatever their situation and occupation in life may be, to fulfill their sole mission in life of being witnesses of Jesus Christ.**

We have been delinquent in this even in many of the schools we have, elementary and secondary schools and colleges that are, owing to the character of their work.

It militates against the success of Christian training, especially in point of witnesship, if the teaching of the specifically religious subjects be divorced from the rest, if the latter be looked upon and treated as secular and the Christian character of their presentation be confined to a mere correction, ruthless though it be, of glaring falsehoods and views that are at variance with the Word of God; such bridging of the gulf between the two great opposing views of things human and divine is insecure. Rather, all the work of instruction must be consolidated and made auxiliary to the teaching of Christianity, all subject matter must be presented from the one point of view and seek its focus in the Gospel of Our Blessed Savior.

We have omitted this and thus have made our people to live in a small world; we have failed fully to disclose to them the marvelous realm of light and to make them at home in the grand world of the spirit and the physical creation too, in which the Lord Jesus whom they have chosen as the captain of their salvation is alpha and omega; we have failed to transport them to the heights and thus have denied them the exhilaration that comes to those who travel on the heights and the indomitable spirit that possesses them and that knows no fear of those who grovel in the dust.

All of which—to come down to the earth again, this plain workaday world—we might have achieved by a teaching of history and science, the compass of all learning, charged with the Spirit of God and taking its cue from Moses and St. John the Divine, from Isaiah and St. Paul.

Indeed, we have done worse. Our method or want of method has virtually run counter to our

aims and has been mischievous in effect, in that it has driven a line of cleavage in the spiritual make-up of those we have educated and has immeasurably hurt what has been aptly termed the 'undivided life,' the sine qua non of efficient Christian witnesship.

If only such teaching had been offset by a spirited teaching of the Bible! But that is our most vulnerable spot. If in anything at all, we have been delinquent in the Bible training of our youth at our schools of higher education.

It is disheartening to hear those who propose to embark on higher Christian education even in this late day themselves assert that there is not much need of further intensive Bible study on the part of the student after he or she has been confirmed, that the Sunday sermon and the parish Bible class will take care of that. Just imagine the situation! A child has learned the chief parts of the catechism, Bible stories, and isolated texts, and has learned to page the Bible; then the child is confirmed and told henceforth to make a practice of a continuous reading and study of the Book of Books from Genesis to Revelations. Now the child enrolls at a higher Christian school of learning, but nary a word of such systematic, original study in some of them. Either old straw is threshed over *ad nauseam* or there is haphazard, desultory Bible reading. Other considerations aside, think of the injurious impression on the child's mind, when alongside of this the other branches are systematically, scientifically, and progressively taught.

It is exasperating, when one realizes that, on the one hand, our boasted educational system fails in what the sectarian Sunday school fairly accomplishes with its slender means, and when, on the other hand, one knows that it is the chief source of joy in many a consecrated pastor's and teacher's ministerial work, because there is a great hunger in the junior church for just this thing. Many of our young people reach for it with avidity when offered and fairly eat it up. And it isn't so much the lack of this or that credit which the graduates of our schools who go forth to other schools deplore as this very lack of Bible training, which, moreover, they often find at these other schools.

Here is what such training ought to embrace: a connected study of the whole Bible as history and as literature, or according to its content and its composition, with all the auxiliary work that will enliven and assure its knowledge; then the intensive study of one or the other of the individual Bible books with a special view to training in interpretation. By slating the study of the Bible as the major course at our schools and as the first concern of each day's work, by the connected and cumulative character of the work from year to year, it may be calculated, too,

to enlist at the outset and increasingly to stimulate the interest of the student who still needs such quickening in a spiritual way.

Surely, barring the factors of sin and grace, such training combined with their general education ought to liberate the minds of the graduates of our schools and make them true freemen ought to achieve the desiderata pointed out in the definition of Christian witnesship, and prevent the stagnation of our church in its individual and collective life.

The neglect of the social function of the teaching of Christianity has worked the harm to which the church is awakening to-day. We have preached their mission to and at our people, but we have not taught and trained them, we have advanced them but little beyond the *Konfirmadenstandpunkt*, and that hasn't been what it should be. Barring again for the moment the personal equation, intelligent men and women of purpose, feeling the urge of doing things and accomplishing something in life, have espoused other causes, whereas if they had been subjected to an intensive Christian training their energies and enthusiasm might have been directed into the channels of church work or, what is equally important, they might have learned to carry into their chosen work a pointedly Christian *Weltanschauung*, backed by a knowledge of things spiritual that would be on a par with the knowledge they have acquired otherwise, and thus have learned to fulfill their mission as witnesses of Christ. But as the situation is, they lead, as citizens of this world and as citizens of the kingdom of God a double life, content not to or at a loss how to bridge the gulf and carry the kingdom of God that is within them into their daily life and work. Needless to say, the want of training for efficiency in Christian witnesship has reacted on the personal faith of many and led to their desertion, for after all the two functions are but corollaries of each other.

So then, shouldn't we reorient ourselves along these lines?

To wit: that the single encompassing purpose of the Christian school is to impart in all and by means of all of its work a pointedly Christian *Weltanschauung* to its students and to train them, whatever their station and occupation in later life be, to fulfill their sole mission in life of being witnesses of Jesus Christ.

K. K.

—We have before us the wretched spectacle of professedly orthodox Christians publicly avowing their union with those who deny the faith, and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ. To be very plain, we are unable to call these things Christian unions, they begin to look like confederacies in evil.—Spurgeon.

WHAT OTHERS SAY

Dr. Paul Carnot, one of the editors of *Paris Medical Journal*, has written a series of articles in this journal on the subject: "How to Save Two Million French Women from Sterility." The birth rate in France has gone down and this threatens to reduce the nation as a first class power in Europe. Dr. Carnot points out that France now has two million more women than men, and if these are doomed to celibacy it means a loss of six million children to the country. He proposes to solve this problem regardless of how this may "modify current ideas of the family and of social responsibility. No convention, moral or social seems to us worth depriving impoverished France of six million births," he states. He proposes to work out a system by which maternity—for unmarried women—may be made a "remunerative feminine career." "Maternity volunteers" are to be called for and be paid by the state, special prizes to be awarded for the physically fittest children.

This shows to what depths of depravity men can sink when substantially brutalized by a materialistic evolution philosophy which utterly ignores the Ten Commandments and the ethics of Christianity. It is a cold-blooded proposal to destroy the oldest and most sacred institution among men, the home and the sacred marriage relation. Whenever a nation reaches this stage of corruption, history teaches us that it is doomed to destruction, because the very foundation is undermined. The very fact that a man of prominence has the audacity to make such a proposition in a leading medical journal, is an indication of moral turpitude and degeneracy.—Lutheran Church Herald.

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Apart from a protest raised in the name of civilization and humanity by a small and ill-advised section of the community, general satisfaction was manifested with the sentence of death recently imposed by the Criminal Court at Adelaide on a man by the name of Lee, who had been found guilty of having murdered his wife, the mother of seven children, three of whom had likewise been cruelly put to death by poison. The awful crime, one of the foulest ever recorded in the annals of the Criminal Court of the State, evoked deep pity for the victims and great indignation against the heartless murderer. Assuming that the accused is guilty, it is pleasing to note on the one hand that we have judges who will faithfully and fearlessly do their duty as "ministers of God, executing wrath on him that doeth evil," and, on the other hand, that public opinion is still on the side of that law which provides capital punishment for a capital offense. But why should an exception be made with regard to a certain kind of murder—the cruel murder of the unborn—so widely practised in civilized countries, so seldom reached by the avenging arm of the criminal

law? Occasionally filthy abortionists who have made this kind of murder a paying profession are brought to justice. Such rare cases, however, do not fully reveal the actual condition of affairs, but are mere symptoms of a malignant disease which is practically universal in civilized, even Christian, society, and is fast penetrating its very vitals. Large families of children are by many no longer regarded as a great blessing, as Scripture would have us regard them, but parents possessing them are sneered at as though they were guilty of some shameful thing; children are considered a heavy burden, and in consequence many potential parents resort to unnatural and criminal means to secure the prevention of offspring and even stoop to murdering the unborn. What difference is there between their act and that of the man condemned to die on the gallows? Why should such people go free while this man is being hanged? But although the arm of criminal law seldom reaches this class of criminals, they will surely not escape the certain vengeance of God, for "Ye know that no murderer hath eternal life abiding in him."—The Australian Lutheran.

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Proposed Pension Fund—Ohio Synod

Having been requested by the Honorable President of Joint Synod to propose to said body a plan for pension and aid of pastors, professors and teachers of Joint Synod, we propose:

1. That Joint Synod raise a fund of at least \$500,000.00 by July 1, 1922, the proceeds of which to be used to pension sick, disabled and aged pastors, professors and teachers of Joint Synod, and to aid their widows and orphans.

2. This fund shall be raised:

- a) By voluntary subscriptions of laymen.
- b) By an endowment contribution of \$200.00 from each pastor, professor and teacher of Joint Synod. (This contribution may be paid cash, or in ten annual installments, bearing interest at the rate of 5 per cent.)
- c) By any present or future legacies, donations and contributions intended for this purpose.

3. Proceeds and income from this fund together with annual collections of the congregations of Joint Synod (after the present Board of Aids ceases, as provided by this plan) appropriations by Synod, donations and contributions—shall be used as a pension and aid account.

4. All such who have reached the age of 68 years, all such who are disabled by sickness or otherwise, shall be entitled to a pension such as the income of the fund warrants, but not to exceed the sum of \$500 annually.

5. Widows of pastors, professors and teachers, as long as they remain single, shall receive one-half of the sum provided in paragraph 4, the total not to exceed \$250 annually.

6. All orphans of pastors, professors and teachers below the age of 16 years, shall receive \$74 annually.

7. Such as now receive aid or pension from the Board of Aids shall be paid according to above schedule.

8. Synod shall elect a Board of Directors, consisting of one member from each District of Joint Synod, whose duty it shall be:

- a) To supervise the raising of the fund;
- b) To control the same;
- c) In general, to have charge of the pension and aid fund. (As soon as the fund is raised the present Board of Aids shall cease to exist).

9. This Board of Directors shall organize and adopt such by-laws and regulations, which may be necessary for the purpose of carrying out the details of this work.

10. Synod shall appoint a financial secretary, who is a pastor, who, under the direction of the Board, shall have charge of the raising of the fund, and devote his entire time in the interests thereof.—Lutheran Standard.

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The finding of thirteen skeletons near Barrett, Minn., some weeks ago revives the interest in the much discussed Kensington stone. Lars O. Hjelle, cutting down a large oak tree near his house, found under the tree a stone shaped like a tablet, and under this the skeletons were found. A flint arrow and spearheads were also found, and on several of the skulls were seen deep wounds, evidently the marks of tomahawks, indicating that the massacre had been perpetrated before the introduction of gun powder among the Indians. The Kensington stone was found in 1898, and the runic inscription reads:

"Eight Goths (Swedes) and twenty-one Norwegians are upon a journey of discovery from Vinland westward. We camped by two skerries one day's journey from this stone. We were out fishing one day. When we returned we found 10 men red with blood and dead. A. V. M. (Ave Virgo Maria) save us from evil. (We) have 10 men by the sea to look after our vessel, 14 or (41) day's journey from this island. Year 1362."

Dr. Andrew Fossum of Concordia College has defended the genuineness of the stone, as has also Hjalma Rued Holand, and former state geologist of Minnesota, Dr. H. N. Winchell, took interest in the find. Mr. Holand took the stone to Norway and tried to interest specialists in the stone, but they were in-

clined to look upon it as "American humbug," and would hardly pay any attention to it. They played safe by turning it down. We have read a number of arguments pro and con, and cannot speak with any authority on the subject, but as a spectator and outsider, with no scientific reputation at stake, we have all the time believed the stone to be genuine. The opponents have not been able to give any plausible explanation of this strange stone and its inscription. Some of the difficulties of interpretation would rather tend to prove it authentic. We hope the Minnesota Historical society will make a thorough investigation of this find, and later we may find more to prove the presence of Scandinavians in Minnesota during the fourteenth century.—Lutheran Church Herald.

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Divorces and the Presidency

Whom one votes for in a great national election can not be determined by any single consideration—too many issues cross and crisscross in the great American puzzle snarl of politics to permit anybody to say that all good men will be guided in their judgment by any one line of public or personal consideration. Christian citizens of equal conscientiousness will divide to different parties with equal assurance on each side that they are voting for the best interest of their nation. And it does not befit the sphere and mission of a church paper to try to turn members of the church to either one party or the other.

Yet it is within the range of a Christian journal's counsel to remind Christian voters of special moral responsibilities which in certain directions attach to their choice of candidates. And in present circumstances The Continent does not feel that it violates all its proper non-partisanship by saying directly and definitely that the upright and social-minded citizen who is inclined on other grounds to support Governor Cox of Ohio for the presidency will not do justice to all his obligations as an American until he has thoroughly considered with himself what will be the effect on national thought and life of making a man President of the United States who has not held to the old-time home ideals of the American masses.

Every sober-minded person in this country knows that the divorce evil has to-day become a serious national disease—a disease affecting not only an appalling multitude of broken families but many other households as well where, in spite of outward regularity, there has worked into the fiber of domestic life a low and careless estimate of a relation that should be both sacred and chivalrous. Undeniably American sentiment in regard to the sanctity of married life is running down. Will it sink lower still if a divorced man is sent to the White House to be for four years the chief and typical American? The Continent will not by any means assert that this question must stop

a Christian voter from voting for Mr. Cox. But it is a question to which honest conscience demands an answer before a Christian voter casts such a vote.—The Continent.

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A Detached Ministry

"One reason why some preachers wield so little power in the pulpit is because they are tied up too much with associations and interests that deflect their energies from their pulpit work," said a Lutheran who knows whereof he speaks. In line with this thought, we recall what was said by one of our most spiritually-minded pastors some years ago. In substance it ran like this: "In my early ministry I was thrown into a circle of admiring friends of high social standing in the city where I labored. A literary and social circle was formed and I became deeply interested in the work we had outlined for ourselves and took a prominent part in it. I soon found that I became more intimately drawn to this circle than to my own congregation, and that my sermons and pastoral work were suffering. I suddenly awoke to a sense of my neglect and severed my connection, with the resolve that my parish should have my undivided attention and that no outside interests should be allowed to interfere. Ever since I earnestly advocate a detached ministry."

"Detached" is the right word. If there is one calling that demands separation from special groups or societies, it is the ministry. If there is one man who should be able to say with Paul, "This one thing I do," it is the minister. He stands in a class by himself as one who is debtor to all men and to no special group in particular. The moment he becomes entangled with outside societies and interests to which he is bound with a special allegiance, he places a barrier in the way of his supremest mission and usefulness. He, above all men, may not elect to attach himself to a particular group in such manner as to be open to the charge of belonging to a class where the bond of union is social rather than spiritual. Like his Lord, he must be free from entanglements with alliances and relationships that tend to interfere with his becoming "all things to all men that he may by all means save some." Whether it be a monastic order, or a civic or social order, whether it be a fraternity or lodge or any organization that imposes obligations to a special class—detached from each and from all is the bounden duty of the minister of the Gospel.

In this day of overlapping organizations and agencies, which, like parasitic plants, are strangling the three institutions of divine sanction—the Church, the state and the family—and interfering with their functioning, it is important that emphasis should be laid on detachment. What is wrong with government, with the family, is the same thing that is wrong with

the Church—a lack of devoted and detached service on the part of those through whom these three divine institutions mainly function. Above all is it incumbent upon the ministry that it keep itself free from alliances and entanglements which place it in a position of attempting to serve two masters. We love to think of a ministry that has but one purpose, one aim, one loyalty. How absolute was the self-surrender which Christ demanded of His apostles! How easy it became for them to make the surrender! And how it added to their influence and their power! Let us pray and labor for a detached ministry.—The Lutheran.

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The Sorrows of the Episcopal Church

The Episcopal Church is looking into a dark future. Its path seems to be beset with increasing difficulties. It is well known that the Episcopal Church is composed, in part, of three classes of adherents: the Low Church, the High Church, and the Broad Church. The Low Church Episcopalian is very much of a Methodist, but he prefers the order and dignity which he finds in the services of the Episcopal Church. The High Church Episcopalian is inoculated with the virus of Romanism. Some of these Church men would like to have the Pope acknowledge the Anglican Church as a sister church. Others would like to see the entire Episcopal Church go back into the fold of the Roman Catholic Church. The Broad Church Episcopalians are the rationalists, who are really Unitarians, but for the sake of some personal interest remain united with the Episcopal Church. Then there are many who are combinations of all these. This external union of such heterogeneous masses works very poorly. The members of the Low Church persuasion would like to do some evangelical work, but they are handicapped by the others. The Broad Church member wants to live well and at liberty. Much money which ought to be used for mission-work is required to feed these drones. The High Church man is keeping all the rest in a continual agony. He prays to the Virgin Mary and wants others to do the same. He practises the reservation of the Sacrament and other Roman ceremonies. He uses a phraseology that smacks of Popery. Thus he misleads many to turn Romanists, and drives still more into the folds of the non-conformists. One of the bishops of the Episcopal Church lately turned Roman Catholic. What an offense to all pastors and laymen!

The Rev. Charles H. Hibbard, D.D., writing in the churchpaper of the Episcopal Church, complains bitterly, especially against the High Church men who are moving Romeward. He insists that this condition of affairs "dries up the springs of missionary efforts," "hinders the expansion of the Church," "confuses minds and consciences," "places a stumbling-block in

the way of very young clergy," and "shocks the sense of loyalty of the great mass of churchmen."

That is what lazy and easy tolerance and soft weakness will do for a church! Vermin and parasites, robbers and thieves increase, wolves in sheep's clothing hold high carnival until the flock has few sheep left, and these are bloody and torn, weary and worn sick and exhausted. Episcopalians themselves, remember, describe conditions in their church to be so sad, so discouraging, that the outlook is dark indeed. And yet there is help. There is help for them in Him who said: "Without Me ye can do nothing." Whenever the Episcopal Church ceases its endeavors to please men, whether these men be kings, 'princes, bishops, lords, or common citizens, and sincerely in word and deed acknowledges the Lord Jesus Christ, His person and His work, His Word and His wisdom; then High Church, Low Church, and Broad Church will become simply Christ's Church. S.—In Luth. Witness.

SYNOCDICAL CONFERENCE CONVENTION

The Synodical Conference is the largest body in the world consisting of strictly confessional Lutherans. It is the organization through which your synod maintains fellowship with other truly Lutheran synods of America. It is now comprised of the Ev. Luth. Synod of Missouri, Ohio, and Other States, the Ev. Luth. Joint Synod of Wisconsin and Other States, the Slovak Ev. Luth. Synod of America, and the Norwegian Synod of the American Ev. Luth. Church. The aim and purpose of the Synodical Conference is to give expression to the unity of faith, and to foster and promote the same. It watches over the doctrinal discussions of the various synodical conventions in its midst, and carries on negotiations toward unity with other Lutheran synods.

The conventions of the Synod. Conference are composed of delegates sent by the various synods that belong to it. These conventions take place every two years. Because of war conditions, however, there had been no convention since 1916. This year Synod. Conference met in St. John's Ev. Luth. church of Milwaukee (Pastor John Brenner) on Wednesday, August 18, and adjourned on Monday, August 23. There was an opening service on Wednesday morning, in which Pastor H. M. Zorn, of South Euclid, Ohio, preached on James 1: 22-25, and a closing service on Monday evening, in which Pastor Henry Koch, of Reedsville, Wis., preached on Matt. 16: 13-18.

On Wednesday afternoon the convention organized when the committee on credentials (Pastors Theo. Laetsch and P. Oehlert) reported. Seventy accredited delegates were present, and thirty-four visitors registered. The Rev. C. Gausewitz was re-elected president, Prof. L. Fuerbringer was elected vice-president, and the undersigned was made secretary, the

former secretary, Prof. John Meyer, resigning. Mr. Albert Gruett of Merrill, Wis., was chosen treasurer, the former treasurer, Mr. H. A. Christiansen, resigning because of his advanced age. Pastor A. Fuehler, of Illinois, was chosen to open every session with a devotional service.

The morning sessions were almost entirely devoted to a discussion of certain theses submitted by Prof. John Meyer of the seminary in Wauwatosa, Wis., on the principles underlying our struggle to maintain our parochial schools. The discussion was very lively, and it was resolved to continue the subject two years hence.

The Synodical Conference was rejoiced to receive into its membership at this convention the Norwegian Synod of the American Evangelical-Lutheran Church, having a membership of thirty pastors and twenty congregations. This body represents a minority which, to maintain its purity of doctrine, found itself conscience-bound to leave the older Norwegian Synod when that body left its old doctrinal standards, and severed its connections with the Synodical Conference, and merged with the United Church and the Hauge Synod. In 1912 the Synod. Conference appointed Dr. R. Pieper, Prof. W. H. T. Dau, and Prof. Theo. Schlueter a committee to confer with this older Norwegian Synod with the view of averting this rupture. In 1914 and 1916 this committee had to report that its efforts had been of no avail. It made its final report in Milwaukee, stating that their friendliest, patient and persistent efforts had been unavailing to obtain for them even a hearing. The Synod. Conference regretfully made record of this and dismissed the committee. However, the new Norwegian Synod of the American Ev. Luth. Church, represented at this convention by the Rev. George A. Gulliksen and L. P. Jensen, was most cordially and prayerfully received into fellowship. May God bless, yea, God does bless abundantly all those who stand courageously for the purity of His Word against the overwhelming indifference and laxity of our age!

The Synod. Conference also took official notice of a report of the Ev. Luth. Synod of Wisconsin and Other States, in which this synod stated that the Wisconsin Synod, the Minnesota Synod, and the Michigan and Nebraska Synod, formerly associated with us under those names, had now amalgamated into this joint body. It is comprised of eight districts, to wit: the North Wisconsin, the West Wisconsin, the South-East Wisconsin, the Minnesota, the Michigan, the Nebraska, the Pacific-Northwest, the Dakota-Montana districts.

The Synodical Conference has all along also engaged in active mission work. Our Negro Mission belongs not to our synod alone but to the entire Synod. Conference, and a large part of the time of the convention is devoted to the care of that mission. Since

the Tuesday before the convention opened a large committee devoted very much time and pains-taking effort to pass on the lengthy report of the Mission Board and to make the proper recommendations.

The unchurched negro certainly lies at our very door, and there are many special reasons why we should not overlook him, but rather give to him very particular attention. And the results in negro mission work are more encouraging than in almost any other foreign mission field. Also the past four years showed an encouraging growth in our mission, despite serious difficulties, such as war-time propaganda, epidemics, and the strong migration of the negro northward. We now have 56 congregations and preaching stations, an increase of 5; 3366 baptized members, an increase of 910; 1880 communicant members, an increase of 580; 452 voting members, an increase of 115; 38 schools, an increase of 7; 3185 scholars, an increase of 923; 2421 Sunday school scholars, an increase of 446. Our negroes last year contributed \$14,325, which constitutes an increase of \$5,909 in two years, whereas the total contribution last year, black and white, was \$75,319, showing only an increase of \$4,435 during that same period. The increase of contributions has not kept pace with the growth of the mission and its requirements. Our Mission Board in the last four years three times increased the salaries 10 per cent, and it was now resolved to allow another increase of 25 per cent, and to give the Board power to make further increase, if necessary. This raises the annual budget to about \$115,000, but it means only 15c, if every communicant member of the Synodical Conference pays.

Synodical Conference also was convinced that a liberal building program is necessary. If negro mission is to flourish negro workers must be trained, and negro women workers hardly less than men. We need them for the schools and we need them for the homes. It was resolved to erect a girls' dormitory in Greensboro, N. C., for about \$30,000 as soon as possible, and a normal high school in Alabama as soon as possible thereafter. Then there is needed a professor's dwelling in Greensboro, and chapels together with the ground to build them on in various places. The appropriation for buildings equals or surpasses the allowance for salaries, and if we want to pay it this next year, which is by all means the right thing to do, we shall have to raise something between \$225,000 and \$250,000, which again, however, means only an average contribution of about 35 cent per communicant.

Such averages, however, are deceiving, and many a man confessed that his conscience was aroused, and that he will hereafter work harder to get his congregation to do her share more fully. Ways and means were provided for better publicity of the needs of the negro mission in synodical conventions, in con-

ferences, and in churches. Our church papers were encouraged to devote, if possible, more space to this mission, and the wider distribution of the *Missionstaube* and the *Lutheran Pioneer* was urged, while the price of these papers must be raised to 50 cents. The various district synods were requested to place the negro mission on their budget. A larger use of the illustrated lectures was recommended. Synodical Conference has an official representative in every district, and these men were charged to be well informed on our negro mission and to promote its work diligently at district conventions and at pastoral conferences. The following representatives were chosen in districts where there is a vacancy: Missouri Synod, Brazil District, Prof. J. Kunstmann; Kansas District, Rev. O. Heerwagen; Michigan District, Rev. F. H. Brunn; Nebraska District, Rev. M. F. Scheips; South Dakota District, Rev. F. J. Graeber; West Canada District, Rev. C. T. Wetzstein. Wisconsin Synod, North Wisconsin District, Praeses A. Spiering; Northwest Pacific District, Rev. F. H. K. Soll; Dakota-Montana District, Rev. W. Sauer. Norwegian Synod, Rev. M. K. Bleken.

Pastors Schultze, Jesse, and Walther, whose term of office on the Negro Mission Board has expired, were re-elected.

It was further resolved to convert what is known as the million dollar fund into an endowment fund from which the buildings of the mission are to be maintained, so as to relieve the mission treasury.

It was resolved to appoint a committee which at the next convention is to submit a plan according to which all the synods of the Synod. Conference are to be represented on the Mission Board in proportion to their size.

The Rev. Superintendent N. J. Bakke was given a rising vote of thanks for his long years of service, and was made Publicity Secretary for the Synod. Conference, and a set of regulations was adopted according to which he is to go about throughout the Synod. Conference and lecture in behalf of the Negro Mission and secure the necessary funds, and report to the Board.

A petition of the Lutheran Charities Conference was referred to the various synods. Also some very touching appeals for help which came from Europe were referred to the various Boards for European Relief already existing in the Missouri and the Wisconsin Synods.

A vote of thanks was tendered to the St. John's Church of Milwaukee and her pastor for the very hospitable reception accorded the convention. Also to the committee that served for eight years in the Norwegian matter, and also the committee that handled the Negro Mission work. Likewise Mr. Christiansen for his forty years' service as treasurer.

Fellow-Christian, thank God that you are favored to belong to this great Synodical Conference, and pray and study that you may hereafter do your part of the work more intelligently and actively!

H. M. ZORN.

TRAINING AND EDUCATION

(Reprinted from Dr. Paul E. Kretzmann's recent publication: *Psychology and the Christian Day-School.*)

In order to be able to give a proper definition of education and training, it will be necessary to consider what a complete education must include. We expect from a full and complete education that it bring out in the child all those powers, capacities, and abilities which are contained in its mental equipment by nature, and that it impart such moral and spiritual understanding as will enable it to control the development in full accordance with Biblical precepts and principles. The mental powers with this restriction, are to be brought to the highest possible state of perfection. The physical, intellectual, and moral powers must reach their full, symmetrical strength, with the moral and religious nature dominating the situation. To this proper and complete development of the child must be added the thorough training of the child in all its faculties. There must be appropriate exercise in order to fashion and form every power for good in body and soul, by certain wisely-chosen and continued activities which will react in the manner desired by the educator. The result of this activity shall be habit, dexterity, easy and graceful movement, the carrying of one's self in every normally possible situation with ready adjustment in practical skill. But mental development and training can go on only with the accompaniment of the acquisition of knowledge. This factor is possible both actively and passively. In the former case, the child is enabled to gain the knowledge of important facts by individual investigation. In the latter case, its mind serves for the reception of material upon which the intellectual activities may exercise themselves. These three factors which determine education are not separate activities in the teacher's work. It must rather be remembered that the forming and fashioning and furnishing processes go together. The acquisition of knowledge, under proper educational influence and environment, will result in controlled intelligence, in a sane and humble acquaintance with one's self, and with the best of everything which the church and the world has to offer in science and art, in history and literature.

From our standpoint of the Christian day-school, we must distinguish very carefully between mere training and actual education. Training is the result of discipline, of the imparting of knowledge under the influence of drill or of making a series of complicated movements so thoroughly automatic that they will

be gone through and performed with accuracy and precision, at the word of command. In adult life, a large number of these mechanized responses are absolutely essential to efficiency. The life of modern civilization is so highly organized and has so many ramifications that it demands a multitude of reactions and adjustments which primitive life did not demand. Training in speech and in writing is demanded, because we must be able to communicate with each other. We must be able to transact business on account of the producing and marketing of commodities of life; so the knowledge of arithmetic becomes essential. In all communities, whether urban or rural, people must live together in some form of harmony; therefore courtesy and good manners must become automatic. The pupils must be trained to respect and obedience. Unpleasant and unnecessary habits must be avoided. But there must be the right amount of right habit building. There must be proper motivation in school work, which means the development of purpose, of ambition of the right kind, of incentive. It means the development of the willingness to undergo severe discipline in order that the purpose may be realized and the goal be attained. Conditions must be thus created which make for strength and virility and moral fiber. Struggle and effort and self-denial and sacrifice must be imparted to the children. This training will serve the purposes of utility as a matter of fact, and primarily, but not exclusively. There must be room for sentiment and idealism. All this may be brought about by careful and consistent methods in training.

But what is the result of such mere training and drill? Unless reenforced by the proper moral instruction, it may subvert its own ends. A person may be highly proficient in arithmetic and the mathematical sciences, but this very proficiency may become dangerous in enabling the unscrupulous person to falsify accounts, to make expeditions into the realm of frenzied finance, and to take part in the great game of food profiteering. In the same way, a knowledge of grammar and rhetoric may produce only a selfish politician and demagog. To many a person, the study of ancient languages has resulted in the loss of his faith in the intricacies and mazes of Greek and Roman mythology and philosophy. The study of sciences, in itself one of the most glorious and inviting branches of human knowledge, has probably produced more infidels than that of philosophy. And so far as polished manners are concerned, they can rarely be taken at their face value, since the biggest scoundrel on earth may cultivate them with the same ease as the most honest man. It is true that the virtues of altruism and patriotism may be inculcated by mere training, but it is a question whether the veneer will not be rubbed off at the first real test.

Education demands more. Putman defines educa-

tion as the symmetrical development and proper training of the whole human being. This definition agrees, in general, with those given by most educators. In giving a more detailed explanation, the training of body and mind is specified. But the definition from the standpoint of the Christian day-school is more inclusive, since it demands the development of soul, mind, and body. The factors which influence the soul are named first and emphasized most strongly. In this connection, the word education, according to its etymology, is a misnomer, for it is not a drawing out of something which is present in the human soul in the form of a germ or nucleus, but the imparting of a mystery which was hidden from the foundation of the world, but has been revealed fully in Jesus Christ, the Savior. Without this fundamental procedure, there can be no education in the Biblical sense, but only training. In a Christian school, therefore, the fact that each child is an immortal soul, redeemed by the blood of the Savior, must stand before the consciousness of the teacher always. It is only with this fact in mind that he can understand his work properly and get a correct idea of the object of the school. The fundamental requirement having been met, the rest of the school work will fall in line without difficulty, and the demands of the training for this world find due consideration and effective consummation. Though education should deal with the individual, yet it cannot regard him for his own person only, but always in his relation to the other individuals that make up society. For, both human society as such and the state have legitimate demands which cannot be ignored by the Christian educator. From the standpoint of the teacher there are three branches of science which come into consideration in education. The teacher must have a knowledge of the physical powers, especially also of the senses of the human being, and of the powers, capacities, and modes of activity of the mind. He must furthermore have a knowledge of the conditions under which the processes of development and training, both of mind and body, are best carried on, and under which all the various kinds of mental activity have been proved to exhibit the greatest vigor and productiveness. He must finally have a knowledge of the means, methods, and appliances by which the work of the teacher in educating his pupils can be carried forward most effectively.

These important points, in which the teacher will naturally be vitally interested, are treated of and presented from every angle in treatises on pedagogics and on pedagogy. Pedagogics, or the science of education, sets forth the general principles or rules relating to the human being in its relation to its environment. It also treats of the nature of the knowledge deduced or inferred from physiology, psycholo-

gy, language and literature, history and biography, and kindred subjects must be properly formulated and arranged. The laws of mental action contained in these principles constitute the science of education. Pedagogy, or the art of teaching, consists of proper inferences and deductions from the laws of mind. These serve as directions or rules to guide the teacher in his work. Pedagogy may thus be said to follow out of pedagogics. Some teachers that have great natural ability for teaching make the natural applications of the principles of pedagogics almost instinctively, at least intuitively. Others have mastered the art of teaching by following closely the summary of experiments and experience which they carefully studied. In any event, a mere mechanical, automatic style of teaching defeats its own ends.

THE BUDGET—A FAMILY DIALOGUE

Ma—This new minister knows about as much about financing a church as the man in the moon.

Pa—Why, what's the matter now?

Ma—Oh, he came to the guild meeting and says we are not to earn money for the Church this year.

Pa—How does he propose to raise the money?

Ma—You would laugh to hear him talk about the budget, the budget. Says that the vestry will give us money for our really necessary work.

Pa—What does he mean by the budget?

Ma—He says that once a year each organization is to send an itemized bill. Then the vestry will cut out all unnecessary items and the whole parish in a meeting for that purpose will have the right to put some of those items back by vote if the majority vote for it.

Pa—But what has that got to do with raising the money?

Ma—That's what I want to know. He seems to think that you will call our family together and that we all shall pray and decide to give our limit and that you will then give John, Mary, and Henry each a portion to give in his own name, dividing it up for the Nation-wide Campaign and our parish, and give it weekly.

Pa—Well, just what is your kick?

Ma—We had planned to earn \$600 to put the organ in repair and could have gotten it easily in two sales and a concert.

Pa—But, dear, I've got to draw the line this year at spending money every month on one of your church hold-ups. Didn't it cost me \$25 for a special costume for Mary, not to mention having to pay twice for all that food you cooked. If it is not one thing it's another. Your church just takes money away from me whether I will or not. It's robbery.

Ma—That's what the minister says. He maintains that the budget solves all difficulties, adds dignity to the Church program, ceases to belittle the vestry, gives courage and faith to the minister and the leaders, and forces

the community to respect the honest methods of the Church which dares to discard deceit and camouflage in finance.

Pa—Well, you have your guild dues to fall back on.

Ma—No; he said that we could invite more members if we had no dues and that the church treasury ought to finance all legitimate expenditures of all the organizations. Otherwise those expenditures should be cut out as extravagance.

Pa—Well, I suppose he thinks the war is over and that we are going to give generously in that same old war spirit. Let's try it one year and be up-to-date.

Ma—He actually seems to think that instead of doing real work for the Church that we can run around the people's houses and cultivate uncongenial persons regularly and methodically. Of course we did that once or twice, but who ever dreamed of doing it all the time.

Pa—That minister of yours is quoting some great thinker in that, and I believe the thinker's name was Jesus Christ. Ma, we must try this scheme out; and I'm going to church regularly, too.—Bells of St. Michael's (Anniston, Ala.)

"BABY"

Not long ago the daily papers contained an account of the suicide of a young American woman, 20 years of age. The girl had been rebuked by her father, a wealthy New York coal dealer, for not being punctual at her music practice. She left the house, threw herself in front of an express train, and was instantly killed. The girl left a note for her mother, in which she said: "I do not know whether I am in the wrong, or my father, so it is up to one of us to remove ourselves, and I am doing it. Forgive me. I know you will understand. You have been the best mother, every bit that the word 'mother' signifies. BABY."

The signature of this note is its significant feature. In the word "Baby" is hidden the secret of a mother's failure to do anything more than "baby" the child she brought into the world. A 20-year-old girl so undisciplined that she commits suicide when reprov'd for lack of punctuality may imagine that her mother has been the best mother in the world, but her act carries in itself condemnation for the kind of mothering which leaves an adult daughter at the mercy of her childishness.

There are many of these "babies" in the world today. Behind the appearance of an adult they hide the soul of a 2-year-old; and the fault is not theirs, but their parents'. Whimpering over pain, weeping over every disappointment, resenting life's stern discipline, they are the despair of their friends and a perpetual irritant to all their acquaintances. It is not fair for a mother to leave her child naked and defenseless against the world. She owes to that child the discipline which makes for character and self-control.—The Baptist.

LAYING OF CORNERSTONE

In connection with the morning service July 29, Trinity Church of North Milwaukee, Wis., laid the cornerstone of their new church. A large number of people gathered at the appointed time and place. The local pastor had charge of the services and preached on Is. 14:32. May the Father in heaven strengthen hearts and hands to the glory of His name. A. L. S.

EV. LUTH. IMMANUELS CONGREGATION OSHKOSH, WIS.

This congregation was organized in 1913 by a number of German-Russians living on the West side of Oshkosh. Their intention was to found a Lutheran congregation but pastors of the Congregational church offered them their services promising to preach Lutheran sermons and to administer the Sacraments according to Lutheran doctrine. This offer the congregation accepted and with the assistance of the Congregationalists erected a church and parsonage. However, all funds given by the Congregationalists were given under the condition that the congregation must pay back the same if they should sever connections with the Congregationalists. Soon the members of Immanuel's Congregation perceived that they had been led into the wrong camp and longed for true Lutheran churchlife. When an opportunity presented itself they decided to leave the Congregational church and called upon Rev. M. J. Nommensen who assisted them in making the necessary steps to come back to their Lutheran church. This meant quite a sacrifice for the congregation as they had to return with interest all funds given by the Congregationalists, but they did not waver. They extended a call to Rev. M. J. Nommensen and on Aug. 26th he was installed as their pastor by the Rev. A. Spiering, assisted by the Rev. C. Dowidat, and will temporarily take charge of the congregation besides doing the work in the Jackson St. Lutheran Church in Oshkosh and in West Rosendale.

On Sunday, August 29th, the congregation held special services of thanksgiving to praise the Lord for the benefits bestowed upon them. In the forenoon the undersigned preached on 1 Cor. 15:1-4, admonishing the congregation to show their gratitude in abiding by the Gospel of Christ crucified. In the afternoon Rev. G. Saxmann of Eldorado set forth the Lutheran doctrine of justification by grace through faith, basing his sermon on Romans 3:28.

Immanuel's Congregation numbers 52 voting members and has a neat church building with ample room for school purposes and a modern parsonage. Its members are thankful to be able to hear the unadulterated Gospel and in every way strive to show that their step in joining the Lutheran church was well

considered and prompted by conviction. All necessary alterations in the church have been made.

May God bless this new sister of ours and grant that she abide by the pure teachings of the Gospel and many souls be saved by His Word.

WM. NOMMENSEN.

CALL FOR CANDIDATES

Prof. W. Henkel having accepted to a call as professor at our Seminary, the Board of Northwestern College extends to all congregations and pastors the invitation to put forward candidates to fill the vacancy created. The nominee is to teach German, Latin, and Religion, should be of mature judgement and above all qualified for the work of training our youths.

Nominations must be in the hands of the Secretary Rev. Chr. Sauer, Juneau, Wis., by Oct 7th.

By order of the Board

O. KUHLOW, Sec. pro tem.

NOTICE

The Board of Home Missions for the Dakota-Montana District has chosen the Rev. A. Fuerstenau superintendent of missions in place of the Rev. C. Schweppe who accepted a professorship at our college at New Ulm. The Rev. E. Behm has been appointed to fill the vacancy on the above board.

NOTICE

Pursuant to very satisfactory results of a colloquy, Candidate Paul W. Spaude, graduate of Western Theological Seminary, Fremont, Neb., and of Dr. M. L. College, New Ulm, Minn., is hereby declared eligible to the ministry within the Synodical Conference.

WM. F. ALBRECHT, Pres. Minn. Dist.

NEW ULM CONFERENCE

The New Ulm Conference meets in New Ulm, Minn., September 29-30, at 9 a. m.

Announcements of pastors and lay delegates should be made to the local pastor in due season.

PAUL E. HORN.

CENTRAL CONFERENCE

The Central Conference and lay delegates (one from each congregation within the conference district) will hold their second annual convention, D. v., on Wednesday and Thursday, September 22-23 in Waterloo, Wis., (the Rev. O. Kuhlow, pastor).

Papers will be submitted by the Reverends: G. Pieper, L. Kirst, G. Stern and Chr. Sauer. The Rev. H. K. Moussa will lead in the discussion on synodical affairs and the Rev. Wm. Nommensen will give a

brief review of Prof. Aug. Pieper's treatise: "The True Reconstruction of the Church." (See report of Joint Synod, 1919, and bring your copy with you.)

Conference service with Lord's Supper, Wednesday evening. Sermon: the Rev. Dr. A. F. Ernst (the Rev. M. Pankow, alternate). Confessional address: the Rev. O. Engel (the Rev. Geo. Denninger, alternate). All pastors and delegates desiring quarters are hereby urgently requested to make immediate announcement thereof.

Lay delegates should register with the conference secretary before the opening of the first session, Tuesday morning, at 8:45. THEO. THUROW, Sec'y.

ANNOUNCEMENT

Prof. William Henkel of Northwestern College has accepted the call extended to him by the Board of Theological Seminary and will assume his new duties in the near future.

NOMINATION OF CANDIDATES

The members of the Joint Ev. Luth Synod of Wisconsin and Other States are hereby requested for the fifth professorship at our Theological Seminary at Wauwatosa. Such nominations must be in the hands of the secretary of the board by September 30, 1920.

By the Board of Directors

J. GIESCHEN, Sec'y.
623 Garfield Ave., Milwaukee, Wis.

ITEMS OF INTEREST

Another Union

What is called by many the greatest religious event in a thousand years took place recently, when an agreement was signed at Geneva and Athens between the Anglican Catholics, (the Old Catholics, and the Eastern Catholics), bringing these three great church bodies together after many centuries of separation. This agreement unites 160,000,000 communicants, not counting the Russian church, which is also quite certain to join and will raise the total of communicants to 270,000,000.

The movement was started in the Episcopal church in the United States, and the Church of England is in full sympathy, which means the union of the Anglican church in Canada, South Africa, Australia, New Zealand, and missionary interests in Japan, China, India, the Holy Land and the Near East. Counting the Russians in, the union will embrace all Catholic churches outside of the Roman Catholic.—Wisconsin News.

Throngs Seek Miracle Cures at Erin Shrine

An incessant stream of pilgrims from all parts of Ireland continues to pour into Templemore to visit the home of Thomas Divan, where, it was said, miraculous cures were being effected through the medium of sacred statues which, Divan declared, began to bleed mysteriously last week.

Lodgings and hotel accommodations are insufficient for even a fourth of the visitors and the town's food stocks are

virtually exhausted. Not only Templemore is overcrowded but the neighboring towns and villages are overflowing with people who are unable to get into Templemore.

The pilgrims are being looked after by volunteers who are going through the surrounding country commandeering food for which, however, payments are being made. Further remarkable cures were claimed to-day.—Chicago Daily Tribune.

Broken Ranks

"Christian Science" circles are doubly perturbed nowadays—not by the legal proceedings only, but the assertion of Mrs. Carrie B. Gaylon that she has been "revealed as the successor of Mary Baker Eddy" and that this "disgraceful wrangle would have been avoided if the officers of the Church had obeyed Mrs. Eddy's law." She is said to have a large body of adherents. The authorities repudiate her claim, declaring that there can never be a successor to "the Discoverer and Founder of Christian Science." It will be interesting to follow the development of the schism.—The Living Church.

"Wesleyan Dance" Insult to Church

Hopes of the American National Association of Dancing masters in convention in New York, that adoption of a new dance, called the Wesleyan, would quash the opposition to dancing of clergymen of the Methodist Episcopal clergy are likely to meet with failure, according to the expressions of local ministers of that belief Saturday.

Adoption of the dance was termed "a base insult to a great church," by the Rev. J. B. Rosemurgy, pastor of the Auer Avenue M. E. church, 24th Street and Auer Avenue.

Said the Rev. Rosemurgy:

I think it is a base insult to a great church and if the report is correct, as stated in the papers, the name Methodist for a new style dance would defeat the very end these dancing masters seek. The general conference of the Methodist church in May, voiced its convictions regarding the dance, and the law book of the church makes no provision of the attitude on the part of the church. Nothing that a group of dancing masters could propose or carry out could change in the least a church which through history has been characterized by a firm stand against what it considers detrimental to the moral and religious life of the people.

It is just sheer folly," said Rev. Thomas Gardner, pastor of St. Paul M. E. Church, 42 36th Street. "It all came about through the young lady in Kansas City who appealed to the association when she was not taken into the church because of being a dancing teacher."—Milwaukee Leader.

Burning Fifty Years

Among the Spavanaugh hills near the little village of Murphy, Okla., there burns an Indian camp fire that has not been quenched for fifty years, residents of that community declare. It is the sacred watch fire of the Cherokees, a fire kept burning as a reminder to the Great Spirit that the Cherokees have not forgotten his blessings and that their hearts are true. The fire does not always show signs of life, but deep down in the three-foot cone of wood ashes embers glow, kept alive by a sort of gum the Indians take from trees. Many Cherokees believe the fire cannot die because of its being a symbol of the covenant between the tribe and the Great Spirit. On special occasions, such as the harvest festival dances and other ceremonies, the embers are fanned to life, and the flames are fed with wood while braves execute weird steps around the fire to the beat of tom-toms and the chanting of the dancers.—Wisconsin News.

The Press Alarmed

They are mixing church and state down in North Carolina. According to news dispatches, the chief of police of Wilmington, N. C., notified his men that they are expected to be more regular in attending church services on Sunday.—Wis. News.

Fiji Cannibalism

There is in the Fiji islands a font which can only be described as the most pathetic in the world. It is made out of the piece of rock on which little children were brained before being eaten! The result produced by the missionaries on these islands wrung from Charles Darwin this tribute: "They have abolished human sacrifices and the power of an idolatrous priesthood, and a system of profligacy unparalleled in any part of the world." Missionaries at work in the islands not many years back often saw the ovens where the cannibals baked their victims.—London Morning Post.

France to Put On Ober-Ammergau

France has decided to stage a French Ober-Ammergau. The passion play at Ober-Ammergau, which is given every 10 years, would ordinarily have taken place this year. Owing to food shortage this year's presentation had to be called off for the first time since the inauguration of the drama.

France's passion play, which was founded in 1904, had to be suspended during the war.

The Nancy passion was founded by the Monsignor Petit, dean of the diocese, and he is still in charge. Like the Ober-Ammergau play it is given every Sunday and constitutes an entire day's performance.

The play opens at 9 a. m. and save for an hour and a half at noon for lunch continues till 5 p. m.

The cast is made up of 400 actors and actresses, all drawn from the peasant and workmen's classes of Nancy and vicinity.

During the war many of the original members of the cast were killed or wounded, while the theater in which the passion play is given was badly damaged by a bomb from an airplane.

The theater, however, has now been fully repaired.

Dean Petit has devoted practically his entire time since 1904 to the perfection of the play and the training of his big troupe of 400 people.—Milwaukee Leader.

Maine Worshippers Await Christ Coming

Six men and 18 women, founders of a new religious sect, are in camp on the outskirts of this city awaiting the second coming of Christ. They resemble the famous Millerites, except that they set no exact date for the advent of the millennium.

The party told the police they came to Maine from Pennsylvania. Neighbors have christened them the "Allenbyites," because the new sect believes that Gen. Allenby, when he captured Jerusalem, fulfilled a prophecy in the gospel according to St. Luke, and hold that the time has come for the children of Israel to return to Palestine.

They include as children of Israel not only the Jews, but also other residents of the United States, Canada, British Isles, Scandinavian Peninsula and other European countries. They declare they are unconnected with any other sect.—Wisconsin News.

The Hebrew Bible

What a wonderful providence it was that the Bible was written not in Egyptian hieroglyphics; not in the seven or eight hundred different cuneiform characters in which the literature of Babylon and Persia was locked up and buried for so many centuries; not in the 537 letters of the Hindu

alphabet, or in the 247 letters of the Tamil tongue; not in the 248 characters of the languages of Abyssinia; not in the thousands of ideographs that have imprisoned the thoughts after Christ, but in the twenty-two letters of the Hebrew alphabet which in their simplicity have held their place in successive generations.—The Baptist.

BOOK REVIEW

Concordia Teacher's History edited by Paul E. Kretzmann, M. A., Ph. D.

Vol. I. **Psychology and the Christian Day-School.** Cloth 139 pages.

Vol. II. **A Brief History of Education** with special reference to education in the Lutheran Church in America. Cloth, 144 pages. Concordia Publishing House, St. Louis. Price, each \$1.00, net.

We were somewhat doubtful as to the necessity of these two publications when we received them for review, considering that there are many books of high value on the subjects indicated on the market. We were further a little afraid that the subject matter might be treated in a dry, pedantic manner, as is often the case with works of this kind. But having read a number of chapters in these two books our doubts have been completely overcome. We have found these volumes not only to contain a wealth of knowledge and information on psychology and the history of education, but have also found that these two pedagogical studies are presented here with a vividness and poise at the same time, as to make both excellent reading material which can not fail to give aid to those associated with educational work.

What distinguishes these books from other publications on this order, and gives them particular value, is this that these sciences are discussed from the Christian view-point, placing them entirely under the criterion of the Bible. Of the first the author says: "A final point to be remembered during the entire discussing is this why we are governed absolutely by the psychological principles of Scripture in all our school work. To us the children are not a species of animal in a higher state of evolution. Neither do we believe that their minds are a blank and that we can impress upon them whatever we wish. To us, the children entrusted to us are creatures made in the image of God, with all the possibilities which this relation implies. And, since most of the children in our schools, if not all, are baptized Christians, they are sacred obligations on our hands, for whom the Lord will demand a reckoning on the last day. In any event, the school children in our Christian day-schools are souls that have been redeemed with the precious blood of the Redeemer. We start with the fact that whatsoever born of the flesh and is therefore in need of redemption and we keep in mind the end and object for which we are striving, namely to make the children citizens in the kingdom of Jesus their Savior. With this object as our goal, all other questions will be adjusted with little difficulty. We can do all thing through Christ that strengtheneth us.

In editing such books of education we believe Dr. Kretzmann is rendering valuable service to our Christian day-schools, as well as to the Christian Church in general, and we would recommend these books to every pastor and teacher, as well as to every theological and normal student in the Lutheran Church of America. In another column of this issue we reprint from volume I, Part II, the first chapter, Training and Education. J. J.

Training the Devotional Life, by Luther Allen Weigle and Henry H. Tweedy, 96 pages. Price \$.75. A book that will offer the discriminating reader valuable suggestions.