

The Northwestern Lutheran

Rev C Buenger Jan 24
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The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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I BELIEVE IN GOD THE FATHER

Article I

In God Almighty I believe,
Who made the earth and Heaven; —
By Whose sustaining power I live,
Who hath my being given,
Created in His image blest,
In His paternal love I rest, —
He is my gracious Father.

His mercy grants me daily bread,
Health, shelter, comfort, raiment.
His angels' wings o'er me are spread.
Ne'er could I grant Him payment
For all the gifts His grace bestows.
He soothes away my earthborn woes,
And guards me from all evil.

I merit not His love's caress, —
His mercy and compassion.
For I am all unworthiness,
And laden with transgression.
But He forgives when I implore,
Remembers sin and guilt no more,
And showers me with blessing.

For all the kindness shown to me,
O Lord of all creation,
I owe Thee fervent loyalty,
Obedience, adoration.
Dear Father, let my heart and tongue
Give thanks to Thee in prayer and song:
Fill me with love to serve Thee!

Anna Hoppe.

THE SECOND BEATITUDE

"Blessed are they that mourn, for they shall be comforted."
Matt. 5, 4

How little does this Beatitude seem to fit into the present world! How little has it ever found room among men! Mourning — happiness? Do these two go together? What happiness is there in mourning for children of this world? If this Beatitude would read, "Blessed are the merry," then, to be sure, it would fit into the world. For to get as much merriment and amusement out of the present life, has always been, and is now, the very aim of mortals. Witness the merry and pleasure-seeking peoples of ancient Babylon, of ancient Greece, of Rome, of Jerusalem of old, even at the time when this Beatitude was spoken for the first time. How they were bent upon enjoying life! Was it not a continuous whirl of pleasure with them, as St. Paul has it, "The people sat down to eat and drink, and rose up to play." Wit-

ness the merry world of today. See how it strains every nerve to make merry and enjoy a good time. Visit, if you wish, its sociables, and banquets, and balls, and theaters, and moving picture shows; see the display of gay fashions, the never ending joy-ridings, — and you hear the Beatitude of the world, "Blessed are the merry."

"Blessed are they that mourn." Strange indeed does this Beatitude of Christ seem to a pleasure-mad world. How much, do you think, did the people of the Savior's time care for such a statement? Did they not much prefer merriment to mourning? And today? The leading sentiment is the same as then, "let us eat and drink, and be merry, for tomorrow we are dead."

On the other hand, despite the fact that the world's aim is to get as much joy and merriment out of life as possible, and, therefore, discards this Beatitude of the Lord, it goes to the other extreme by making its bliss universal. Looking upon this world as it is, men cannot but admit that it is a house of mourning, so full of woe and misery, of sickness, distress, and death, and it would seem good news to them, if every sorrow in the world as such had its benediction. In the mind of the public the mere fact that one is mourning, no matter of what source or cause, does entitle him to consolation. Moreover, social reformers of our day even try to relieve this world of its miseries, and to make it a more pleasant place to live in, welcome such doctrine, anticipating that it would change intolerable conditions to the better. For that reason they regard Jesus with this Beatitude in particular as the great social Reformer. They would apply this Beatitude to external conditions, and see its practical results in the changes of external circumstances only.

How far are such notions from the true meaning of the second Beatitude! The blessedness which the Lord pronounces upon those that mourn is not that which springs from the mere alteration of external circumstances, or from any natural cause. The seat of all true happiness lies within, resulting from a disposition which God himself has created.

"Blessed are they that mourn." There is a sinful mourning, which is an enemy to all blessedness — the sorrow of the world. "The sorrow of the world worketh death," says Paul. The mourning of Cain, who said unto God, "my punishment is greater than I can bear," the mourning of Saul, who despairing of God

sought refuge with a familiar spirit, and finally committed suicide, the mourning of Judas Iscariot, who feeling the pangs of remorse for having betrayed his Master was given to utter hopelessness and desperation, — was sorrow unto death. Alas, the world is replete with such sorrow. The number of those addicted to despairing melancholy upon a spiritual account, having lived a life of vice and shame, as well as of those given to disconsolate grief upon a temporal account, murmuring against God and His ways in times of adversity, is legion.

The mourning which qualifies for blessedness is a gracious mourning, a godly sorrow, of which Paul says, 2 Cor. 7, 10, "Godly sorrow worketh repentance to salvation not to be repented of." It is a sorrow according to God, which has reference to God, and which is in accordance with His will; that is to say, which is pleasing to Him. In other words, it is mourning for sin, not its consequences but its enormity as rebellion against the majesty of God, and as having grieved Him to the very heart, even as David confesses before God, "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." Those are God's mourners, who live a life of repentance, who lament the corruption of their nature, their many actual transgressions, and God's displeasure with them on this account. Sorrow for actions because they have brought suffering upon a person is not sorrow for sin. This comes only when the Law of God enters. This reveals the true nature of sin and enforces its demands by divine authority. It makes known the righteousness which God requires as pertaining not only to the outward actions through the members of the body, but to the actions of the soul in its thoughts and feelings and volitions as well as in its expression in words and works. "I had not known sin but by the law, for I had not known lust except the law had said, Thou shall not covet." Rom. 7, 7.

A very large amount of the superficiality and easy-goingness of the Christianity of today comes just from this, that so many who call themselves Christians have never once got a glimpse of themselves as they really are. There are few things which the Christians of this day need more than an intenser realization of the fact, and the gravity of the fact, of personal sinfulness. There lies the root of the shallowness of so much that calls itself Christianity in the world today. It is the source of many an evil under which the Church is groaning, viz., lack of the fear of God, failure of gratitude for spiritual blessings, failure of prayer and intercession, of reproving erring brethren, neglect of Christian duties, indifference to the Divine Word, want of interest in the upbuilding of the Kingdom of Christ, etc. If many of those who complacently put themselves down in the census as Chris-

tians could but once see themselves as they are in the searching light of God's holy Law, they would find reason to cry out with St. Paul in the anguish of their soul: "O wretched man that I am! who shall deliver me from the body of this death."

Of course, there is no prescription about depth or amount or length of time which this mourning for sin shall be felt. No one need to trouble himself about the question, Have I mourned enough? The one question is: "Has my sorrow for sin led me to cast myself on Christ, the Savior of sinners?" It is not our sorrow that is going to wash away our sin, it is Christ's blood.

"Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone,
Thou must save, and Thou alone."

Not my penitence, but Christ's death, is the ground of salvation of every one that is saved at all. And this is the very purpose of the mourning which qualifies for blessedness — to lead man to faith in Christ, the Savior of sinners. Such mourning implies "repentance toward God," the turning from sin to the Father for grace and mercy, even as did the prodigal, saying, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son: make me as one of thy hired servants."

"Blessed are they that mourn, for they shall be comforted." How different from the world in its fancied comforts! The merriment of the world is hollow, it does not ring true. Its joy is simulated, false, and destructive. See how the rich man who was dressed in purple and fine linen and fared sumptuously, that is, lived a life of pleasure, every day, was beguiled into eternal woe. There is no comfort for the giddy and pleasure-mad world.

Comfort, true comfort and consolation is promised only to God's mourners. He that has despaired of self, and has become empty, helpless, sincerely mourning his utter sinfulness and looking to the Lamb of God for forgiveness, is comforted; he has true joy, his heart is filled with the peace of God, he knows himself God's child and heir. The deeper down one goes into the depths the surer is the rebound, and the more shall he be comforted with true happiness. It is those who have poverty of spirit, and mourning based upon it, and only they, who pass into the sweetest, sacredest recesses of Christ's heart, and there find all-sufficient consolation.

That consolation Christ offers us in His Word. It is there that all true mourners hear His comforting voice: "Him that cometh unto me I will in no wise cast out." Yea, "Come unto me all ye that labor and are heavy laden, and I will give you rest." It is there that the Lord directs to them such comfortable words as these, "As one whom his mother comforteth, so will I comfort you." Is. 66, 13. "Comfort ye, com-

fort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Is. 40, 12.

The springs of consolation flow continuously, and wherever the Gospel of Christ is preached, offering the treasures of grace, the mourner is filled with true heavenly joy and happiness. The heart laughs, sings, and exalts. Yes, and it grows strong and hurls defiance at the enemies: "If God be for us, who shall be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8, 31, 32.

In like manner, that consolation will come in the most refreshing form to those who take their outward sorrows, and link them with this sense of mourning. The sea of troubles, the heartache, the thousand natural shocks that flesh is heir to, sickness, poverty, distress, the pangs of despised love, the oppressor's wrong, untimely death of beloved ones — all these things shall be blessed to the mourner. In recognizing the real cause of all earthly trouble the mourner will learn to bow in submission to the will of God, and there lies the way to consolation in all chastisements. If we will only "lie still, let Him strike home, and bless the rod," the rod will blossom and bear fruit. "Before I was afflicted, I went astray. It is good for me that I have been afflicted; that I might learn thy statutes." Ps. 119, 67. Even this is a blessed fruit of mourning, if we weep with them that weep. A sympathising mourning for the afflictions of others, a mourning for the desolations of Zion, especially a compassion on perishing souls, will certainly be blessed, blessed for one's own edification, blessed with the longing of restoring Zion, and meeting the needs of the Church, blessed with the missionary spirit.

And what shall we say of that future consolation promised to the mourners, of that consolation in heaven, where "God Himself shall wipe away all tears from their eyes?" The hope of these consolations is itself consolation, and the hope becomes all the more bright as we walk through this vale of tears. The happiness of heaven consists in being perfectly and eternally comforted. It is the joy of our Lord; a fulness of joy and pleasures for ever more. Heaven will be heaven indeed to those who go mourning thither; it will be a harvest of joy. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 26, 5, 6.

J. J.

In the meager test of neighborliness most of us come short of perfect obedience.

COMMENTS

Chicago Lutherans Lead In a report, reprinted elsewhere in this issue, is shown in detail how the protestant churches of Chicago increased in membership during the past year. The Lutherans report the largest gains for their 175 churches; the Methodists, numerically the strongest with their 217 churches were next in order. It is quite possible that this census is accurate, though many Lutherans are excessively cautious in making returns to private statisticians. "Numbering the people" may easily become a vainglorious undertaking but when it is merely done to offer the necessary information to such who would otherwise be working in the dark — mission boards, for example, there can be no harm.

Of the increase among Chicago Lutherans nothing can be said that does not apply to other cities, down to the smallest. Much of our increase today is little better than reclamation service. We are getting back a few of those who deserted their church in the past. Again, the cities are the goal of many of our rural members and this large element of city increase is not a net gain at all; it represents a loss of some other church. We are very fortunate in having a steady source of increase in our schools leading to confirmation. That, in turn, raises the question whether the many Lutheran Churches that are getting along without schools are preparing for future growth in any dependable manner. It is often possible to secure a passing interest in the church from such who wish their routine thoughts disturbed as little as possible — but will it last?

It is gratifying to read that the Lutherans are increasing; we feel it should be so, for the power of the Gospel can not be denied if there are devoted preachers and church-members who proclaim it in its purity. But let us not become slaves to the vice of worshiping numbers. Often numbers conceal fatal defects. Mushroom growth means rapid decay in most instances.

H. K. M.

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"Statistics A Superficial Test" In an editorial on "What Do Church Statistics Mean?" the Federal Council Bulletin says:

"The question is not how many belong to church, but how much does church membership mean. This is something on which no census can be taken. It is even possible that growth in numbers might mean a genuine loss. Surely it would be a loss if it were to lull us into a sense of smug self-satisfaction, or to delude us as to what constitutes real success. The final answer to the question as to whether the church is fulfilling its mission is not the extent to which we have brought the community into the church, but the extent to which we have put the church into the life of the community."

—The Baptist.

It is simply a question whether statistics are made to serve the work of the Church or whether they are permitted to dominate the work. Where the latter is

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the case, the result will be that our work is externalized and that wrong means will be employed to get quick and tangible results. The church will be de-spiritualized.

There is, however, another angle. Much numbering and charting may be done — while the real work rests. This situation is characterized by a quip we found in an exchange:

Rastus—"Yo' done said yo' could lick me."

Jasper—"Uhum, I sho' did; want to see me demonstrate?"

Rastus—"No, indeed; I'se just gathering statistics." J. B.

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"Thirty Pieces of Silver" The Ku Klux Klan introduced itself to Marion, Illinois, the other day. It went to church. They brought along thirty dollars and presented the purse to the evangelist holding services there. No more fitting amount could have been found. For "thirty pieces of silver" Judas betrayed his Master. And if any church can be bought by the Klan or anybody else with silver, then let it be with "thirty" pieces so it may not have so far to go in finding out where it belongs. —The Southern protestant clergy must be in a bad way if it has to take up with the Klan and such ilk to find an outlet for its powers. At their own valuation the price that bought Judas is too high a price to pay them. We know of some who wouldn't give thirty coppers for their co-operation. The pity of it is, they are not so much selling themselves as they are selling out their poor followers. The Klan uses the "fiery cross" to impress the gullible mob. One could find a deeper significance between the cross and their activities if one would bear in mind the connection that Judas had with the cross and they have focused our minds on Judas with the blood money they offer to churches for helping them in their dark designs.

H. K. M.

"Watch Therefore" To such as take this admonition of our Savior seriously, and, thanks be to God, their number is not inconsiderable, the happenings in the "church" have a deep significance. The following, from the Wisconsin News is an instance of what we have in mind:

Church people and many others interested in the possibilities beyond life were discussing Tuesday the prediction made Monday at Spokane, Wash., by the Right Rev. Herman Page, bishop of the Spokane diocese of the Protestant Episcopal Church, that communication with the spirits of the dead "will eventually be as possible as it is now to communicate by wireless."

Bishop Page made this forecast at the meeting of the Spokane Ministerial alliance. He took occasion to give recognition to the Christian Science Church, which, he said, would progress as long as other churches refrained from taking part in the movement of spiritual healing. The bishop added that he had "no antipathy toward spiritualism."

In his opinion, "the world today is drifting toward a spiritualistic movement which, though still in its infancy, may develop to great heights."

Yes, the drift of the times is undeniably "toward a spiritualistic movement" but the watchful Christian will bear in mind that it is written: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." The observant believer will understand why in our day the authority of the Word and the Divinity of Jesus Christ are so studiously and so insistently selected as the point of attack. You cannot relinquish one of these tenets of our faith and retain the other: they stand and fall together. Of the spirit of denial making itself so manifest in the world of today St. John says: "And this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world." This is the same spirit as said of old: "Yea, hath God said?" So, it can hardly be said that this spirit "is still in its infancy." It can only be considered as "developing to great heights" when you bear in mind the great depths at which it is born and the impudence and assurance with which it flaunts the flag of rebellion in the very face of the Living God. Yes, let us watch and pray for the Great Day draws nigh. G.

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The Author of Authority We Americans love meetings. Whenever anything agitates our separate minds a meeting is called. Then there is a chairman, some speakers, motions are made, resolutions are passed, and now and then a member who has had experience in other meetings "rises to a point of order." Most meetings run along peaceably enough; one should think that most of them wouldn't. Get two or three men together at a street corner and soon the discussion waxes warm and voices are raised in heated argument, two and three at a time. But in meeting assembled we get along beau-

tifully, thanks to General Henry M. Robert, U. S. Army. Somewhere, in school or somewhere else, every American seems to pick up a sort of reverence and respect for the almost mythical General Robert. When Robert's Rules of Order decide a point it is decided indeed. To quote Robert's Rule is far more effective to quell a riotous meeting than a squad of police. It appears to us that the "Rules" enjoy respect far more fully and unquestioningly than the Constitution or any other set of laws or ordinances. So mighty is their power that one hardly dared to think that any man formulated them; they seem so much like revealed authority. It is still hard, or was hard, to think of the author of these puissant rules as a man, a common mortal like ourselves, and still alive. Just the other day he was laid to rest. — There must be order, in church meetings as well as in others. Robert's "Rules" are excellent as rules, but there is something about a chairman of a church meeting who insists upon a liberal observance of these rules that strikes us as foreign in spirit to the purpose for which church meetings are held. If a member uses his knowledge of Robert's code to thwart the manifest purpose of the meeting, if a chairman disposes of an inconvenient but sincere speaker by wielding his gavel of authority because he happens to have the "Rules" on his side, we should consider a presiding officer who does or tolerates such things as extremely unfit. The "Rules" are technical, and technical matters should never hinder a genuine expression of opinion in matters of the church or of the faith. In church matters the rule of majority applies only to the most external and unimportant things; for that reason the rules governing the manner in which majorities are established on any given question are not nearly so important as they would be at such meetings where majorities really matter. We have great admiration and respect for the author of Robert's "Rules" but we are not inclined to consider them the final authority in our meetings.

H. K. M.

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A Bankrupt Congregation A few of our most faithful readers may recall that some time ago it was said in these columns that to the writer's knowledge no Christian church had ever bankrupted. The point was made to show that Christian ministers, who are usually cried down as the most hopeless breed of men in affairs of business, are not so hopeless after all in directing financial affairs. Now we are forced to report that a congregation has knocked our fine argument flat by filing a voluntary petition in bankruptcy. But we are eager to save as much out of the wreck as possible by pointing out that the congregation in question was not a Christian congregation at all but was one of the Christian Science societies, Chicago, number seventeen. As may be generally known, such societies have no regular pas-

tor, being served by two readers at their meetings. Furthermore, it might as well be admitted that they are most efficiently managed in financial affairs by stringent rules laid down by the "mother church." Of all religious organizations Christian Science is financially speaking the best managed, then comes the Mormon Church of the Latter Day Saints, and a long way behind, the Roman Catholic Church. It is the "good business" policy of Christian Science, no doubt, that counseled going into bankruptcy to obviate the necessity of paying irksome debts. Just how much of Christian Science is bankrupt at this time, besides the financial affairs of the Seventeenth Church of Chicago, is difficult to determine. So much depends upon the court which examines its affairs. — Other courts are still busy ironing out the differences caused by the summary removal of one of the supreme directors by the others. The ousted director maintains that he was removed, not for failure to perform the duties of his office, but because of the hostility and personal dislike of his fellow-members. From this man's version it appears that he was too serious to please the others. He would not play with them when they were in their more frivolous moods. For example, he refused to attend a musical comedy with them, maintaining that it would not redound to the credit of the Christian Science Church if the whole board of directors were to be seen at such a questionable amusement. He also alleges that at numerous meetings of the board certain stories were related with evident relish that called forth his censure because they were of a sort that gentlemen of refinement would not listen to, let alone be guilty of inflicting them upon others. His objecting to their lack of dignity and decorum, more than anything else, made him unpopular with his colleagues and caused his dismissal, he maintains. It would appear that more is bankrupt in Christian Science than just the Seventeenth Church of Chicago.

H. K. M.

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Why? Again and again uninformed Lutherans ask, Why do not all Lutheran bodies unite? The cause is not the difference in language. Nor is it a false synodical loyalty. One of the reasons may be learned from the following items taken from the Lutheran Witness:

The entire local Commandery of the Knights Templar Masons attended services in Trinity Lutheran Church, Lancaster Co., Pa., May 10, when Dr. A. B. MacIntosh "preached a special sermon to the Knights." It is this sort of thing that keeps Lutheranism a body divided into two camps, — this and such incidents as the joint Good Friday service at Fort Wayne, in which Rev. P. H. Krauss spoke from the same platform with the Congregationalist preacher, Dr. Folsom, who has publicly denied the atonement. Both Revs. Krauss and MacIntosh are members of the United Lutheran Church (Merger Synod).

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At Dallas, Tex., Rev. R. G. Kuhn, of the United Lutheran Church, invites our parishioners to a First Lutheran Church

(U. L. C. Merger) service at the Y. M. C. A. and announces that "Dr. T. O. Perrin, pastor of Westminster Presbyterian Church, will preach for us." A Reformed preacher, who is at the same time a 32nd degree Mason, preaching at a Lutheran service, to which members of another synod are invited — can there be a greater perversion of Lutheran church-work? The above instance is given this publicity because the U. L. C. work in Dallas has from the outset been accompanied by proselyting among our people.

J. B.

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Better Try Man The daily press tells us: "The former Kaiser is preparing a new edition of the Bible. Some texts he thinks ought to be changed and the whole of the Old Testament should have no place in any Christian theological teachings." To this the editor of the Wisconsin News makes the comment: "Job and Isaiah are the two most powerful books in the Bible. Nothing can compare with them in beauty except the Sermon on the Mount. The wise thing would be to leave the Bible the Rocky Mountains and the ocean as they are, and select other things for revision and improvement." Right you are! We would suggest trying man: but the only revision and improvement that will be worth the name must be carried out **by means of the Bible as the Word of God.** When man begins to consider the Word "as it is in truth, the word of God," he will cease trying to revise it and it will from that time forth begin to revise him. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever . . . and this the word which by the gospel is preached unto you."

G.

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Still Nominally Baptist The University of Chicago was founded by Harper, Rockefeller, and the remnants of an older Baptist institution. The Baptists were nominally in control; they furnished the president, who had to be a Baptist, and they also furnished fourteen of the twenty-one members of the board of directors. At first it was understood that the president had to be a Baptist clergyman, but latterly this was interpreted otherwise. The distinction is of no consequence. In Baptist circles, as in other protestant bodies, the preaching license is easily acquired; much more easily than would be possible with us. But now even this is changed, the president may be anybody, irrespective of denominational associations. The majority in the board of directors still remains nominally Baptist, fifteen of the twenty-five members must be members of Baptist churches. This stipulation means little. In these days it is a simple matter to join a Baptist church. A man who takes such matters lightly might shift his allegiance without encountering difficulty in any quarter and without doing violence to his conscience. The few who might be desirable as members of the board who might be desirous of maintaining membership in some other church, or, as might be the case with Jews, de-

siring to remain outside of the Christian fold altogether, could be accommodated in the group of ten which has no denominational test. The hold the Baptists have upon the University of Chicago is and always has been tenuous and, for practical purposes, negligible.

H. K. M.

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The Girl Problem At the present it seems to be the girl problem instead of, as formerly, the boy problem. Edith Brown Kirkwood speaks of it in *The Continent*. This is, in part, what she says:

Said a well-known club worker not long ago, referring to this "problem" of the girl, not the girl of heralded waywardness but the girl whose supposedly high standards have been accepted as a fact:

"We have just had a disheartening revelation in our town. We find that one of our supposedly finest young women — talented, beautiful, member of a leading family — has been the means of the moral undermining of many of our young boys. And not one of us, as mothers of sons, but would have been flattered with the prospect of calling her 'daughter.' So assured have we been, in our own minds, of her good influence that we have encouraged our boys to seek her company. How can we bring our sons into rightful manhood when, constantly, we are brought face to face with this tremendous problem of the girl?"

Said the wife of a college professor and mother of a high school boy, in referring to a girl of "the crowd," member of a highly respected family:

"Why, they've been reared in the same neighborhood and have gone through the same schools. Whenever Phil has wondered, as boys often do, upon which of the girls to bestow his valuable company for an evening, I have said: 'Why not take Ann?' You know how, as mothers, we endeavor to steer our boys in the direction we consider safe. For a long time now Phil has just been glancing at me and shaking his head whenever I have made this suggestion but I supposed it was only a boyish fancy. The other night she was one of the young girls carried out of a questionable public hall when it was raided for liquors! One of our girls just around the corner! A childhood playmate of my son! Her mother is one of our group! What if my boy had not been strong enough to have fought my own urgings? What are we to do for our boys?"

"Oh, yes," interposed another mother, "Frank remarked quite cynically to me the other day, that 'a lot of the girls now think a fella's pretty much of a stiff if he doesn't do a lot of things you've taught me not to do, mother!'"

"And," said a college professor of his boy, "Dan came home not long ago, deeply serious, and said to me: 'Dad, you've reared me wrong.' 'How so,' I queried. 'Why,' he answered, 'I'm going around with young folks from nice families, but I can't do the things many of them do. They seem to think it's all right but every time I try to enter in, something you've taught me comes up and — well, you've reared me all wrong!' "And I can only go on praying," said the father, "that the something I have taught him will keep 'coming up' until he is tided over his youthful period and his knowledge of values is established."

The solution? — the **home**. We have become accustomed to entrusting the direction and supervision of the social life of our sons and daughter to others, to those who commercialize recreation and amusement,

to community leaders, or to the church. That is a mistake. None of these is in a position to do for the young people what parents are able to do. If the young people would meet under the eyes of their parents, the objectionable young man or young woman would speedily be recognized as such and eliminated, if they did not mend their ways. But as it is, the parents are deeply ignorant of the character of those with whom their sons and daughters associate. When their eyes are finally opened, it is too late. Cultivate the Christian home. J. B.

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An Ecumenic Council That Isn't

Pope Pius XI decides to hold an Ecumenic Council in the holy year 1925, the headlines inform us. Why 1925 is a holy year does not appear; perhaps the Council will make it so. Since 1870 there has been no such gathering, and that one was rudely interrupted by political actions that made of the pope "the prisoner of the Vatican," depriving him of all territorial jurisdiction. The name "Ecumenic Council" has a fine ring. It recalls those councils of the early church when the whole of Christendom would send representatives to one meeting to decide matters of policy and often to sift the true from the untrue in matters of faith. If the pope today chooses to call the gathering of his underlings an ecumenic council, nothing can stop him, but it is as little ecumenic as the Roman Church is the one and only Christian body. It is not more ecumenic than the convention of any other sect. It will be international in character, to be sure, but nearly every other sect would find as many racially variant constituents for its assembly. In 1870 the infallibility of the pope was the chief result of the council. What is brewing this time? In 1870 the opponents of infallibility created quite a stir, especially in the press of protestant countries, but Roman Catholics knew all along that it was but a tempest in a teapot and nothing came of all the opposition that seemed so formidable from a distance. An organization like the Roman Catholic Church would not call a meeting of this sort if it were not sure that it could control its actions. Just as our political parties go through the formality of a convention and do much balloting and much speech-making and some rebelling, while the initiates know all along just what the result will be. That is inevitable. We see the hand of God in the early councils of the church — but the hand of Satan is not less discernible. In later councils the evidence of God's benignant presence is doubtful, rather did He give them up to their own errors. Whenever a church grows so large and worldly powerful that its organization governs and rules by its own momentum, the Christian character is obliterated. Ecumenic councils were a natural development of the functioning of the early church, but they soon outgrew their usefulness. Today a council of all Chris-

tian churches is neither possible nor desirable. Even among churches bearing the same name such a conclave is barely possible and, as things stand, undesirable; it would meet under too many false assumptions; majorities and loud speakers would count for too much. People that strive for external unity and bigness usually are unclear in differentiating between the true Church, invisible, and the visible church. That error is the cornerstone of Rome's worldly position. When Rome advertises an ecumenic council it means that it is the only church on earth. To those who can see, the ecumenic councils of Rome are not ecumenic at all.

H. K. M.

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Ban On German In Schools Unconstitutional

In a decision handed down by the United States Supreme Court, the State statutes preventing the teaching of the German language in the schools are declared unconstitutional.

We reprint the following from the Milwaukee Sentinel:

State statutes preventing the teaching of the German language in schools was declared unconstitutional on Monday by the United States Supreme Court, Washington, D. C., when Justice McReynolds in a majority opinion held that the Nebraska Supreme Court erred in sustaining the conviction of Robert T. Meyer, a parochial school teacher, who instructed a 10 year old child in that language. The Meyer conviction was originally obtained under an act of the state legislature, forbidding the teaching of any language except English.

The Meyer decision on Monday reversed the Supreme Courts of Iowa, Ohio and Nebraska in four cases, based on the same complaint. Justice McReynolds denied the right of the state to restrict the liberty of the individual and held that mere knowledge of the German language can not be regarded as injurious.

Although the legislature was actuated by a desire to make better Americans of school children, he said, it has attempted materially to interfere with the work of modern language teachers, with the chances of pupils to acquire education and with the power of parents to control their children's school courses.

Justices Holmes and Sutherland dissented.

Justice McReynolds said in part:

"The problem for our determination is whether the statute as construed and applied unreasonably infringes the liberty guaranteed by the fourteenth amendment.

"Without doubt, it denotes not merely freedom from bodily restraint but also the right of the individual to contract, to engage in anyone of the common occupations of life, to acquire useful knowledge, to marry and establish a home, bring up children to worship God according to the dictates of his own conscience and generally to enjoy those privileges long recognized by common law as essential to the orderly pursuit of happiness by free men.

"The established doctrine is that this liberty may not be interfered with under the guise of protecting the public interest, by legislative action which is arbitrary or without reasonable relation to some purpose within the competency of the state to effect. Determination by the legislature of what constitutes proper exercise of police power is not final or conclusive but is subject to supervision by the courts.

The American people have always regarded education and acquisition of knowledge, as matters of supreme importance which should be diligently promoted.

"It is said the purpose of the legislation was to promote civil development by inhibiting training and education of the immature in foreign tongues and ideals before they could learn English and acquire American ideals and 'that the English language should become the mother tongue of all children reared in this state.'

"It is also affirmed that all foreign born population is very large, that certain communities commonly use foreign words, follow foreign leaders, move in a foreign atmosphere, and that the children are thereby hindered from becoming citizens of the most useful type and the public safety is imperiled.

"Those matters are not within the present controversy. Our concern is with the prohibition approved by the Supreme Court. *Adams vs. Tanner*, supra, 9,954, pointed out that mere abuse incident to an occupation ordinarily useful is not enough to justify its abolition, although regulation may be entirely proper. No sudden emergency has arisen which renders knowledge by a child of some language other than English so clearly harmful as to justify inhibition with the consequent infringement of rights long freely enjoyed.

"We are constrained to conclude that the statute as applied is arbitrary and without reasonable relation to any end within the competency of the state."

We thank God for this decision, which vitally concerns us as well as the brethren who had appealed to the Supreme Court. To us it is not chiefly a question of this or that particular language, it is a question of the freedom from intellectual and spiritual restraint and of the "power of parents to control their children's school courses."

This freedom guaranteed us by the fourteenth amendment we prize as a most precious gift of our God and we love the country through which our God has given us this freedom. Let us earnestly pray that our God preserve this freedom to us and let us avail ourselves of it by fostering and extending our schools in which Christian parents exercise "their power to control their children's school course." J. B.

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The Forty Thieves A man who steals the treasures of the heart is a greater thief than is he who steals my purse. Shakespeare said something like that about the stealing of reputations; it is more true of spiritual treasures. Forty "noted Americans," among them two cabinet ministers, have affixed their signatures to a manifesto that can have but one object: to steal the faith of Christians. Hence the "Forty Thieves."

Let us quote the explanation that accompanies the document: "The purpose is to assist in correcting two erroneous impressions that seem to be current. The first is that religion today stands for medieval theology; the second that science is materialistic and irreligious." The proclamation, then, tries to show that science and religion are in perfect harmony. By "science" it understands the views of those scientists who at times are shown to be in direct opposition to

what a great many men, we among them, hold to be the true religion; such men as Dr. Davis, of Princeton, and Henry Fairfield Osborn, of New York. In general, it is evolution and its speculative theory of creation and the meaning of life against revealed religion.

What the gentlemen mean by "medieval theology" is not stated in so many words but this sentence is illuminating and indicates whence their theology comes. "It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents him as revealing himself through countless ages in the development of the earth as an abode for man and in the age-old inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his God-like powers."

We always knew that perfect harmony between scientists and the church could be established if the church agreed to get its religion from the scientists. But forty, or four thousand "noted Americans," plus four thousand noted and notorious Europeans cannot remove the Bible from religion by a process as simple as that. Our conception of God does not rest upon the results of laboratory experiments, we have the Living Word. Call it what you will, medieval, ancient, or ante-diluvian, the Truth is the Truth. It isn't a question of science being materialistic and irreligious or anything else; science, specifically geology, biology, anthropology, and archaeology, has no more standing in a court deciding religious matters than chemistry or electrical engineering. The question is what is man, be he scientist or common mortal, going to do about his soul, and is he ready to hear what God reveals to him in His Word.

When "forty noted Americans" tell us their religion is a scientific byproduct, our only reaction is that here are forty men who are taking pains to tell us that they can get along without the Bible or Christ. And that isn't even news, we knew it about most of them before they went on record.

If their testimony leads men to follow in their footsteps their Christianity was not of rugged mold and would have succumbed to any one of the thousand assaults that are leveled at it every day in this wicked world.

H. K. M.

FIGHTING ROMAN CATHOLICISM WITH LEGISLATION

Recent events point in the direction of an exceedingly dangerous attempt to line up the Protestant churches with the Ku Klux Klan and other movements to fight Roman Catholicism with the aid of legislation. The spirit of it is well reflected in the Menace which is wielding a sword that is bound sooner or later to cut both ways. It is doing so already. It endorses the Ku Klux method of assailing Romanism, and enforcing reforms in general, and even goes so far as to make the Roman Catholic Church responsible for bring-

ing false accusations against the Klan in Louisiana, which is held accountable for the murder of the two victims whose bodies were brought to the surface of the lake near Mer Rouge. Even supposing that Catholics are using such methods to bring the Klan into disrepute, should similar methods be adopted to bring the Roman Catholic Church into disfavor?

There is no Church that has taken a stronger and more consistent stand against the teachings and principles of Romanism wherever they are in conflict with the Scriptures than has the Lutheran Church. There is no Church that knows its system so thoroughly and that has suffered more from the persecutions for which it must be held responsible, as has the Lutheran Church. There is no Church that sees more clearly than ours what dangers lurk in its teachings concerning the relation of Church and State. But the Lutheran Church would prove false to its dearly-bought freedom from Rome's tyranny and its evangelical principles if it made use of the same weapons to counteract error which Rome in the past used, or which the State in the defense of justice alone has a right to use. Her weapons against error and all evils are spiritual and not carnal. She refuses to identify herself with any movement that seeks to cure evils with the aid of force. Legislation is a carnal and not a spiritual weapon, and hence the Lutheran Church refuses to take it in hand in any cause, however praiseworthy its aims may be. Nor will it resort to billingsgate or intemperate methods to discredit any church, whether it be Romish or Protestant. It acts on the principle that the only effective weapon to use against error and wrong is God's Truth, and it denies that it or any truly evangelical church has a God-given right to use any other weapon.

The extremes to which this Klu Klux fanaticism (and we include in this term all legalistic sectarian methods to fight the Roman Catholic Church) has gone became apparent in the opposition against parochial and religious schools in Oregon and South Dakota. Laws have been enacted in both States outlawing parochial schools. They were aimed against the Roman Catholic Church; but in shooting their arrows over the house against the enemy, they hit the very best Christian citizenry the two States have — Protestant churches, who to atone for the absence of religious teaching in the public schools conduct such teaching in their own schools. We have never been enthusiastic in defense of the parochial school system as it exists in our own Church, and for the simple reason that it undertakes too much. It teaches too many secular branches and does not confine itself strictly enough to religious teaching. In the secular branches it cannot possibly compete with the teaching in the public schools, and it should not pretend to. Besides, the pupils should not be kept in these schools beyond the age of eight or ten years. In their later years provision should be made for more advanced religious instruction either after public school hours, or on Saturday, or on Wednesday afternoon when all pupils in the public school might be dismissed to afford opportunity for religious instruction. We believe it to be a misfortune that the State and the Church should in any sense be rivals and make conflicting claims upon the child. They should be co-workers together for the upbuilding of a Christian citizenry. That will not happen so long as the parochial school attempts to do what the State can do much better and so long as the State denies the Church the right and the duty to supply to the child what the State cannot give. There is some ground for regarding the parochial school as un-American, and for this the Roman Catholic Church must be held directly responsible. In seeking by hook or crook to escape taxes and to secure State support for its schools, it has created the very opposition of which it now bitterly complains.

But drastic legislation, such as has been advocated and even enacted in Oregon and South Dakota, is not the way in which to fight Roman Catholicism. The same man who headed the movement in Oregon to suppress parochial schools, is now creating sentiment in favor of passing a law to forbid the use of sacramental wine; to repeal the law which exempts church properties from paying taxes; and to make it impossible for a Roman Catholic priest to be a chaplain in the army. All this is aimed against the Roman Catholic Church; but it hits other churches as well. It is the best possible method for creating sympathy for the Roman Catholic Church in the first place, because it smacks of persecution; it is the worst kind of class legislation in the second place; and is both un-Protestant and un-American in the third place. If such Ku Klux methods of fighting Romanism are right for Protestants, why should they not be right for Roman Catholics to adopt likewise to fight Protestantism? We have no defense to make for Roman Catholicism. Its politico-religious system for the propagation of its faith is not only dangerous but un-American. Its methods for influencing legislation in its behalf are reprehensible and need to be opposed. The best way, the only truly Protestant and American way to oppose them is not to copy after them, but to expose them, to use sound argument against them, and in a frank and open way create a healthy public sentiment that will make it impossible for the Roman Catholic or any other Church to undermine the sound American principle of equal privileges for all religious faiths whether Roman Catholic, Jewish, or Protestant, within the limits of the Constitution of the United States.

—The Lutheran.

While we are in full accord with The Lutheran in what it says concerning the attempt to "line up the Protestant churches with Ku Klux Klan and other movements to fight Roman Catholicism with the aid of legislation," we are compelled to take exception to some of the statements it makes about the parochial school, statements that have appeared in its columns before. The writer deplors that the parochial school does not confine itself strictly enough to religious teaching, undertaking to teach the secular branches as well. He contends that in teaching these branches the parochial schools cannot compete with the public schools. He insists that the children should not be kept in the parochial schools beyond the age of eight or ten.

We are reminded of Mark Twain's words, "I know it is impossible, but I've seen it done." That impossible thing is being accomplished year after year. The graduates from our schools who are compelled to attend public high schools because a Lutheran high school is not available to them do not find that their parochial school training is a handicap to them. In fact, they frequently win recognition, especially for their conduct and their thorough work.

Is there anything in the Christian faith that could incapacitate a man for teaching arithmetic, geography, history, and so forth? Does not earthly knowledge also belong to the good gifts and perfect gifts that come down from above and are granted us in answer to our prayers? God said to Moses: "Who hath made man's mouth? or who maketh the dumb, or deaf, or seeing, or the blind? have not I the Lord?" Will he

not bless the endeavor of faithful parents to rear their children according to his will by granting them also the technical knowledge required for this earthly life? Of Belteshazzar, Shadrach, Meshach and Abednego we read: "As for these four children, God gave them knowledge and skill in all learning and wisdom."

So much for what we might call the technical knowledge required for this life. But behind this lie the great truths that govern human life, the truths that must actuate a man if he is to use his technical equipment wisely. These truths are recognized by no one who is not a believer in Jesus Christ. Therefore we contend that only a Christian teacher can really educate. The teaching of the natural sciences will never be educational if it does not recognize God as the Creator of the universe and as our Father in Christ Jesus. The world's history will never be seen in the right light unless it is reviewed from the cross on Golgotha.

For this reason we believe that the Church is eminently fitted to teach the so-called secular branches properly and effectively, while the State is not.

If what the writer says of the principles and the practice of the Lutheran Church is true, and we know that it is true, we can serve our country in no better manner than by giving it as many Lutheran citizens as possible. Then the schools that produce citizens that are well-grounded in the doctrines of the Lutheran Church, deeply imbued with its principles and acquainted with its history are a veritable blessing to our land. We cannot have too many of them. They are a strong bulwark against the aggressions of Romanism. Let the writer remember that the un-American spirit he condemns is found especially among those who are the product of our public schools, and he will have to admit that the Lutheran school is doing more for good citizenship than the State ever can do. Just how much more American than the Roman Catholic Church are the forces that are opposing it in the manner discussed, the Calvinists, the lodges and the Ku Klux Klan? For us it would be rather difficult to choose between them. God save our country from both.

J. B.

DO THE CHILDREN KNOW WHAT THEY ARE DOING?

Our Church has often been criticized because of her practise of confirming children at the tender age of from twelve to fifteen. We have been told that these children do not know what they are doing. We have been accused of doing violence to the children's freedom of choice. Many of these critics have spoken as if no one could make a proper decision for God and for righteousness except a full-grown adult.

But now, what are the facts? Investigation has shown "that the chances are three to one that the person who has not joined the church by the time he or she reaches the legal age of twenty-one years will never join

a church." According to the St. Louis Christian Advocate of May 9 the Boston University School of Theology has made investigations in this matter, and that is their conclusion. 6,149 persons in forty-three States were tabulated. Dr. Athearn, who directed the inquiry, stated that more people join the Methodist Church, for instance, between their tenth and eleventh birthdays than in any other years of their lives. And Methodists have often denounced our practice of confirmation. Let us remember that in our Church children are carefully instructed and catechized before they are received as communicants through confirmation, whereas in many of the churches about us very little instruction is imparted, and many are accepted upon the mere declaration that they believe in the Lord Jesus. During a revival or campaign for new members many are taken in during the excitement without any inquiry into their knowledge of God's Word. But aside from this, who that was received in youth, led by parents, teacher, or pastors to the Lord Jesus, and walked with Him through good and evil days, — who of all these ever regretted this?

And are adults in themselves better, wiser, and more able to make a decision for Christ, for righteousness, and for heaven? Is it not true that more people make the great mistake of their lives by falling into the most shameful sins and errors during adult life than during their childhood?

Speaking from our own experience, we can say that we have never known of a child confirmed in our Church against its own will. As far as men could judge, the Holy Spirit through the Word of God, during the instruction and otherwise, had won the child's heart for the Savior, for holiness, and for heaven. If misgivings enter our minds because some of these children later on fall away and because some of them declare that they did not know what they were doing when they were confirmed, let us keep in mind that the fault was not so much with the instruction and with the confirmation as it was with the wickedness of later life. Many young people after their confirmation are neglected by parents and congregations, and many themselves become careless and begin to trifle with sin and error. These are the causes of their falling away. There is no reason to change our practice of confirmation, but there is much reason for paying more attention to the young people who have been confirmed in our Church. Praise God, our congregations seem to be awakening to this duty, and from year to year more is being done for these dear young people of our Church. This work should receive our best thought and constant attention.

— S. in The Lutheran Witness.

The giving of our money to God's work is an intensely spiritual act. Our willingness to give our money is the expression of our faith, our interest, our desire to give help to others, and these are the very elements of spiritual life.—Bishop Manning.

WHOM SHALL I MARRY?

Young man, young woman, you who read this, does the above question bring a smile to your face? It need not, in fact, it should not, because marriage is a serious, solemn matter, in spite of what wordly, frivolously-minded persons think or say about it.

Because of the present laxity of morals, swamping of the divorce courts and the nauseating, deplorable dramas enacted therein, and frivolity with which many persons enter into the holy estate of matrimony, a discussion of the above question is indeed important, timely, and necessary.

"Marriage" says the learned Rev. J. C. Ryle, B. A., "is a state of life which has the greatest effect on the souls of those who enter into it. It helps them upwards or downwards. It leads them nearer to heaven or nearer to hell. We all depend much on the company we keep. Our characters are insensibly moulded by those with whom we pass our time. To none does this apply so much as to married people. Husbands and wives are continually doing either good or harm to one another's souls."

If these words of the Rev. Ryle are true — and you must admit that they are — then it is of the utmost importance that your life's companion be such whose companionship will assist and not hinder you in obtaining your soul's salvation.

Would you, if you marry, know whom you should marry, then consult, in the first place, your Bible.

Marriage, briefly stated, is a union between one man and one woman. It is an "institution of divine origin," and is designed for the happiness of those who enter this state, and for the purity and permanence of the race." Read Gen. 2:18-24.

In 2 Cor. 6:14-17, we read: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

Applying this text the noted evangelist, Dr. Moody, once said: "What right has a praying man to marry a frivolous, scoffing young lady that hates Jesus Christ, the Bridegroom of the Church of God?"

To marry one who is an unbeliever is surely "to yoke oneself unequally" with an unbeliever. Would to God that Christian young men and women would ever keep that in mind.

Surely there is no need to speak at any length on this point to any Christian man or woman. It surely is clear that an unbelieving woman is not a suitable life's companion for a believing man; neither is an unbelieving

man a suitable companion for a believing woman. For a believing man or woman to marry an unbeliever, knowing her or him to be such, is a sin which will, if not repented of, lead to eternal perdition.

Did not St. Paul earnestly warn Christian men and women and say: "For what knowest thou, O wife, whether thou shalt save thy husband, or how knowest thou, O man, whether thou shalt save thy wife?" — 1 Cor. 7:16.

Avoid, advises St. Paul, a marriage with an unbeliever. St. Paul knew what he was talking about. Give heed, therefore, all who are contemplating marriage.

Ah! many a pious husband, many a pious wife has been led from the narrow path by an unbelieving spouse and both have gone down to destruction.

You have heard of Samson. You have heard how his ruin was effected by Delilah, his heathen Philistine wife. — Judges 16:4-6.

You know the history of Solomon. No wiser man ever lived. No grander king ever reigned. His career was a glorious one, but it was finally marred — marred by his marriage with heathen women, who perverted his heart. — 1 Kings 11:4; Neh. 13:26.

Were not such marriages, believers with unbelievers, a disgusting feature of the godless age before the Flood? — Gen. 6:2.

Was it not marriage with the heathen that led Israel astray again and again?

An unbeliever you should certainly not marry.

But marriage with one of another faith is likewise to be carefully avoided. Surely it is something to be deeply deplored, when husband and wife can not and do not worship at the same altar. How serious the offence thus given to the world, to the children as they grow up! O the heart-breaking and life-wrecking strife and sorrow that has resulted from such unions! O the hopes that have been shattered! O the tears, the grief, the misery that has resulted! Would you, dear Lutheran men and women, ignore the lesson?

Too often, for the "sake of peace in the home," church-going has ceased entirely, and the souls of husband, wife, and children have been deprived of eternal salvation. Is it not a case of "I have married a wife, and therefore I cannot come?" Too often, too, either the husband or the wife has been forced, against conviction, to embrace a religion both burdensome and un-Scriptural.

Too often, we admit with regret, have Lutheran men and women failed seriously to ask themselves, Whom shall I marry? Too often have Lutheran men and women become unfaithful to their Church, and ultimately to God Himself, because they unthinkingly married one of another faith.

After consulting your Bible on this important question, forget not to consult your father and your mother. Your parents have, to use a common phrase, been

"through the mill." If they are true parents, your earthly as well as your eternal welfare will be their earnest desire. Do not refuse their advice, lovingly given. Even if you are old enough to "think for yourself," the advice of loving parents will do you no harm. And note: "A wise son heareth his father's instruction." — Proverbs 13:1.

Too often, unfortunately, parents fail just here. They too often think that money and a reputation among men are the first requirements in a prospective son-in-law or daughter-in-law. But money or any other earthly advantage can not and does not secure a happy married life. Neither will saving faith in husband or wife be nourished and sustained thereby.

If your parents are Christians they will seek not only your earthly welfare, but especially your eternal welfare. To this end they will strongly advise you to marry none other than a truly Lutheran Christian man or woman.

Yes, truly Christian parents will never fail to walk in the footsteps of Abraham and Isaac of whom the Bible reports as follows: "And Abraham said unto his eldest servant of his house, that ruled all that he had, Put, I pray thee, thy hand under my thigh: And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell." — Gen. 24:2, 3.

"And Isaac called Jacob, and blessed him, and charged him, Thou shalt not take a wife of the daughters of Canaan." — Gen. 28:1.

If a full purse, a reputation among men, a pretty face cannot make marriage truly successful, what is necessary?

My young friends, first of all, treat marriage seriously. Make it the subject of much prayer. See to it that true, saving faith in Jesus Christ dwells in the heart of the person of your choice. See to it that you can throughout your married life worship your God at the same altar, for then, and then only, will you continue doing good, and not harm, to one another's souls.

And lastly, choose a partner who has similar tastes and tendencies. If you do, your faith will not be subjected to such severe tests as would otherwise be the case.

And now a final word.

You who are contemplating marriage, have you joined that vast, unhappy throng, that would enjoy the earthly pleasures, but would avoid the responsibilities of married life, and that vulgarly says: "Not too many 'kids' for me, when I am married"?

Pardon me, dear reader, if I refuse to enter into this tragic phase of present-day married life. But to him and to her whose heart and mind have thus been perverted by Satan, I would simply, in tender pity, say, May God have mercy on you.

The writer of these lines is the happy father of a number of happy, healthy children. More than one childless couple has envied him and his happy wife in their lot of happy, healthy children, precious jewels in the sight of God, every one of them; and though many, yet not one too many. Sometimes, it is true, because means are limited, Satan would blight the happiness and cheerfulness of his wife and himself by whispering, What will you eat? What will you drink? Wherewith will you clothe yourself and your little ones? But, dear reader, the thought of Him who provides for the sparrow, who cares for the ravens which cry, who clothes the lily of the field turns the subtle temptation of Satan into a quickly passing shadow and reveals in all its resplendent beauty the loving and unremitting care of Him who once asked the tender and reassuring question, "Are ye not much better than they?" — "A Happy Husband and Father."
— The Australian Lutheran.

SPIRIT PICTURES AND A SPEAKING SKULL REMARKABLE DEMONSTRATION IN BROAD DAYLIGHT

By J. L. Peabody, in the June Popular Mechanics Magazine

Every one who believes in spiritistic phenomena, as well as those who are openly skeptical, cannot fail to be interested in the "spirit pictures" made by the Jesuit priest, Father de Heredia. The Jesuits, as is commonly known, study diligently for at least 13 years, take the three vows of poverty, chastity, and obedience, and then follow some particular line of study to which the rest of their lives is devoted.

Father de Heredia has spent his life investigating spiritism and has followed it not so much with the mind of a scientist as with the uncomplicated logic of a boy, for that is the way, he says, to strip spiritism of the frauds commonly practiced in its name. He demonstrated recently in the Popular Mechanics photographic studio how spirit pictures could be made under "test" conditions so that the closest observer could not say how it was done. Using the magazine's equipment, including camera, plates, and chemicals, numerous "spirit" views were produced, even to the white cloud of "ectoplasm" commonly associated with them.

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The priest clips his "ghosts" — a beautiful child, a gliding figure, a line of marching soldiers, an aged woman — from foreign periodicals. He always has a supply with their surfaces washed with luminous paint and freshly exposed to the light. A sitter enters the studio. Perhaps fearing fraud he has brought his own plates and chemicals — or his own camera even. He examines everything relating to his mission. The good father refuses to use the plates until the subject has written his name on them to insure that no shifting can be done. Father de Heredia watches him sign the plate, his own hand — in the palm of which is the paint-

treated spirit picture — resting lightly on one corner. The plate is then placed in the camera by the subject himself, who may even press the bulb. The sitter is eager. He insists on developing and printing the plate immediately. His eagerness increases. The print is still wet, but there — unmistakably — is not only his own likeness, but that of the aged mother for whom no normal person ever ceases to yearn.

Let us pass, however, from the demonstrations of the Jesuit to a Corinthian-pillared hall where are gathered several score of people, every one of whom has suffered a bereavement that has left him groping through the hard facts of reality into the shadows of the unseen.

A group of men at the front are setting up a cabinet which they have carefully examined. The medium herself is in the hands of the examining committee of women; she will soon appear in a coat and skirt borrowed from persons in the audience. The overhead lights blink out one by one. The room now is in semidarkness so that the dope-faced man at the piano looks like a death mask in the gloom. Over the rostrum one blue light gleams. No one quite knows when it was switched on, but there it is like a spiritual eye to oppress any who may doubt.

The medium stumbles out of the anteroom into the cabinet.

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Suddenly a voice — a gruff, loud voice — from the cabinet! It is Pedro, the medium's control. "Watch for Balsamo."

The curtains part, they are swayed by a filmy gust. Heavens! what is this? It is not the usual spiritual figure, but a skull that emerges. A horrid grinning human skull. Pedro speaks again. "Balsamo will answer questions. Three raps will mean 'yes' and two raps 'no'. Is that right, Balsamo?"

The skull opens its grinning jaws and clicks its teeth together sharply three times — meaning "yes." The people are leaning forward breathlessly.

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"Is there anyone here who would like to ask Balsamo questions?" calls Pedro. The women shrink back, but a graying man calls out: "Have you ever seen John Patterson on the other side?"

"Click! click! click!" answers Balsamo, turning his hollow eyes upon the speaker, who trembles visibly.

"Can you take a message to him?"

"Click, click! click!"

"Tell him" — with a big sob — "Dad knows he was not a coward."

"Click! click! click!" answers the skull, but where is it?

It has disappeared, and the medium is staggering out into the arms of the waiting committee.

Such a seance is quite possible were Balsamo, the mechanical skull, to fall into the hands of unscrupulous

persons. It is the invention of Professor Freud, otherwise known as Joseffy, the Magician.

On the same day that Father de Heredia showed the assembled editors of Popular Mechanics Magazine how to fake spirit pictures, Joseffy exhibited Balsamo, who has been named after a Spanish magician who died in 1795. Balsamo has no visible mechanism of any kind. The head is pivoted on a small circular base and has a three-inch frill of chiffon around its neck. It was passed from hand to hand: There were no connections between it and its control — Joseffy. It was then placed upon a pedestal and not only gave the performance described but did many other things.

There were more tricks. Mind reading; answers from beyond to questions.

"Thought transference?" questioned one hesitatingly.

"Thought transference?" chuckles Father de Heredia; "no, just a trick, but I will not tell you how it ees done. It ees a great secret. Ha! Ha!"

"Ectopiffle!" laughs Joseffy, the wizard.

REALITY

Christianity is either a reality or it is a mockery and a farce. We will go even farther and say that Christianity is a supreme reality or it is the most gigantic fraud and tragedy of all the ages. At once, the heart and mind, the soul and body, the lips and the life of every reader will affirm that Christianity is no fraud or mockery, but is the most real experience of the soul and life as he or she walks with God through faith in the Lord Jesus Christ.

We want to ask our readers to pause just there for a moment and consider this grave question: "Are we living Christianity so that its reality is apparent to all who witness our living?" Now, there is the rub!

Verbal assertions are one thing, but Christian living is often far away from many people who stoutly affirm that they are Christians. Some time ago we attended a business men's club and there heard a prominent church member make a speech. In the course of his remarks, he said, "Well, Christianity is a good thing to die by." A man who was dealing in business affairs with the speaker and could not trust his word, winked at his neighbor and said in a whisper, "That explains it, his Christianity is for dying by and not for living by." The incident carried its own lesson and we pass it on.

Christianity is real. We know it. Wherever it is found it carries the message of its reality in the things that are done and in the testimony of the whole life. How much this world does need the power of the real Christianity which produces an atmosphere of love and service wherever it exists! We all need to make our Christianity testify more potently so that its reality is impressed upon the world that looks on.

— The Baptist.

PROCEEDINGS OF NORTHWESTERN COLLEGE BOARD

The Spring meeting of the Northwestern College Board was held May 31st. A change in the By-laws made it possible to get in this meeting somewhat earlier than formerly for the purpose of making a full report to the trustees and to the President of the Synod.

Most of the business transacted concerned matters that appear in the report to the districts that will be published in due time and need not be anticipated here. The budget for the next two years was also prepared and will be submitted in the regular way.

Regarding the affairs of the school itself an extensive report was made by President Kowalke. He reported an attendance somewhat smaller than last year; in 1921-1922 the total enrollment was 258, in 1922-1923 it was 237. The difference is accounted for in part by the failure of some of the older students to return, and by a deficiency arising from the small number of students enrolled from New Ulm and Saginaw. The lower classes of our preparatory department were as large as usual.

There are 22 graduates this year, divided as follows: from the college, thirteen; from the business academy, four; from the classical high school, five. Of this number twelve of the thirteen regular graduates are to attend our seminary; one of the five high school graduates intends to teach in one of our parish schools.

Affairs at Northwestern seem to have gone along about as usual, if anything the year was a little above average in regard to scholarship and discipline. The health of the student body was good, especially until Easter; after that there was some sickness but it was fortunately kept under control.

The faculty, as it was constituted last fall, did all the work without interruption. There was anxiety about some of the professors who seemed none too well, but no classes were dismissed by reason of illness of professors. By next fall Professor Schlueter will be able to resume his work after having been compelled to rest for a whole year. This will somewhat relieve the burden of work of the others, though there is new work for them by virtue of installing parallel classes for the Junior Preparatory group.

H. K. Moussa, Secretary.

A DAY AT OUR APACHE ORPHANAGE

Through the columns of the Northwestern Lutheran you have become acquainted with our Apache Orphanage on East Fork. But it is an institution of mercy that has been of so urgent a necessity, that it

has grown beyond its capacity in numbers. Indeed, it is almost misleading to speak of "capacity." The space assigned to the Orphanage is this: two rooms 16x16 and a shower bath and laundry with cement floor of about the same size. In these quarters, used for kitchen, dining room, sleeping apartments, etc., live Mr. and Mrs. Knoop, who have charge of the Orphanage, Hazel Johnson and Daisy Massey, two native girls that assist Mrs. Knoop in the work, and twelve children, ten of whom are less than a year old. How many of the readers know such conditions by experience? As overflow for sleeping quarters there is a small tent.

Nine of the infants are bottle babies. That means night and day feeding. There is scarcely an hour of the night in which feeding does not have to take place. Those that have had two babies in the house at the same time know what that means; but what of nine? All of which would be tolerable, if but the quarters were ample and arranged to the purpose.

It may be said, "Why take in so many in the first place, if the quarters are too small?" If you see a child standing on the railroad track with a fast passenger bearing down upon it, do you stand by and see what will happen to the child? What can be done but take them in? Feeding a horse beefsteak would be about as great a success as expecting an Indian intelligently to feed a babe from a bottle. Babies cannot live on sour milk, and that is invariably the sort the Indian attempts to feed. So that is why they are taken in: to save them from death.

Eight-thirty in the morning sees the bathing begin. By that time bedlam generally rules, each one seeking his bath first in anticipation of the meal to follow. This operation takes until 11:00. The clothing is completely changed, the bedding cared for and changed. After the bath, in clean clothing and into a freshly feathered crib each is then laid for his bottle.

Then comes the washing. Each day sees a washing of from five to ten washers. After the washing has been put out of the way there is the ironing and mending and packing away to be done. Interspersed with this is the feeding and changing. Indeed, it is just one glorious round all day long — and night — to the accompaniment of solos, duets, quartettes, and often grand chorus. A wonderful tonic for jaded nerves.

It strikes us that there is the most important single activity in the Apache Mission. It ought to receive our first consideration. The main difficulty in the progress of that branch of our work is the cramped quarters, which allow for neither additional entrants, nor for necessary personnel. This is not an appeal. It is but the statement of facts.

† PASTOR C. F. W. VOGES †

Wholly unexpected, Rev. C. F. W. Voges was called hence on May 16th. He had been ailing for over a year, but he had gone about his duties as usual though, as time went by, it taxed his strength more and more. On the morning of his death a physician who had been called for another member of the family, had pronounced one of his ailments not quite as acute as it had been. As he came into the house after finishing some work outside, the Lord called him away in an instant through heart failure.

Pastor Voges was born July 9th, 1870 at Ahnsen, Hannover, Germany. In 1886 he came with his parents to this country, where they made their home in Town Effington, Ottertail Co., Minn. In the beginning of January, 1893, he entered the theological seminary at New Ulm, Minn., and in the fall of the same year the seminary of the Wisconsin Synod at Wauwatosa. On the 12th of July, 1896, he was ordained and inducted into his office at Sylvester, Wis. Since then he has had the following successive charges, Tomahawk, Town Greenfield, Theresa, Ridgeville, Burr Oak.

On May 21st funeral services, largely attended also by his brethren in the ministry, were held at Burr Oak. Rev. Zarembo, a classmate of the deceased, had charge of the services at the parsonage. Rev. C. W. Siegler, another classmate, preached in the German, and Rev. Paustian in the English language. The congregations at Ridgeville and Town Greenfield, Sauk Co., had sent through their pastors messages of condolence to the bereaved family. The writer took care of the liturgical part. The remains were then taken to Lake Mills where on the day following brief services in which again quite a number of pastors took part were held by the Rev. Prof. W. Huth at the home of the deceased's aged mother-in-law. Interment was made on Rock Lake Cemetery, Rev. Raasch officiating.

His nearest surviving relatives are, his wife, four children, two brothers and two sisters. May the Lord let them, whom He has so sorely smitten, experience the quickening comfort of His gospel.

H. R. Zimmermann.

NOTED IN PASSING

The story is told of a scientist engaged in the archeological discoveries at Luxor who picked up a sandwich near the excavations and immediately called around him a group of students. He then proceeded to lecture, directing their attention to its wonderful state of preservation.

There were, as he pointed out, unmistakable traces of butter.

Evidences of ham were plainly visible and the bread was far from being petrified.

"Of course," he was concluding, "this sandwich is not now edible —"

Just then another member of the party ambled up and remarked: "I am sorry to hear you say that, professor. That is a part of my lunch."
—Exchange.

This definition of an expert, given by an English school-boy, is suggestive, at least, and will rouse a responsive chord in many a heart:

"An expert is a man who knows nothing else."

—The Living Church.

A "prominent members" is a good thing to have in a church provided he is prominent for humility, loyalty, and religious zeal. If, however, his projecting points are ambition, self-will, and the "bossy" spirit, then he is a liability rather than an asset.
—Western Christian Advocate.

"All that I have taught of art; everything that I have written; whatever greatness there has been in any thought of mine; whatever I have done in my life, has been simply due to the fact that when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."
—John Ruskin.

Flattery is a fine tool for plotters; scarcely a man lives whose judgment is immune from its persuasiveness.

FROM OUR CHURCH CIRCLES

Installation

On Trinity Sunday the Rev. August Sauer was installed into his new charge at Vesta, Minn., by the undersigned according to the wish of President Im. F. Albrecht, the Rev. Geo. Scheitel assisting.

May the Lord bless both the shepherd and his flock.
J. E. Bade.

Northwestern College

The annual commencement of the graduating classes of Northwestern College will take place on Friday, June 22, at 10 a. m. Everybody is cordially invited.
E. E. Kowalke, Pres.

Delegate Conference at Sparta

The Delegate Conference of the Western Visitorial District of the Southwest Conference will meet, D. v., in St. John's Congregation, Sparta, on the last Sunday in June. Divine service at 9:30. Sermon: Voges (C. W. Siegler), Papers: Visitation, R. Siegler; One per cent plan, Voges; The blessings flowing from our theological seminary into our congregations, R. Siegler — Zimmermann. Besides the trustees the other members of the congregations in the District are invited to take part in this conference. Bring your lunch.

All this applies also to the meeting of the eastern visitorial district, except that the meeting will be the second Sunday in July in St. Paul's Congregation, Wonewoc, and that Rev. G. Pieper (Reimer) will deliver the sermon.
H. R. Zimmermann.

Conference of South East Wisconsin District

The General Conference of the South East Wisconsin District will meet, D. v., June 26th and 27th in Grace Church, Milwaukee, Wis. (Pastor C. Gause-

witz). First session Tuesday at 9 a. m. A paper will be read by Prof. A. Pieper on the Lodge question (especially Free Masons). Holy Communion on Tuesday at 7:30 p. m. Everybody must provide for his own lodging. Henry Gieschen, Sr., Sec'y.

Southeastern Conference of Michigan District

The Southeastern Conference of the Michigan District meets at Monroe, Mich., Rev. Ehnis on June 26th and 27th.

- Maas: Exegesis 2 Tim. 1.
- Ehnis: "Frucht und Nutzen der Taufe."
- Peters: "Die Segen der Truebsal."
- Richter: Woman Suffrage in the Church.
- Sermon: Strassen, Lutzke.
- Confession Address: Lederer.
- Announce! Hugo H. Hoenecke, Sec'y.

ITEMS OF INTEREST

Protestant Churches of Chicago Increase Membership 40,394

An increase of 40,394 members of the Protestant Churches in Chicago as the result of an evangelistic campaign was announced yesterday by Walter R. Mee, secretary of the Chicago Church federation.

The commission of evangelism, of which the Rev. C. K. Carpenter, D. D., pastor of Ravenwood Methodist Episcopal Church, is chairman, at the beginning of the evangelistic drive six months ago set the goal at 40,000. Last year the goal was set at 30,000 and the increase was 37,000. This year the goal was 40,000 and the increase 40,394.

"The Lutherans, with 175 churches reporting to the Chicago Church federation," said Mr. Mee, "had the largest increase, approximately 10,000. The Methodist Episcopal Churches, which number 217, report an increase of 9,099. The Presbyterian Churches, 105, report an increase of 5,880; 98 Protestant Episcopal Churches report an increase 2,955; 110 Congregational Churches, 2,720; the Evangelical Synod of North America, 36 churches, 2,007; 90 Baptist Churches, 2,000; the Disciples of Christ, 27 churches 1,000; Evangelical, 35 churches, 588; Reformed Church in America, 13 churches, 226; United Presbyterian, 7 churches, 154; United Brethren, 3 churches, 10; Reformed Episcopal, 4 churches, 100; Reformed Church in the United States, 4 churches, 96; Methodist Protestant, 3 churches, 64; Church of the Brethren, 3 churches, 56; Friends' Church, 14.

Thirty-five churches without denominational affiliation report 1,830 increase. The Swedish Mission Churches in Chicago report 1,500 increase. —Chicago Tribune.

5 Creeds in Illinois Town Merged Into One Church

Illinois' first consolidated church, built by the Presbyterian, Baptist, Christian, Congregational and Methodist congregations of Metamora, Ill., was dedicated today by President W. J. Davidson of the Wesleyan university of Bloomington. The amalgamated congregation is to be known as the Christian Union, with the Rev. J. D. Calhoun as pastor.

—Chicago Herald.

Mount Morris College Debts Increase; Will Close

Mount Morris College at Mount Morris, Ill., will close at the end of the school year, June 1, it was announced by the board of trustees, because of a steadily growing deficit. Un-

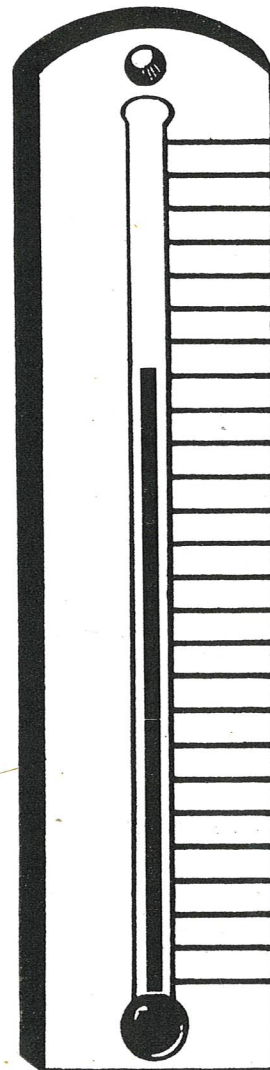
less friends, alumni, and districts of the Church of the Brethren re-organize its finances the school will remain closed permanently. —Milwaukee Leader.

BOOK REVIEW

Knowing and Doing by Paul E. Kretzmann, D. D. Published by the Walther League of the Ev. Lutheran Synodical Conference, 6438 Eggleston Ave., Chicago. Ill. 82 pages, 4 1/8 x 6 3/8, bound in cloth with title stamped in gold. 35c plus postage.

"A book for all Lutherans who want to be well-informed, intelligent, active, and efficient church workers," — so reads the announcement of the little book and it does not say too much. The chapters are short and to the point, the language is simple, the subject is very timely. We hope this booklet will find a wide circle of readers — not only among those young in years; while primarily intended for young people, all Christians may study it with profit. G.

Synodical Barometer



510,000.00,	June,	1923
488,750.00,	May,	"
467,500.00,	April,	"
446,250.00,	March,	"
425,000.00,	Feb.,	"
403,750.00,	Jan.,	"
382,500.00,	Dec.,	1922
361,250.00,	Nov.,	"
340,000.00,	Oct.,	"
318,750.00,	Sept.,	"
297,500.00,	Aug.,	"
276,250.00,	July,	"
255,000.00,	June,	"
233,750.00,	May,	"
212,500.00,	April,	"
191,250.00,	March,	"
170,000.00,	Feb.,	"
148,750.00,	Jan.,	"
127,500.00,	Dec.,	1921
106,250.00,	Nov.,	"
85,000.00,	Oct.,	"
63,750.00,	Sept.,	"
42,500.00,	Aug.,	"
21,250.00,	July,	"

Budget Authorization, July 1st, 1921, to June 30th, 1923. See Synodic report page 120. \$510,350.00.

Total to collect as above	\$510,350.00
Receipts up to April 30, 1923	408,108.93
Remainder to be collected by June 30, 1923..	\$102,241.07