

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 Kings 8: 57.

Vol. 2.

Milwaukee, Wis., July 21, 1915.

No. 14.

SONG OF FAITH

The lily fields behold;
What king in his array
Of purple pall and cloth of gold
Shines gorgeously as they?
Their pomp however gay,
Is brief, alas! as bright;
It lives but for a summer's day,
And withers in the night.

If God so clothe the soil,
And glorify the dust,
Why should the slave of daily toil
His providence distrust?
Will He, whose love has nursed
The sparrow's brood, do less
For those who seek His kingdom first,
And with it righteousness?

The birds fly forth at will;
They neither plough nor sow:
Yet theirs the sheaves that crown the hill,
Or glad the vale below.
While through the realms of air
He guides their trackless way,
Will man, in faithlessness, despair?
Is he worth less than they?

William Croswell.

COMMENTS

Rumors of Peace The following peace rumor comes from Geneva, June 30: "There is a possibility that the Vatican and the United States government may co-operate in an effort to restore peace in Europe. It was learned here today from an authoritative source that the idea already has been suggested unofficially, and it is certain that Pope Benedict XV is heartily in favor of it. The governments of the Roman Catholic church and the United States are now the two most powerful neutral agencies in the world and the two best fitted to attempt to restore tranquillity in the Old World."

What a revelation! Fancy Uncle Sam alongside of "Mr. Pope," as a celebrated American General on his tour through the world is rumored to have addressed the Roman Pontiff about forty years ago, co-operating in an effort to restore peace in Europe, both representing neutral governments, the one selling munition to the Allies, and the other possessing no power to restrain its own country from joining the Allies. These two most powerful neutral agencies in

the world must indeed be best fitted to attempt to restore tranquillity in the Old World. No doubt there is something doing. But aside of this humorous aspect, is it amiss to raise the rather serious question: Have not the minds of many of our American citizens been so confused that possibly such a monstrous idea could be imputed to them without any censure on their part of combining the hierarchical government of the Vatican and the government of the United States in carrying out such a movement as the restoring of peace among the European nations?

J. J.

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Timely and Well Said Under the head: "Save Your Own Child," the Milwaukee Free Press on July 9th printed the following:

Editor's Note—Judge George E. Page of district court, informed that two boys charged with violations of the fireworks ordinance had been chastised by their respective fathers, allowed them to go, saying the punishment was sufficient.

"I am glad to see that there are still some parents who believe in the old-fashioned whipping," the judge declared.

It was at the request of the Free Press that Judge Page wrote the following:

By George E. Page.

Judge of District Court.

Chastising of children by their parents seems to be going out of vogue. I think a deplorable mistake is being made. No good thing should be discarded unless a better substitute is provided. In place of the stage coach we have the train. Electric light and gas has banished the oil-lamp. To the superior speed and convenience of the motorcycle we trace the decline of the bicycle. Rifles and revolvers have made of the bow and arrow only a tradition.

Each one of the substitutes is immeasurably superior to the thing it replaced. But, in the case of the old-fashioned whipping, nothing better has been discovered. There is a mistaken tendency to allow judges with advanced ideas of social service to handle situations that used to be very well taken care of by a father and mother with a strong arm and a birch rod, slipper, or only a stinging hand. Upon the probation system and the reformatory is being heaped corrective duties that might much better be assumed by the par-

ents of the offending youngsters. Instead of being made the last resort, the courts seem to be becoming the first resort. It is wrong.

A whipping may prevent a reformatory or prison sentence. Probably two or three. It is in the beginning of waywardness that the best chance of saving the boy or girl exists. Many more youngsters have been turned back into the right path through stripes administered justly by a parent than by all the probation systems and reformatories combined.

It will always be that way no matter how perfect we make our official youth-saving institutions.

I want to impress parents with this fact. I want to force it upon them that there is a wide area of incipient lawlessness in growing girls and boys which, while it is recognized as the preliminary to serious breaches of the law, cannot be touched by the corrective machinery of city, county or state. It is in this area that the parents' influence is greatest. While in this area children are much more easily turned away from dangerous states of mind. It is here that the old-fashioned whipping is most useful.

I would not like to have it appear that I advocate stony-hearted severity. I recognize that too free application of the rod turns children against their parents, losing the latter all corrective influence and making the last state worse than the first.

I would have parents sparing in the matter of corporal punishment. I would have them try with every means in their power to lead their children right through kindness and by appealing to their love and respect. But I know that situations arise where a whipping will do more good than any other thing. It is then a case of chastising the child or giving up and allowing him to run as he will until he has a brush with the law that brings him before a court. That is a stain, the beginning of hardness, of "I-don't-care-ness;" a big step toward a reformatory or prison career. It means heartbreak for the parents.

Courts and probation systems have enough to do punishing and supervising young people who cannot be helped in any other manner.

Save your own child!—

We honor the Judge for his sound opinions and the courage he shows in voicing them. Ours is the day of paternalism. The power and the functions of the state are being increased with alarming rapidity—at the expense of the parent and the home. We hope that the Judge's words received wide-spread attention.

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G.

One Hoo Hoo Sues Another Hoo Hoo The Scrivenoter of the Order of Hoo Hoo, W. H. Stephenson, has been sued in court by the Snark of the Universe, E. D. Tennant. There is an alleged shortage in the former's books

that amounts to \$9,000. Last year's Snark presumably is known as the Past Grand Snark of the Universe and what horrible details the nomenclature of the other "dignitaries" of the Order of Hoo Hoo might disclose we are so far spared. We have no object in writing this excepting that you feast your eyes and ears on the words Scrivenoter, Hoo Hoo, and Snark—especially Snark. The thought may occur to you as it does to us, that \$9,000 is a rather large sum to entrust to children who call each other Hoo Hoo's and Snarks. Yet, we are quite sure that the constitution provides that applicants for membership must be twenty-one years old, be otherwise rational, and be of accepted respectability, so that they may be ornaments of Hoo Hoo-ery and so that they are qualified eventually to become Snarks—especially Snarks of the Universe.

H. K. M.

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Stern Rectitude It was in the divorce court. "He was drunk," she testified, "drunk for seven or eight years straight. He was always drunk six days out of the seven."

"What about the seventh?" asked Judge McDonald. "The seventh is Saturday, the Jewish Sabbath," Mrs. Goldstein explained. "No business may be transacted on the Sabbath, so Morris didn't buy liquor." This happened the other day—There is no need to tack a moral to this tale, excepting to warn the unwary that men like Morris are not always Jews, they are sometimes Presbyterians, or Roman Catholics, or Lutherans.

H. K. M.

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Levity In our days levity and sacrilege stalk abroad hand in hand. Some who enjoy fame among us on account of their witticisms have only too often reached the heights by treading under foot what was sacred to others, Bill Nye and Mark Twain (Samuel L. Clemens) notably not among the exceptions, as anyone who has read their writings extensively will testify. Where a sense of humor and a feeling, for propriety are allied in the reader this works distressing. Where wit is employed to attain a specific end levity entering is likely to cause all efforts to miscarry. Read the following and say whether it does not bear out what has just been stated:

Commandments for Clean-up Week

To the Editor of The Journal: Please publish the following from the Literary Digest, as it is especially appropriate for this week:

"The civic Solomons of Brooklyn, or such as are incorporated in the Tenement House committee, have crystallized their wisdom and the sum of their experience in seven commandments for those who live

in cities. That these commandments are in effect a prismatic representation of the second great commandment, taken both literally and figuratively, commends them to everyone's earnest attention. If thou lovest thy neighbor as thyself, then these few behests, quoted by The Kansas City Star, will be easily obeyed:

"Thou shalt honor thy neighborhood and keep it clean.

"Remember thy cleaning day and keep it wholly.

"Thou shalt take care of thy rubbish heap; else thy neighbor will bear witness against thee.

"Thou shalt keep in order thy alley, thy back yard, thy hall, and thy stairway.

"Thou shalt not let the wicked fly breed.

"Thou shalt not kill thy neighbor by ignoring fire menaces or by poisoning the air with rubbish and garbage.

"Thou shalt not keep thy windows closed day and night." G.

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A Sign of the Times The Lutheran Herald (Decorah) prints the following clipping from a Westby, Montana, paper: "A union Sunday-school was organized Sunday with a class of 38. . . . Sunday-school hereafter every Sunday morning at 10:30. The Sunday-school is a good thing. No religious doctrine will be taught, and all denominations are cordially invited."

The Herald makes the following comment:

"A Sunday-school is, of course, a good thing to work for, but there are different kinds of Sunday-schools, and its value will depend upon what the children are taught. The anarchists in Chicago have their Sunday-schools, and they teach their religious or irreligious doctrines, and parents will send their children there, because they are called Sunday-schools. And likewise we have all kinds of undenominational Sunday-schools where a nondescript religion is taught, a collection is taken, and some story papers of doubtful value are passed around. The Sunday-school in Westby is to be one where "no religious doctrine will be taught." If all religious doctrine is to be shut out, it can not possibly be a Christian Sunday-school, because Christianity has a definite creed with definite doctrines upon which it rests. When the doctrine is taken away, what remains is a shell without a kernel. The children will be given stones in place of bread. The fact that editors of our papers, supposed to be educators in a community, have such crude ideas of the Christian religion shows the imperative need of home mission work in Christian America to save the country from relapsing into pure paganism. The Lutheran church with its fundamentally sound doctrine based on the word of God has a great duty and responsibility."

We heartily approve and would simply add a warn-

ing against every Sunday-school that is not confessedly Lutheran. Parents often think that up to the time when special instruction for confirmation begins any Sunday-school is good enough and many a child of Lutheran parentage finds its way into a sectarian corral where it receives imprints which last for life. You Lutheran father and mother, do you remember of the promise implied when you brought your child to baptism in the Lutheran faith? G.

"TURN THOU ME"

It is unmistakably the modern tendency to make redemption an act which man performs for himself when he exercises his will and resolves to avoid vice. The popular view of conversion blends with this idea of self-help and is fostered by conversion practices of evangelists of the Sunday type. It is perhaps a natural reaction of Christians of decided views to emphasize the doctrinal aspect of this vital question of conversion, but in so doing the pitfalls, which all human reasoning meets in scriptural matters, are not always avoided. Where the one, ignoring Scripture almost entirely, errs on the side of human will, the other, seeking to reduce divine revelation to a logical system, is likely to err on the side of human reason. Neither error is necessary or excusable, for Scripture has not permitted this most important point to remain obscure.

Redemption is one thing and conversion is quite another. Conversion is as little an act of man as redemption is, it is entirely an act of God. "Turn Thou me, Lord," is the prayer that has been heard whenever a sinful man is converted unto Christ. All men are redeemed by the precious blood of Christ, there is not one—not even a Judge—who is not saved and bought by the sacrifice of the Son of God. It is God's will that His love in Jesus Christ extend to all men: "God will have all men to be saved and come to the knowledge of the truth." But there is another will that by nature opposes the grace of God, the depraved will of man himself. Sin has utterly corrupted the powers of man to perceive the truth; if he is to be converted it must be against his own perverted will. And God who gave His only begotten Son that the world might be saved, does not permit His plans to be utterly frustrated by the blindness and unfitness of the redeemed sinners. He makes the redemption effective by making the sinners "new creatures," in their wills, hearts, and minds, and makes them citizens of His Kingdom.

Every believing Christian is such a "new creature" in whom God himself has overcome the old and has replaced it with that which is truly new, the living Christ in the cleansed heart of sinful man. To come

THE NORTHWESTERN LUTHERAN

Edited by a committee under authority of the Ev. Luth. Joint Synod of Wisconsin, Minnesota, Michigan, and other States, and published biweekly by Northwestern Publishing House, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis. **Subscription Price: \$1.00 per year in advance.**

Entered as second class matter December 30th, 1913, at the post office at Milwaukee, Wis., under the Act of March 3d, 1879.

to Christ, to rejoice in His glorious deliverance, to recognize the love of God, to be steadfast in the faith, and to be firm in the hope of everlasting life is always a manifestation of the new life. Every thought, every activity, that is truly spiritual has its origin in the God that gave the new life: "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God."

Our Creed states this faith clearly and unequivocally: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the gospel, enlightened me with His gifts, sanctified and kept me in the true faith." This confession repeats the doctrine of Scripture. "No man can say that Jesus is the Lord but by the Holy Ghost," says St. Paul. "Turn Thou me, and I shall be turned," prays the prophet Jeremiah.

Scripture employs different terms in speaking of this change that takes effect in man through the agency of the Holy Ghost. Our Lord Himself, in speaking to Nicodemus, said: "Ye must be born again." A second birth, a regeneration, at once describes the act, which is of God, and the condition which results, which is in man. The state of the regenerated is described in the Old and New Testaments as a turning, a conversion. It is a turning away from the vanities of the world and a turning toward the everlasting and saving truth of God. "Repent ye therefore, says St. Peter in Acts, and be converted, that your sins may be blotted out." Paul and Barnabas preach that their hearers "should turn from vanities unto the living God."

Familiar use of the words regeneration and conversion does not make the mystery of these great acts of God the Holy Spirit easier to understand. If we, as men of limited understanding in spiritual matters, seek a better grasp of the mystery by resolving the essential truth, that God utterly changes our nature, into a number of separate ideas, such as the call of the Gospel, the enlightenment by the Holy

Ghost, the sanctification for good works, and the continuance in the faith, we but follow Scripture; but we should not try to follow these ideas as successive steps in our own spiritual development by rule of thumb. Where such attempts are made, the cardinal truth, that God has regenerated and converted us, can easily be alloyed by the addition of human factors.

The temptation to inject assisting powers of man into conversion can only be effectually resisted if we bear in mind the means by which our regeneration and conversion were alone effected. The Spirit works through the Gospel, that is, by the Word of God and by the Sacraments. "Of His own will God begat us with the word of truth," we read in St. James. And referring to the sacrament of baptism, St. Paul writes to Titus: "Not by words of righteousness which we have done, but according to His mercy Christ saved us, by the washing of regeneration, and renewing of the Holy Ghost." God saves us from the perdition we have chosen in our carnal blindness by giving us through the Holy Ghost in Word and Sacrament the new life and the power to sustain it in daily repentance; the cause for His great love and the reason why He can help us without staining His holiness and eternal justice is the abundant sacrifice of Jesus Christ.

But all this does not explain, it only states! Very true, we are dealing in statements of the truth, we are not compelled to reason them out. They are God's axioms which His children gladly accept. And acceptance is not so difficult because we have the facts of our own experience that bear them out. Conversion is far from vague and uncertain, though we must ever confess our inability to fathom its mystery. Faith will ever triumph over the doubt that assails the Christian for his own salvation. The whole revelation of God in His Word is one solid structure to give us shelter against doubt, it is a tireless exhorter to make us certain and joyful of our regeneration—if we believe in Christ. Read your Bible, hear the preaching of the divine truth—do you believe? If you do, you have the fullest answer. You believe! You are glad that Christ has borne your sin! You thank God for His eternal Love and Grace! All that is not an accident; it is not the natural attitude toward these divine truths. There you have the only evidence of your conversion that is of value. It is not at all necessary to fix a date for the time when first you rejoiced in your salvation; neither is it necessary that you associate fulfillment of any human obligation with the fact that you are converted; least of all is it necessary to ruminate over the hidden counsels of God who has chosen you from the many—unworthy though you be, as all men are unworthy of divine Grace.

The scriptural doctrine of conversion cannot better be summarized than is done in the Formula of Concord: "So much is most certain, that true conversion must involve a change, new motives and activities in mind, will, and heart; the heart must recognize sin and fear God, it must turn from sin and perceive and accept the promise of Grace in Christ; it must battle against the flesh; it must foster good thoughts, have Christian desires and pursue them with industry. Where these are lacking there can be no true conversion. As for the cause of this change and the manner in which it comes to man, Scripture teaches clearly that the natural powers of man can neither co-operate nor even aid, and that God in His inestimable love and mercy comes to us and causes His Holy Gospel, through which the Holy Spirit works and perfects our conversion and renewing, to be preached among us. By this preaching and hearing of the Word, faith and other godly virtues are conferred upon us, but they are solely gifts and acts of the Holy Spirit. By this doctrine Scripture directs us to consider the means whereby the Spirit begins and sustains this work, reminds us how these gifts are to be kept, strengthened, and increased, and admonishes us that we do not let this Grace of God be bestowed upon us in vain, but use it eagerly, recognizing how great the sin of such must be who hinder and resist the labors of the Holy Spirit."

H. K. M.

SIXTY-FIFTH CONVENTION OF THE WISCONSIN SYNOD.

On the 18th of June, sessions of this year's synod were opened in St. Mark's church at Watertown, by divine services in which President Bergemann preached the sermon. He took as his text Psalm 126:3, "The Lord hath done great things for us; whereof we are glad." The theme of gladness received its inspiration from the fact that the synod was a jubilee synod, commemorating the fiftieth anniversary of the opening of Northwestern College. For the first three days of the sessions this theme was sung in all the preaching and speaking, and long will these days be remembered gratefully.

Monday morning synod convened for its proper work. As usual the morning session was devoted to doctrinal discussion, led this time by the Rev. J. Jenny, who read a paper on Christian Science, showing that this religion is utterly beyond the pale of Christianity. The paper gives all of us very welcome weapons with which we may fight this insidious device of Satan to ensnare our hearts. A second doctrinal discussion was led by the Rev. P. Kionka, treating of matters concerning the sanctity of the call, extended to preachers and teachers of the Word. He dwelt

particularly on the means which Scripture offers us to judge such calls with certainty, so that we may abide by the result with confidence. Owing to the pressure of a multitude of business affairs, but two papers could be heard this year.

The first question of importance that was discussed by the synod concerned the manner in which the great loss our college had sustained in the death of Inspector Eickmann could best be repaired. Two methods were considered. According to the one, another inspector is to be called, upon whom the whole work and responsibility of the inspectorate was to rest, the other provided for the engagement of three or four tutors who are to share the actual work of the inspectorate under suitable guidance of a more experienced teacher. For final decision the question was left to the board of the college, which was to assemble in the near future and consult with the faculties of Watertown and Wauwatosa and with representatives of our institutions in Saginaw and New Ulm. After thoroughly sifting the matter, the board is to act according to its best understanding.

The synod again went on record as endorsing the demand for a fourth professor for our theological seminary at Wauwatosa.

Only less important than the work of our institutions is the work of our home missions. When this topic is brought before the meeting it always gives rise to interesting and helpful discussion. This year our committee was able to report that four congregations would in the future be able to get along without financial aid from our treasury; they are the congregations at Hay Creek, Centuria, the English Lutheran at Waukesha, and the Nathanael of Milwaukee. Our activities in the past year extended over 48 fields and the sum needed to carry on this work next year was estimated at \$15,939; this amount was duly appropriated. Let us enter into this work with a will so that the emergency measure recommended by the synod—that money be borrowed when the funds run so low that the missionaries cannot be paid—need not be resorted to.

The report of the committee on finance occupied much of the time. It appeared that there was a deficit of \$3,047.67, and in addition to this our share of the deficit of the Joint Synod, which is \$27,000, must be assumed. Our appropriations for the work during the coming year cannot be curtailed. That will require us to raise a very large sum next year, principally by collections. How can that best be done? How can those who have for some reason or other lagged behind in their contributions be encouraged to do better? Who can best take this matter of improving our resources in hand? These were the points that were discussed. It was finally decided to entrust the committee on

finance with the investigation of the defects of our present methods and to ask the President to confer with the separate conferences. The budget which was voted by the synod reached the total of \$69,374.84. A very large sum, indeed, but, dear fellow Christian, it is not too large if the love of our Lord Jesus Christ, who gave His blood for our sins that we may inherit eternal life, grow in your heart; the greater that love the smaller the sum will seem to be and you will cheerfully lend your heart and your hand that the Lord's work may prosper and that we will not again face a deficit when we convene next year.

The field representative of our institutions, the Rev. Richard Siegler, continued during the past year to visit congregations and to tell them about the needs of our college. Through these efforts he was able to report to the synod that 12 parishes (21 congregations) had contributed \$19,000. The total of these free will offerings has now reached the sum of \$150,000 from 113 parishes.

A plan to amalgamate and redistrict the Joint Synod has been before the separate bodies for some time. Our committee, submitting a plan that called for three districts of the Wisconsin synod, explained the details of this redistricting and the synod adopted their report with a few slight changes. It is to be submitted to the Joint Synod, which meets in August, for final approval.

The report of the committee, appointed to outline a plan for the proper celebration of the 400th anniversary of the beginning of the Reformation, was read and also adopted with a few minor changes.

The elections that were necessary at this synod resulted as follows: for the board of home missions, the Reverends A. Spiering and A. G. Hoyer; for the Publishing House committee, the Rev. A. Baebenroth and Mr. R. M. Albrecht; for the committee on finance, the Rev. C. Buenger and Mr. Aug. Franck; for the board of trustees of the synod, the Reverends W. Hoenecke and J. J. Klingmann, and Mr. Geo. Zeisler; for members of the board of Northwestern College, the Reverends C. Gausewitz, J. Brenner, and R. Siegler, and the Messrs. F. Gamm, J. Schlueter and Aug. Frank. Delegates to the Joint Synod were also duly appointed.

The year also marked a gain in membership. Three congregations were accepted as members of the synod: the Friedens Congregation of Escanaba, Mich., (Rev. O. Hohenstein), St. Luke's of Kenosha, (Rev. C. Reim), and the Nain Congregation of West Allis, (Rev. W. Motzkus). Nine pastors were admitted: the Reverends Paul Eggert, J. C. Bast, Justus Ruege, W. Reinemann, O. Hohenstein, H. C. Klingbiel, P. J. Birkholtz, W. A. Wojahn and Frank A. Reiher; ten teachers of parochial schools were also admitted: O. C. Albrecht, L. Luetke, L. M. Dummies, F. Grimm,

Gust. Wachter, Emil C. Jacobs, Herman Martin, O. A. Barnemann, A. Nauenkirch and L. C. Siewert.

The year did not pass without serious loss; the dean of our pastors, the venerable W. Streissguth, at one time president of our synod, went to his reward, Inspector Martin Eickmann was taken away from the midst of his exacting duties by the call of his Master, and C. Dornfeld of Milwaukee and F. Stromer of Marinette were taken from their fields of labor in their congregations to join the church triumphant. This loss of men who had devoted their lives to the cause in which we are working is felt most keenly, but their loss must mean even more to their families than to us. The synod resolved to honor the memory of the departed by a rising vote and also resolved to extend messages of condolence to their families.

All these matters occupied the time of the synod far into the week, but by close application adjournment was possible on Thursday noon. The synod was attended by 262 pastors, 69 teachers, and 159 lay delegates.

The hospitality of St. Mark's at Watertown was severely taxed by this large number of visitors, swelled appreciably during the days of the jubilee by other guests, but their good will made light of the difficulties and they and their pastor, the Rev. Klingmann, deserve the heartiest thanks of the whole synod for their cheerful shouldering of the burden.

From the official minutes of the Secretary.

H. K. M.

THE OLD LADY IN THE TUNNEL

We are constantly suffering from unnecessary fears, the cure of which is to be found in fuller confidence in the goodness of our heavenly Father.

The late "Ian Maclaren" used to be fond of relating the following beautiful little story as serving to allay the needless fears of God's people when they enter the valley of the shadow of death.

There was a dear old Scotch lady who wanted badly to go to the city of Edinburgh. But for years she could not be persuaded to take the railway journey because of her great dread of the tunnel through which she would have to pass. One day, however, circumstances arose which compelled her to take the train for Edinburgh. For a while her fears were great, and her agitation increased as the train on its journey drew near to the dreaded tunnel. But before the tunnel was actually reached, the old lady, worn out with excitement, dropped peacefully off to sleep, and when she awoke, it was gladly to discover that the tunnel had been passed.

Luth. Witness.

A COURAGEOUS WITNESS

A certain young man, just twenty-one years old, will receive the degree of Bachelor of Arts from one of the oldest and best universities in America at the approaching commencement. On account of his excellent record and proof of unusual talents he has been offered an instructorship in that institution in the department of Psychology. It was supposed that the young man would accept such an offer at once with gladness, but instead of that he took the offer under consideration, and courageously stated to the university official who communicated the offer to him that he would have to settle a question with his conscience before he could accept the position. He said in substance: "Professor ——, I am a Christian. First of all I must know whether this position will identify me, in this university, with anything antagonistic to my faith?" The professor answered: "This University, as such, takes no definite position in relation to religion. I, myself, am a Christian, Professor —— is a Christian, and your conscience will be free."

That young man has a good reputation as a consistent church member, but there is no affected piety in his life. He was put to a severe test, at a most unexpected moment, and he made a courageous confession. It is commendable that he put his Christian faith above everything else. It was a fruitful confession which brought forth a similar confession from a teacher under whom he had studied that great subject of Psychology for months without knowing whether that teacher was a Christian or not.

It will be a glad day for our country when young men of the highest intellectual endowment carry their pure Evangelical faith into the lecture rooms of our great universities. If these institutions do not see their way clear to require Christian faith as a qualification in their teachers, it is still a great thing when men require of these institutions the right to hold and to confess the Christian faith. This is the most practical sort of protest that can be made against the materialism and rationalism which have had free reign in many of our great universities. Our young men need not be afraid. They can be Christians, and boldly witness to their faith, and yet attain to the highest positions in the land. We honor the man who will hazard such a prospect as that which has come to the young man of whom we write rather than hazard that which is most precious to men. There is, and can be, no real conflict between the truth of science and the truth of revelation. Conflict here indicates error either in the apprehension of the truth of science, where men are prone to count human theories as final fact, or, in the interpretation of the truth of revelation, where men are prone to give human reason the supremacy over pure faith. —American Lutheran Survey.

HUMILITY

"Be clothed with humility." 1 Pet. 5:5.

The bird that soars on highest wing,
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest:
—In lark and nightingale we see
What honor hath humility.

When Mary chose the "better part,"
She meekly sat at Jesus' feet;
And Lydia's gently-opened heart,
Was made for God's own temple meet;
—Fairest and best adorned is she,
Whose clothing is humility.

The saint that wears heaven's brightest crown,
In deepest adoration bends;
The weight of glory bows him down,
Then most when most his soul ascends;
—Nearest the throne itself must be
The footstool of humility.

—Montgomery.

THE DUTY OF CHURCH MEMBERSHIP

Must a Christian be a church member? It is not sufficient to go to church here and there, or even attend divine worship regularly in some specific church without formally becoming a member of the church. There are those, and large numbers of them, who would say that this is all that can be demanded and that church membership is not obligatory. They may not have any clear, well-defined reasons for their position other than, perhaps, this, that they do not like this or that member of the church and believe this sufficient reason for them not to connect themselves with the church.

A sad mistake, indeed. Every Christian ought to be an active church member. There are many reasons for this. We wish to remind our readers only of one among the many. It is the clear command of the Lord that every Christian shall preach the gospel to all creatures. This command was the very last thing the Lord said unto his disciples. It is evident, however, that it is impossible for any Christian to preach the gospel to all people. In order to do this the Christians must co-operate, and in order to co-operate they must organize. What would become of the church, what would have become of the preaching of the gospel, how could even today those who would not join the church have an opportunity to hear the gospel, if the Christians had not at all times formed Christian churches? We would have no churches. We would have no preaching. There would be no mission work done.

Let those who will not become church members ask themselves, what would become of the Lord's work if all Christians would do as they are doing?

The idea of church membership is not to get something, but to render services, render services which cannot under present conditions be rendered in any other way.—“N. Y. Lutheran.”

ROMAN CATHOLICS AND THE PRESS

The statement has been made, and so far as we know not contradicted, that the Roman church practically controls the Associated Press. As a result, it is nearly impossible to get anything unfavorable to the Roman church published. Even more than that. We know by experience that it is not easy to get proper and just representation in the Associated Press news for the actual doings of the church. This was particularly true in connection with the last meeting of the General Council, the reporters admitting that their “copy” went through the hands of the Associated Press representative, who was a Romanist. He evidently censored severely, judging from the copy furnished and the reports published. Only a few days ago a young Presbyterian layman called at the office of “The Lutheran” to inquire what is being done to properly exploit the cause of Luther in anticipation of the quadricentennial of the Reformation. This Presbyterian layman’s remark was significant. He said: “I have discovered that the Romanists are already quite busy defaming Luther in anticipation of the jubilee, and as I am a hero worshiper, and as Luther is one of my great heroic idols, I want everything I can get my hands on to inform the Sunday-school of which I am the superintendent. I want it as a kind of antidote to that which Rome is administering with the evident intention of poisoning the public mind.”—“The Lutheran.”

ITEMS OF INTEREST

Missionary Campaign to Cover Entire Union

A series of seventy-five conventions in as many cities in all parts of the United States, starting next October, will be the outstanding feature of a national missionary campaign which is being organized by the Layman’s Missionary movement, an interdenominational organization with headquarters in New York City. The conventions will continue through next winter and spring, culminating in a national missionary congress at Washington, D. C., April 26 to 30, 1916.

A schedule of dates for these conventions places the time of the Milwaukee meeting at Nov. 10 to 14. The first convention will be held at Buffalo, N. Y., October 17 to 20. A conference at Chicago, October 24 to 27, will be the only meeting occurring in this vicinity, before the Milwaukee convention.

Forty thousand churches will be invited to send delegates to the conventions. There will be no limit to the number of delegates which may be sent, and the total of registered delegates will probably exceed 150,000.

The convention cities are in thirty-seven states and the District of Columbia, and are so distributed geographically that the missionary work to be carried on will reach the entire country.

Besides a program of educational value there will be a two months’ missionary campaign in each city.

The main objects of the campaign as announced by the Layman’s Missionary movement are:

To consider new world conditions and America’s enlarged responsibility; to study the missionary progress of recent years; to project plans for the accomplishment of our whole missionary duty; to emphasize the adequacy of the gospel to meet modern social conditions; to increase the spiritual power and efficiency of the local church; to secure the general use of the best methods of missionary education and finance; to inspire laymen to take their part in the extension of the kingdom of Christ.—Ex.

Prehistoric Potteries

Prehistoric potteries, relics of a vanished race that once occupied the islands in the delta of the Amazon have been collected by Algot Lange, of New York city, an explorer employed by the Bureau of Indian Affairs, in Brazil.

These relics were found in 1912—when the explorer had charge of an expedition to the Amazon sent out by the University of Pennsylvania—in deposits near a lake on Marajo island. Included are idols, funeral urns, vases, jars and human and animal figures.

Mr. Lange lived with native Indians to whom the deposits were strange. Archeologists regard them as valuable evidence of an advanced culture in the Amazon delta in a period perhaps prior to the Indian civilization in Western South America. The present inhabitants of the region are cannibals. Mr. Lange has brought back samples of bows, arrows and implements used by them.

The Endless Chain

The endless chain method of obtaining money is frowned upon by federal authorities, for the reason that its possibilities are so great that contributions may pour in beyond the bounds of reason and there may be temptations to diversion of funds solicited for specific ends, with no ready means of preventing the fraud. When a popular cause is named as the beneficiary of an endless chain of contributions the people’s dimes are likely to be contributed in despite of former warnings. At present an endless chain dime contribution movement started in the name of a New York Red Cross society is under investigation and may be “pulled up short.”—Evening Wisconsin.

Education Church Duty

“A nation-wide system of religious education is the supreme duty of the churches today,” declared the Rev. Franklin McElfresh, Chicago, in addressing the convention of the International Sunday School association.

“The church has too often been satisfied with only good intentions,” he continued. “The result has been a sad lack of efficiency in the vital work of character building.

“The floods of moral pleasure are descending, the winds of passion for money-making are blowing, and only the house that is built on the rock of Christian character will stand.”