

# 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.

Wis., August 21, 1915.

No. 16.

## NEARER MY REST

Nearer my rest with each succeeding day  
That bears me still mine own allotted task!  
Nearer my rest! the clouds roll swift away,  
And naught remains, O Lord, for me to ask.

If I but bear unflinchingly life's pain,  
And humbly lay it at Thy feet divine,  
Then shall I see each loss a hidden gain,  
And Thy sweet mercy through the darkness shine!

Nearer my rest! the long, long weary hours  
Had well-nigh gained the victory o'er my soul;  
Thy mercy, falling soft like summer showers,  
Upheld me, fainting near the victor's goal.

Nearer my rest! And as I journey on,  
Grant me, dear Lord (my angel-guides to be,  
To keep and help me ere that rest be won),  
Patience, and Faith, and blessed Purity!

Patience,—that I may never sink dismayed,  
However dark and drear may seem the road;  
Patience,—through doubt, through every cross that's laid  
Upon my heart,—nor sink beneath the load.

Faith,—that e'en though to mortal eyes be hidden  
The reason why this life be oft opprest,  
I only do, with childlike trust, as bidden,  
And leave to Thee, confidingly, the rest!

And Purity—O Godlike attribute!  
Be thou my standard, shield, and armor bright;  
Without thee no tree beareth worthy fruit,—  
These three, O Lord! to lead me through the night!

—Marion Longfellow.

## COMMENTS

### The School and Good Citizenship

We are often told with more or less directness that the public school alone prepares children for good citizenship, while the parochial school makes them narrow and clannish. We have never believed this, but we cannot deny that this argument against our schools appeals to many. For their benefit we quote from *The Living Church* the following report from Amityville, L. I:

"Because a preceptress of the high school failed to appear at the commencement exercises and instead is said to have chaperoned four of her pupils at a house party, she was called before the Board of Education to answer some questions regarding the matter. She declined to do so without advice of an attorney.

"The trouble originated through the refusal of the

only Roman Catholic member of the graduating class to attend commencement exercises in a Methodist church. The Board of Education sustained the dissenting student, and ordered the exercises held in a theatre. The other nine members of the class refused to appear at the exercises in the theatre. Four of the girl graduates went to a house party instead, taking this teacher as their chaperon."

This class has without doubt enjoyed in full the training in good citizenship in its school, but what is the result? Nine members of a class of ten show that they have absolutely failed to grasp the idea of a strict separation of Church and State, they are clearly not prepared to live in a country that guarantees freedom of religion to every citizen, for that Catholic member was entirely within his rights and deserves credit for the stand he took against the common abuse of holding commencement exercises in churches, usually with a baccalaureate sermon by some minister.

Will the welfare of our country rest safe in the hands of such citizens?  
J. B.

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**Moratorium in Christianity** The moratorium is that convenient arrangement which postpones payments on certain obligations until times have again become normal; it is a war time device and a number of nations have resorted to it. It remains for a German writer to propose a moratorium of a different kind. "In a war of this character," he says, "where ruthlessness of an unparalleled type is displayed and where the very rudiments of Christianity are ignored, it would be wise, if Christianity is to be maintained, that it should not be preached or taught during the continuance of the war." It is the cry of despair of a soul that has not know Christianity and was perhaps very active in disseminating a type of religion in the peaceful days that invaded drawing rooms and gave oversated seekers after novelties minor thrills. If he is referring to that insipid Christianity that is no more Christian than any other ephemeral cult, we heartily agree with the author of the plan; indeed, we would go still greater lengths and would earnestly suggest that the moratorium be not limited to the end of the war but be continued to the end of time. Is not the war, frightful as it is, humanity? Humanity stripped of the sham to some extent,

but humanity nevertheless. Is not religion to come to man in his greatest depths and must it not have a message to man just when he is nearest despair? The idea that a fairweather religion, a faith of sunshine and for the sunshine is the only religion suitable for humanity is the dangerous lie which robs the Word of God of its proper sphere of help. If man must first establish a frictionless road before the pageant of religion may pass before his eyes, then man can very well get along without any religion at all. But we know that man will never in peace or war reach that untroubled stage and we know that God, who has revealed to us His plan of salvation, offers His grace in Christ to those "that labor and are heavy laden." Christ says: "I am not come to call the righteous but sinners to repentance." If we were to agree to a moratorium in Christian teaching because of the war, we might as well abrogate Christianity in its entirety for all time.

H. K. M.

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**What Shall be Taught?** Freedom to preach or teach any doctrine one chooses in the university, the public press, or the pulpit is guaranteed to every American citizen, but not without limitations. The question has been reopened from time to time and just now is being thrashed out anew. In an editorial the Minneapolis Journal voices an opinion that is quite sound and surely is based on common sense. It says: "Sensational projection of novel theories in government, sociology, finance, and religion are not among the functions or privileges of those men whose profession and whose duty require them to diffuse knowledge. Many powerful and populous seats of learning are already culture beds of class hatred, visionary altruism, and impractical socialism. There is no need to question either the learning or the sincerity of these proponents of new, untried, and revolutionary teachings. The point is that their special lines of activity.....are obtrusive, impertinent, and, very probably, malefic. The so-called "free thinkers" have.....a perfect right to their own thoughts, their own personal adventures, and their own individual affiliations, but they have no right to inject their notions into the classroom nor to thrust their speculative vagaries into lectures delivered to student bodies." It may be necessary to discuss anarchy in the study of political economy, and hypnotism in psychology, but it would be an educational crime to promote anarchy and to teach hypnotism. That, we add, is the foremost crime of the American theological seminary: it teaches and promotes novelties and religious anarchy whenever some misguided professor has for his part come under their sway. And once established it is next to impossible to remove him from his point of vantage. His heresies are carried by

his students to the people that make up the congregations. Thousands see the futility of protesting against it and prefer to leave the church. The same practice also obtains even in our high schools; teachers without experience but filled up with the pseudo-learning of some revolutionary university professor come to our boys and girls and give them the very worst they have, and these in turn grow up never knowing that what they learnt was but the scum of the intellectual melting-pot of science. In physical science, for example, even our high schools (because of immature teachers) are wont to use the most radical and revolutionary theories in regard to the age of the earth and the duration of various periods. Millions and billions of years are glibly repeated by the helpless learner because his teacher revealed in these numbers; true scientists are often content with thousands of years instead. This concerns us as Christians, because the modern theories of physical science are hopelessly antagonistic to our views which are based on the Bible. In view of the deplorable state of public instruction in this respect the only safe course is to send our youth to schools that we know are sound. The safest and best schools are our own.

H. K. M.

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**Lost Opportunities** In 1901 the Presbyterian church began to instruct its children in parochial summer schools. The movement began in New York and has spread through all the larger cities. It was dire need that compelled Presbyterian leaders to advocate this system. And as far as numbers are concerned it was crowned with success; thousands of children have been instructed in past years and this year the enrollment is unusually large. At best it was but an emergency measure, because it is impossible to cram Christian education into the heads and hearts of children in five or six weeks (two hour sessions for four days of the week) and expect the rest of the year to take care of itself. But even so it seemed better than nothing and we rejoiced to note it. But from recent reports, glowing reports they were, we are constrained to look at the whole venture as futile. It was a grand opportunity—but it was lost. What little time there was for instruction was not utilized; to win over the children (it seems this was considered necessary) the short session was filled with occupations that had not the remotest bearing on the Christian education of the child. Remember, the sessions are only two hours daily, and here are some of the things that are done: raffia, hammock making, burnt wood, brass and other metal hammering, clay modeling, glazed pottery, dressmaking, and simple lacemaking. As an after thought it seems, the report conveys the information that instruction in the Bible is given. Of course it is not the children's

fault; if they are given their choice, they will choose anything but that which they should; before the Presbyterian schools can serve the end they profess to have in mind a most thorough instruction of the parents is necessary so that home influence will at least do so much that children will not have to be bribed by profitless occupations to submit to religious instruction.

H. K. M.

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**Chautauquas** There are this summer 3000 Chautauquas. Usually a series of lectures, musical programs, and dramatic entertainments extending over a week under a tent provided by an organization that makes Chautauquas its business. Is it entertainment pure and simple, or is it a form of popular instruction? Originally the Chautauqua was a summer school for Sunday school teachers and pastors and other interested church workers. From the New York community that has given its name to the movement the idea spread over the whole country. Some universities and philanthropic societies maintain summer camps that still sustain the character of the original religious educational impulse with a strong admixture of social service. But 2,500 of the 3,000 Chautauquas this summer are "placed" by bureaus that have made a business of providing the apparatus for this form of entertainment. They give a community just what it wants; if it does not like lectures, that part of the program will be reduced to a minimum, if it prefers music or leans toward humor, its desires will be gratified. Usually this very business like bureau, which promotes "lyceums" during the winter, secures a local committee to work to make the Chautauqua a success by holding out the hope of financial profit, which may be turned over to a library, or park fund, but naturally profits only begin when the bureau has secured its share, which must be guaranteed. Today the Chautauqua, at least the 2500 supplied by the bureaus, is neither educational, religious, nor conducted in the interest of social service—it is a money making enterprise for the managers of the bureau and for the lecturers, and for the very mediocre "variety talent" which finds occupation. If a community decides it wants a Chautauqua, well and good but it must not make its appeal to the "better citizens" as though the Chautauqua were the badge of intellectual superiority. A season ticket to a lyceum course or to the Chautauqua is by no means a token of high ideals. The Chautauqua is not saved from being called an amusement enterprise without higher aims by the presence of widely known and advertized lecturers—their lectures, as far as our experience goes, are the most meager kind of substitute for an average magazine article. No, dear reader, you can safely stay

away from any Chautauqua without exposing yourself to any great loss; you may also attend one, but do not imagine for a minute that you have taken a short cut to knowledge and understanding because the agent that sold you the ticket said so. A circus press agent that knows his business will never fail to tell you that his performance has a high educational value and that everybody ought to see the freaks in the museum to complete his education—but his glowing words must be taken with a grain of salt. We are not at all impressed by the Chautauqua.

H. K. M.

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**The General Synod and Fraternal Orders** At its recent meeting in Toledo, Ohio, the General Synod adopted the following resolution:

Resolved, That the General Synod does hereby express its disapproval and disavowal of other than distinctly Church organizations participating in what are distinctly ecclesiastical ceremonies, such as laying of the corner-stone, and the dedication of a Church, or of the acceptance and use by a Church in any part of its architecture of any symbol of any secret order.

This declaration apparently meets with the approval of The Lutheran Companion (Augustana Synod), for it says: "This is conclusive evidence that this growing body of Lutheran churches does not approve of the practise to let secret organizations perform distinctively church acts."

We admit we do not feel the same satisfaction on reading the Toledo resolution, for to us this appears to be an admission of weakness on the part of the General Synod rather than a good confession of faith. The question it decides could hardly be raised in a church body that adheres strictly to Scripture in its lodge practice. Yet we welcome this resolution as a sign of an awakening in that body, hoping that the discussion which led to it will bear further fruits.

J. B.

**KEPT UNTO SALVATION**

A Christian life is a life of battle, and the strife in which he stands is daily and continuous: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." In this life-battle it is the aim of the Christian to "follow holiness," to put aside the flesh and all its lusts and grow in the image of the Savior. This aim could not be followed, his battle with sin were a hopeless task, if he had not the assuring promise: "Ye are kept by the power of God through faith unto salvation." 1 Pet. 1:5.

### 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.

**Kept By The Power Of God** We are kept by the Holy Ghost unto salvation. Without Him we would not be safe for a day or even an hour: our faith would waver, our hope turn into dark despair, we would again fall from Christ into the state of misery which is ours by nature. It is therefore not enough that the Holy Ghost by His power and grace bring us to Christ Jesus and teach us by true faith to confess Him as our Lord and Savior—the same Spirit of God must keep us with Jesus, must uphold and sustain us in the new life, if we are to realize its promise, eternal blessedness. From Him, too, come willingness and resolution which an unwavering steadfastness in faith require. It were well if all who call themselves Christians were continually to bear this in mind; it would safeguard them against a temptation which springs from the pride of our sinful flesh. As a warning example of such pride we see St. Peter held up to us in the Bible. Relying on his own strength and fixedness of purpose, Peter, with the Savior's warning sounding in his ears, made the vain boast: "Lord, I am ready to go with thee, both into prison, and to death." "If I should die with thee, I will not deny thee in any wise." Because he looked to himself for the courage, strength, and endurance to carry out his promise of faithfulness to the Savior, Peter is for all times a warning lesson, showing that we cannot by our own reason or strength believe in Jesus Christ, our Lord, or come to Him, or remain through steadfast faith in Him. Certainly Peter shortly after making his vow drew his sword to defend the Master, but Jesus by word and deed rejected such fealty of the flesh; and when Peter had occasion a short time afterward to show true steadfastness and courage of the spirit he was found woefully wanting. He cast the Savior off as if to know Him were deepest disgrace; he used every means at his command to emphasize the fact that there was no tie which bound him to Jesus. His fall was complete. And this happened to St. Peter, one of the foremost of Christ's apostles. He fell completely from faith as far as fidelity in word or

deed on his part were concerned, it was God's grace alone that sustained him and raised him out of the depths to which he had fallen. Luke 22:32. Peter's fall teaches us that we need God's keeping hand; the Savior's treatment of Peter encourages us to trust to God's power and grace to keep us in faith.

**According To His Promise** This promise is plainly and repeatedly given in the Holy Word. The reason is obvious. It is the only source of comfort and hope for the sinner who has come to a knowledge of his own frailty and weakness. How glad must not St. Peter have been after his sad experience to rest himself wholly on the strength of his mighty Savior! Jesus had said to him: "When thou art converted, strengthen thy brethren." That is what he does when at a later day (1 Pet. 1:5) he declares to his brethren by inspiration of the Holy Spirit: "Ye are kept by the power of God through faith unto salvation." Again St. Paul (Phil. 1:6) gives them that have fellowship in the Gospel with him the comforting assurance: "He which hath begun a good work in you will perform it until the day of Jesus Christ." And unto Timothy he writes: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12. Finally, let us bear in mind that Heb. 12:2 the Savior is called not only the author but also the "finisher of our faith."

**By The Means He Has Appointed** We are brought to faith in Jesus through the Gospel, as we confess in the Third Article of our Creed: "I believe that . . . the Holy Ghost has called me by the Gospel." By no other means is the whole Christian Church on earth "kept with Jesus Christ in the one true faith." Therefore does Jesus make mention of nothing else when He sends forth His disciples, but says: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15. The Gospel therefore appeared to the apostles in the light of supreme importance. Rom. 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." "Receive with meekness the engrafted word, which is able to save your souls." James 1:21. In this light the Gospel ought to appear to every Christian in every time. If such were the case in our time, much more gladness and willingness would appear in the hearers, much more discerning care in the preachers of the Word, and the voices that clamor, not for a unity in confession but for a union of confessions, would in a great measure be hushed. As we hope to gain the end which is promised them that are of steadfast faith, let us faithfully employ the

means which God has fixed. Since faith cometh by hearing, let us be devout, constant, and obedient hearers of the Word. G.

### THE EASTLAND DISASTER.

No one could fail to be appalled by the report of the terrible Eastland disaster, in which nearly one thousand, among them seventy-four Lutherans, lost their lives. We turn away in distress from that awful scene and our hearts go out in deep sympathy to those who are mourning their dear ones. May they all turn to the true and only source of comfort, the God of Mercy, for He is able to comfort those that are afflicted. A writer in *The Lutheran Witness* says: "All the pastors say they have never met with such utter sorrow as they found in the homes of the relatives of the dead. The survivors who lost relatives were most inconsolable. The pastors say sympathy, encouragement to give thanks, argument, all was in vain, nothing eased the sorrow-stricken, nothing drove the terror from the faces of the survivors but the Word of God. And it never failed. Not one pastor had an instance of an inconsolable member; only one stated that he met with such a case, and she was not a professing Christian. Truly, they who are without Christ are "without hope in the world."

May we all learn the lessons the Eastland disaster teaches us, for this was not merely an accident brought on by some one's neglect, it was a visitation of God, by which He would produce deeper emotions than those of sorrow and of sympathy.

That scene of exuberant joy changing in a few minutes into a scene of horror teaches us the vanity of all earthly pleasures and treasures. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." It brings home to us the words 2 Peter 3:11-13: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, . . . Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness."

As the Death Angel hovered over that scene of life, it hovers over us always. Then let us be prepared, seeking the grace of God in Christ Jesus, by which alone we can escape death and enter into everlasting life. *The Witness* reports:

"The saddest affliction among our Lutherans was in Pastor Boester's charge, where one widow lost three daughters. They were her support. Yet he stated

that no one bore up more bravely than this poor widow. That morning her girls, as usual, had read with her the Gebetsschatz (prayer book) before leaving for that picnic. Is that not enough to make us rise ten minutes earlier every morning? For "Who knows how near my end may be?"

Immediately after the accident a cry went up demanding a thorough investigation and the punishment of those whose neglect resulted so disastrously. The papers have since reported that the jury returned indictments against the officers of the St. Joseph-Chicago Steamship Co., the captain of the Eastland, and the chief engineer. The guilty should indeed be punished, but we have not really learned the lessons God would teach us if we look merely for the neglect of others. If those men have been unfaithful, they are not the only ones. May every one of us think of his own neglects and thank God that He has in His mercy saved us from their terrible consequences. True, the law should be applied in such cases, but the strict application of the law in one instance will not remedy general conditions, and the law will never be applied more generally until we all grow more conscientious and faithful. And the remedy is not to be found in new and more stringent laws, but in that which alone can change the character of men and make them truly faithful, the Gospel. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

He who lives under the hope of everlasting life is sanctified by this hope unto faithful service in the fear of God. He will not be swayed by the love of money in his business affairs, he will regard the meanest duties in this life as a part of his service of God and will strive to be found of Him without spot, and blameless.

J. B.

### MORALITY AND THE STAGE.

We need not accuse the theater, actors and actresses,—they accuse themselves. Years ago *Le Figaro*, of Paris, sent out a number of inquiries, asking various artistic men of the stage to state their opinion on this subject. Here is a translation of a few of the replies, which give us a deep insight into the depravity of those who follow this occupation.

Jules Claretie's opinion is brief and sufficiently to the point, though it rather avoids the matter at issue. He says simply: "The all-important thing is to have talent."

Henri Fouquier's opinion is as follows: "A young woman will express the passionate feelings of her roles with the greater perfection if she has felt them herself; her art will be made up of the recollections of her

experiences, vivified by the emotion that remains to her from her own joys and her own griefs."

Felix Galipaux regards the question as a good opportunity for jesting on the subject. He replies: "I have scarcely the time, at this moment, to reflect upon the question that you put to me. Allow me, then, to give my opinion in the simple phrase: 'Virtue is as objectionable in the city as in the theater.' This does not prevent my asking you to send me the number that contains the answers to your queries, which I shall be curious to read."

Lucien Fugere, the well-known baritone of the Opera Comique, writes: "One day the mother of one of my future cantatrices asked of one of our most illustrious composers, in my presence, the following question, 'Is it not possible, sir, for my daughter to go on the stage and yet remain an innocent girl?' 'Madame,' gravely responded the master, 'I don't see of what use that would be.' Please accept this little anecdote as an answer to your kind letter."

Coquelin the younger is somewhat more explicit. He says: "You ask me if innocence is a hindrance to an actress, on the stage, in rendering roles of passion. Certainly it is. It is necessary to have suffered, wept, cried, despaired, sobbed, loved, to be able, by remembrance, to express it all on the stage. All actors have been more or less ambitious, envious, jealous, angry, in love, vindictive, violent, hypocritical, melancholy, joyful, sick, nearly dead, laughing, sardonic, furious, lyric cowardly, heroic, gay enough to go through anything, sad enough to make the whole world despair. The comedian must remember all these experiences of his in giving them expression on the stage."

"So with the actress. What we have not experienced we invent; but in this case it is not so, at least except with great geniuses. There is very little genius, although there is a good deal of mere talent. Many things may be divined when one has the gift, but it is worth more to have seen enacted, or to have passed through in person, that which the author demands of one. No innocent girls, then,—or as few as possible,—on the stage!"

Maurice Donnay, author of *Amants*, gives his views as follows: "You ask me if innocence is really a hindrance to an artist in rendering the roles of passion. That depends on the manner in which this passion is described, and whether the characters demand in their interpreter sincerity and humanity. I will explain myself. An artist may be innocent enough and play *The Martyr*, but not when she plays *Maud* in the *Demi-Vierges*. To play *Phedre* or *Le Partage* she must not be so, . . . but she can be when she says, in *Lucretia Borgia*, . . . 'Gentlemen, you are all poisoned.'"

Emile Zola wrote a characteristic note, in which he

declared that a discussion of innocence on the stage is useless, because it does not exist.

Modesty and purity are laughed at. If these people, to whom their evil passions are but a jest, and holy matrimony merely a source of the ridicule to be heaped upon conscientious people, what must the effect of their arts be upon those who are continually opening their minds and hearts to this immoral atmosphere of the stage! Those who have chosen Jesus as their Savior, Guide, and Friend should follow His admonition: "From such turn away." (2 Tim. 3:5.). S. in *Lutheran Witness*.

#### "PRIVATE AFFAIRS" OF THE PASTOR

It is but natural that in these days of international tension, actions and utterances that concern public welfare are examined most closely. Much that is said and done and excites bitter comment today would never be noticed in more peaceful times. This critical attitude leads to very deplorable outbursts of feeling that are often detrimental to the general good, but here and there public consciousness is turned to a quarter where a little critical inspection may help a great deal. So public opinion has noted the activities of an Anti-Enlistment league, which finds its mission in the discouraging of enlistments to our army and navy; it is an offshoot of the "world peace" idea. We need not waste words over the aim of the society; we believe that Lutherans have disposed of the idea of non-resistance as advocated by the Quakers, and now by the Anti-Enlistment league, long ago. A minor question demands our attention. The leading spirit of the league was found to be the pastor of a metropolitan church; this church was naturally blamed for the movement by the public but it was not willing to carry the odium that rested on activities that could so easily be construed unpatriotic. The churchmembers tried to shift the responsibility by saying that the whole anti-enlistment agitation was a "private affair" of their pastor. It is well to ponder a moment whether a pastor can have a private affair of a nature that takes him out into the open. Can he make public appeals, urge public action, and dissociate such enterprise from his Christian pastorate? In this case public opinion had no difficulty in deciding that a public agitation could never be the private affair of a man whose calling and standing, which enabled him to gain a hearing for his cause, placed him most emphatically under the heading of "public men." A Christian pastor is called to serve his congregation, not the general public; but serving his own congregation is not a private affair, it is his calling, his office, and conducting movements that may lead him far beyond the confines of his congregation is still less a private affair, for his office

is not to be stripped off and put on at his pleasure, like a garment. So it is quite impossible for a Lutheran pastor, who in the main fully realizes the limitations of his calling, to conduct temperance campaigns, or to assume a "private" character so that he may perform the functions of a political leader. It is well for members of Lutheran parishes to be sound on this question; they will then not urge their pastor to take steps that are incompatible with his character as a Christian minister and they will be able to stop some of the slanders, that are by no means rare, concerning the reluctance of Lutheran pastors to become active on questions before the public, which do not directly concern the Christian pastorate. "Feed the flock of God which is among you," says St. Peter, and that shuts off any activities that endanger the "feeding" and dissipate the energy of the Christian pastor. There is a very practical objection to all efforts to stretch a point in this matter: you cannot take up an argument without emphasizing the points that are to be made, temporarily at least to the exclusion of other considerations—and that must result in dulling the earnestness of the appeal to "come to Christ," which is the proper and only function of the Christian preacher. The pernicious results of attempts of pastors to "carry sidelines" can be seen in any church that tolerates the practice.

H. K. M.

### CHURCH SCHOOLS

Recently a Boston newspaper published an editorial against the establishment of a State university. The trend of its argument was that the privately managed institutions of higher learning are so excellent that "any college which the State might establish would not be better than a second grade institution by contrast to our existing colleges."

The contention of the newspaper is unique and remarkable. Evidently its standard for a higher institution of learning is somewhat different from that of the ordinary. Our State universities, as a rule, are magnified and praised as the very acme of educational perfection. Money by the millions is stuffed into their voracious maws, and gorgeous buildings, laboratories and apparatus, with the concomitant high-salaried professors, are poured generously into their capacious lap.

There is an element in our American society which nurses a sullen resentment against every form of private schools, parochial schools, Church academies, Church colleges and universities. This resentment arises perhaps because the demand and the existence of these private Church schools are manifest and constant arguments that the public schools cannot and do not fully meet the needs of the public, in spite of the assumed monopoly of educative wisdom said to be

possessed by political committees and semi-political superintendents and university presidents, and also notwithstanding the immense sum of money annually appropriated for their maintenance. This resentment and opposition to Church schools of every kind is sometimes found, alas, even among Lutheran Church members.

The splendid quality of hundreds of our Church school graduates is proof positive that the most intelligent people in our American communities do not regard public school officials as the last word in educational efficiency, nor as exclusively expert in educational direction.

There is a species of Lutheran, so-called, who resents the action of parents and congregations when these, following the dictates of conscience in the exercise of their civic and religious rights, decline to accept inefficient systems of education offered to their children by arbitrary would-be monopolists of education, particularly if the system is of such a character that God and His Word are excluded from them, or, worse yet, ridiculed and assailed.

But despite the attitude of some apparently well-meaning but very much mistaken American citizens, this Republic is not and will not be forced to accept a system of education that is essentially Godless. The Constitution does not take from parents the right to train their children in their own Christian faith; nor does it take from them the right to repudiate compulsory acceptance of public teachers, high and low, whose chief business is to undermine the Christian faith of the children and the youth of the land.

The inhibition of Church schools, whether parochial or academic, by the State is distinctly unconstitutional and un-American. To accept without effective protest the inefficiency and the rationalism of public teachers in our public schools, to admit the minds of innocent children and young people to be prejudiced or perverted against the Christian faith which their parents hold in reverence, would be a distinctly "un-American" attitude.

It is a little difficult to comprehend how Christian people who claim to be followers of Christ, can be perfectly satisfied with the methods used and the doctrines taught by the average State university in contravention of the Christian religion. It is difficult to understand how anybody who considers religion essential to national existence and to good government, and who is aware of the dreadful inroads upon our national life made by Atheism and disregard for God's Laws, can be cold and indifferent in his attitude toward our Church schools in their laudable endeavor to save society through the inculcation of the Word of God in the hearts and minds of the young.—American Lutheran Survey.

"He is the freeman whom the truth makes free,  
And all are slaves beside. There's not a chain  
That hellish foes confederate for his harm  
Can wind around him, but he casts it off  
With as much ease as Samson his green withes."  
Cowper.

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### NOTICE

#### The Commercial Department of Northwestern College, Watertown, Wisconsin,

Possesses facilities of the highest character for preparing young people for successful business life. Its courses of study comprise shorthand (Gregg system), stenotypy, typewriting (touch system), multi-graphing, bookkeeping, accounting, office training, business correspondence, spelling, penmanship, commercial law, civics, economics, commercial geography, banking, commercial arithmetic, algebra, geometry, chemistry, physics, English, German, French. These branches are taught by experienced teachers, and constitute a most thorough and practical course of study.

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Watertown, Wisconsin.

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### LAYING OF CORNER STONE

On the 27th of June the corner-stone of a new house of worship was laid by Trinity congregation of Kaukauna, Wis. The ceremony took place in the afternoon and two sermons were delivered, Rev. F. C. Uetzmann of Wrightstown, Wis., speaking in English and Rev. T. Sauer of Appleton, Wis., in German. "Christ the true corner-stone of His invisible Church on earth" was the subject on which both speakers spoke. Following the sermons the ceremony proper took place, Rev. W. Hinnenthal, the pastor of the congregation, officiating. The corner-stone was laid with the usual solemn rites, in the name of the Triune God. Choirs from the churches of Appleton and Kaukauna took part in the exercises, rendering appropriate selections. The new house of worship, about 50 ft. wide and over 100 ft. long, will, when completed, undoubtedly be one of the finest Lutheran churches in this part of the state. The cost is approximated at about \$20,000.00. May Almighty and Merciful God prosper the building of this new house of worship, so that the congregation may soon dedicate their new church with rejoicing and thanksgiving.—F. C. UETZMANN.

### ITEMS OF INTEREST

#### Presbyterian Figures

The Presbyterian church in the United States added 116,064 members on confession of faith during the fiscal year ending March 31, according to statistics given out by the Rev. Dr. William H. Roberts, stated clerk of the general assembly. The communicant membership, not including the Philippine islands, is 1,513,046.

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#### Another Incarnation

In a sect recently started in Brazil, the founder, a woman, designated herself as the "Lady Christ."

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#### A Long Term of Service

After serving Concordia College at Fort Wayne for forty years as professor of German language and literature, Professor August A. Crull has retired on account of ill health.

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#### The War and India

Serious unrest throughout India is reported by travelers who have in recent months touched India harbor points. There is said to be a great deal of animosity among the masses of India against the white population, which has burst out locally now that England can only spare a limited number of men to garrison the military posts of India. There have been several outbreaks, it is reported, in the vicinity of Colombo, where it is understood revolting natives were severely punished by British military forces. Several Englishmen have been murdered, and Colombo stores have been sacked. As a result martial law has been declared, all Europeans have been armed and all British subjects, physically fit, have been mustered into the military service. Arrangements are said to have been made to transport all white women and children either to Australia or to their home countries.

The captain of the Spanish mail steamer Alicante, which recently arrived in Manila, P. I., is authority for the statement that passengers who have traveled recently throughout India consider the situation serious. There have been no further outbreaks at Singapore, but because of the uneasiness over conditions the authorities have called for service all Britons between the ages of twenty and thirty-five.

News from India has a special interest for us, as the well-being of our missionaries and their families is bound up with the stability of the British government in the Indian possessions. According to most recent reports, the authorities are in control in the districts in which our mission fields are situated, and there seemed to be no fear of a popular uprising of the natives.—Lutheran Witness.

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#### 2,000,000 Homes Wrecked by American Divorces

Two million American families destroyed in fifty years is the toll of the divorce court, said Bishop William H. Moreland of the Episcopal diocese of Sacramento in an address at the World's Congress on Marriage and Divorce in Oakland, Cal.

Bishop Moreland urged that the federal government assume jurisdiction over marriages and prevent secret weddings.—Herald.