

The Northwestern Lutheran

Jan 17
Rev C Buenger
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Wis
Kenosha

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

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TRULY BLESSED

Love divine, all love excelling,
Joy of heaven, to earth come down!
Fix in us Thy humble dwelling,
All Thy faithful mercies crown;
Jesus! Thou art all compassion,
Pure, unbounded love Thou art;
Visit us with Thy salvation,
Enter every longing heart!

Breathe, O breathe Thy loving Spirit,
Into every troubled breast!
Let us all in Thee inherit,
Let us find Thy promised rest:
Take away the love of sinning,
Alpha and Omega be,
End of faith, as its beginning,
Set our hearts at liberty.

Come, Almighty to deliver,
Let us now Thy life receive!
Suddenly return, and never,
Never more Thy temples leave!
Thee we would be always blessing,
Serve Thee as Thine hosts above;
Pray, and praise Thee without ceasing,
Glory in Thy precious love.

Finish then Thy new creation,
Pure, unspotted may we be:
Let us see our whole salvation
Perfectly secured by Thee!
Changed from glory into glory,
Till in heaven we take our place;
Till we cast our crowns before Thee,
Lost in wonder, love, and praise.

COMMENTS

Conventions and Invocations

The great political conventions are over. We have heard all the old stock phrases of the politician again and again. The eagle has screamed as loudly as ever — and all the mock solemnity and mock enthusiasm and earnestness has been paraded before the public. Most of the antics of the conventions are quite in place because the public wants them so and the convention is the public. But there is one thing that haunts this institution, like so many other American institutions, that must strike earnest Christians as a sacrilege. That is the prayer with which convention sessions are regularly opened.—Every Christian, and presumably there are many among the delegates and the audience on the galleries, knows that his faith cannot be expressed in such general terms that all the

people in the hall can come under it. Furthermore, why should any form of religion, be it ever so broad or tolerant, be made official in this republic, which has no state religion and which pledges itself not to have any? It is nauseating to read some of the prayers offered at some conventions that are known to transact their business in defiance of all the rules of Christian righteousness. It is sickening to observe how most of these prayers are received by the audience. Why is it done? And not only there but in other public affairs as well. Cannot Lutherans at least get up in meeting and say that they do not want that sort of thing in their public school affairs and memorial celebrations and conventions? Are they afraid of being called intolerant or un-Christian? Well, then let them call you all the names in their vocabulary of denunciation, let them prink themselves with the peacock feathers of a higher and broader religion and let them consider you a rabid fanatic. Anything rather than to be taken by them as one of their own kind in such matters. O, for a little courage! If Lutherans would begin there would be others ready to see the incongruity of devotional exercises in a state without religion. It seems entirely probable that any Lutheran who has ever looked into the case can convince six out of every ten average Americans that his view is correct and should be translated into practice. One could not help but think of the Lord's words about "casting pearls before the swine", when one read the accounts of the opening prayer at the Democratic convention in St. Louis.

One reporter of convention affairs writes: "Toward the supplication of the Rev. Or Lee, a presiding elder of the M. E. church, south, the attitude of the convention is a bit sacrilegious. It is a flowery and prolonged petition, and some of the forgetful delegates, thinking it a speech, cheer it vigorously. During its progress our neighbor, the devout Mr. Bryan, reads a journal entitled the Hell Box, and fans himself with gusto."

In a colloquial and rather frivolous manner another reporter makes light of it in this fashion: "The first speaker was the Rev. Lee that's a presiding alderman in the Methodist church. When he'd said his prayer we was all thankful he hadn't been called on for a sermon. The person he was praying to would probably have liked it better if they'd been about six thousand words of it cut out. After the prayer was over several applauded, which isn't done in the best Republican

circles. One auditor jumped right out of his seat and shouted to his reverence 'Brother, you said something.'—Which was true."—We hardly feel offended at the tone assumed by this reporter; the offense lies with those who drag devotional matters into a place where the only effect it can have is humiliating to devout hearts. — Here is an opportunity for every Lutheran to square his Americanism with his faith. Let him insist as an American citizen that he does not want any prayers or other devotional exercises mixed with his politics and his public functions. H. K. M.

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Chin Que Song, Suicide The following interesting account of a suicide was recently to be read in a daily newspaper:

"Chin Que Song was a victim of consumption. Physicians told him there was no hope of recovery. Chin knew his end was not far off. He paid all his debts and forgave his enemies — two things a Chinaman must do to enter heaven. He put money in every pocket to pay his way across the River Styx (only it isn't the River Styx in Chinese lore).

"Wasted by disease, he prayed for death. At last he became too weak to go to the joss house where he worshiped.

"To commit suicide is an unpardonable sin, the Chinese believe, and destroys one's chance of getting into heaven. But if the friends of the suicide cover up the manner of death he still has an even break.

"Chin was found hanging from a gas fixture when his cousins came shambling into his room at the sound of a shot fired into the ceiling. The body was cut down and placed in Chin's bed. It was fully clothed, with his passage money in the pockets. The undertaker was notified and nothing said about suicide. The doctor who attended Chin issued a certificate of death from pulmonary consumption.

"Several hours later, when about to embalm the body, the undertaker found a discoloration about the neck.

"At the coroner's investigation Chin's relatives admitted he committed suicide, and their reason for trying to conceal the fact was to help Chin in getting into heaven."

Heathen superstition in the heart of Chicago! Chin and his relatives, doing business with Christians, seeing their daily life, reading their papers, find no cause to abate their heathenish views one iota. The story shows how little external contact with western civilization influences the oriental mind; it shows how imperative it is to bring the pure Gospel and nothing else to the Chinese here and in their home, if they are to be won. It also shows that in matters of practical honesty, and general morality, the "heathen Chinese" is probably far ahead of many of our fellow-citizens that call themselves Christians on the ground of having a few notions on matters of ordinarily de-

cent behavior. The Chinaman is quite right, if it is merely a matter of everyday honesty and decency, there is no reason under the sun why he should give up his brand of morality for that professed by most present-day Americans. Christian morality is something higher and better than anything that can be clothed in a few catchwords, and the Christian religion is a faith that is not at all measured by the varying degrees of civilization which a man or a nation attains.

H. K. M.

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Modern Aims for the Church Much is being said and written today on the work of the church, on the real or supposed lack of results in its untiring efforts, and how greater things might be accomplished with the means and opportunities at our disposal. One of the favorite schemes proposed is the "institutional church." In order to better acquaint our readers with this innovation we would quote what an ardent supporter of the movement has to say regarding it. This advocate of the new is himself a pastor of a church in one of the largest cities of our country; addressing a large convention some time ago, he says: "If I should become a pastor in the country away from every railroad, I would establish an institutional church. Rural communities need to have their amusements regulated, lecture courses introduced, and social service carried on. This is the only way of reaching the children in populations in the cities where the people are poor. A minister can do as much good playing ball with poor boys in a back alley as he can playing golf with men on fashionable golf links. It is a mistaken notion that institutional churches try simply to whitewash men. It is not simply a gospel of soap and water, but a gospel of inward cleanness. The whole duty of the church is not done when the minister preaches his sermon, sings, and prays, coddles the sisters, and gives a few dollars to see the wheels go round. It must minister to the whole man."

By the above declaration of aims and ends we can see that the "institutional church" is certainly something new, something the Savior did not contemplate when He sent forth His disciples "to preach the Gospel to every creature." The first disciples had no such extended view of their calling either, for St. Peter says of the name of Jesus: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Salvation, and not merely "social uplift," is aimed at by the institutional church; for it is declared to be "a gospel of inward cleanness" and "it must minister to the needs of the whole man".

That the pastor we quote above is aware of the newness of the movement for which he raises his voice, and that he appreciates some of the difficulties which beset his path, his own words show. He de-

clared "the church hymnals did not contain hymns adapted to carry the message of the social gospel, that in the ritual and discipline of the church there was no reference to this phase of the gospel. Out of more than 200 published sermons which he examined he found only one that was directly on the social obligation of the church."

We must express our surprise that the great void he discovered did not fill his soul with misgivings as to the correctness of his own position. However, as far as sermons go, the void is being filled today!

In closing his remarks the reverend gentleman says: "The church is doing more than it ever did in the direction of institutional work and ministers are awakened on the subject as they never were before; but out of 1,000 churches in Chicago not more than twelve probably have seriously undertaken this work."

We confess freely that Chicago has been basely misrepresented to us; it rises in our estimation; we entertain the fondest hopes for it, in spite of the dangers that assail it. We cannot say of the twelve, "May their tribe increase." G.

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B i r t h C o n t r o l Dr. Frederick A. Blossom, we read, has resigned as business manager of the Associated Charities of Cleveland to become president of the new Birth Control League of Ohio. He is quoted as follows:

"The rich have been practicing birth control for years; the poor have a right to the same privilege."

"Birth control will do more than any reform within our immediate reach to reduce poverty, degeneracy, vice, and other human misery. The limitation of children according to parents' income and the mother's health is not only a right but a duty."

"Birth control will cut down the high death rate among little children born into the world without a chance to survive. Voluntary parenthood will mean an increased sense of parental responsibility. There is no surer form of race suicide than the reckless breeding of children condemned to poverty and neglect."

Mr. Blossom surprises us when he here sets up those of the rich to whom his words apply as models for the poor, or deduces from their practices a common privilege. It has been heretofore generally held that a person comes nearer being right the farther he avoids their views and practices. They have never enjoyed a very enviable reputation as far as their success in rearing children is concerned.

As to the other statements in the article, we venture to differ from the learned gentleman though we have no statistics at hand and are compelled to admit that scientific sociology is to us a sealed book. We have not found that children of large families are more frequently than others poor, degenerate, vicious, or mis-

erable, nor has it been our experience that the only child is more immune against sickness and death.

We admit that there are large families that are anything but a blessing to the community, but doubt that the size of the family has anything to do with this. There are other causes, causes which the professional sociologist does not seem to want to recognize.

The number of children is to be limited according to the parents' income and the mother's health—how scientific! How will science determine what the income of a man may be at a certain time? We have seen very poor families rapidly attain to affluence, while wealthy families have suddenly become impoverished. As science is supposed to deal with established facts, how are parents to forecast their financial future?

And the mother's health—mothers have frequently given the physician great surprises. Often a frail little woman has given birth to and reared a large family of healthy, happy children, while one who was strong and rugged died in child-birth, or held in her arms a frail, sickly baby.

Very glibly Mr. Blossom asserts that "voluntary parenthood will mean an increased sense of parental responsibility," but all we have is his bare assertion, he offers no proof. We believe that with all right-minded people parenthood is today voluntary, and that they who limit the number of their children are not doing this from high motives, but are, rather, selfishly shirking responsibility.

Mr. Blossom is speaking from the so-called scientific standpoint, he evidently does not take into consideration the existence of God our Creator and our Lord. That is the fatal error of modern reformers, and for that reason they do not really get at the truth notwithstanding all their study and research, their statistics and tabulations.

Lest the weak may be confused by the views of such men, we add a few pertinent quotations from the authoritative revelation of our God and Lord:

"Be fruitful, and multiply, and replenish the earth." Gen. 1:28.

"Thou shalt not kill." Exod. 20:13.

"He giveth to all life, and breath, and all things." Acts 17:25.

"Lo, children are an heritage of the Lord: and the fruit of the womb is his reward."

"Happy is the man that hath his quiver full of them." Ps. 127:3.5.

"Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table." Ps. 128: 1-3. J. B.

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No Over-production We have frequently heard expressed in recent years the fear that our seminary will soon produce more candidates for the ministry than our synods require. Some parents may for this reason even have hesitated to send their sons to college. But this fear is entirely unfounded. There is no over-production. All of our graduates have been placed, and the near future will very likely show a shortage.

The Missouri Synod had 108 available candidates over against 121 calls. If that is the condition now, what would it be if we contributed more freely to the treasury for home mission, thus enabling our mission board to place more men into fields where they are sorely needed?

J. B.

THE SPONSOR

At the baptismal font of the Christian church we are accustomed to find men and women that answer the questions addressed to the candidate for baptism; they are called sponsors, that is, bondsmen or sureties. Why are they there? What are their duties,—if any? Is their presence at that rite a matter of custom merely? These and other questions should be clearly understood in the Christian congregation.

It may be stated at the outset that sponsorship is not a divine ordinance; there is no scriptural passage in which it is expressly ordained. But that does not make it unnecessary or negligible. If for good and sufficient reasons the Church has seen fit to institute this practice, it becomes a matter of Christian order, and though compulsion should hardly be resorted to, a faithful Christian will cheerfully and trustingly observe the ordinances of the Church which are instituted for the greater glory of Christ and for the perpetuation of His grace.

The first references to sponsorship appear in connection with the baptism of infants and the intent plainly was to establish infant baptism upon a visibly equal basis with the baptism of adults. Adults were asked to renounce Satan and all his works and were expected

to testify to their faith in a confession which undoubtedly was gradually crystallized into the Apostolic Creed of our regular service. This was fully in accordance with the baptismal injunction of the last chapter of Matthew and we see it put in practice at the very first opportunity when at the conclusion of the Peter's sermon at Pentecost, he says: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And "they that gladly received the word were baptized."

At infant baptism the candidates for baptism could not answer for themselves, it was quite natural that the Church sought to establish for these the same testimony that was rendered by their elders at baptism. The cardinal principle of sponsorship here becomes evident: The sponsor is an official of the Church.

It is the Church that desires his presence and that must be satisfied that he is able to answer the questions of renunciation and confession satisfactorily. And the Church has a right to make such demands because it is the guardian of the cherished treasures of Christ's grace and truth; the Church, as the congregation of the faithful, is the possessor of all divine promises and in preaching the Word and practicing the sacraments dare not extend these blessings to such that are not of Christ and are therefore not entitled to them. It is quite true that the sponsor does not make the baptism; it is a valid baptism without the sponsor. But if there is to be a sponsor, he must be acceptable to the Church, for he is acting as an official of the Church, which by baptism receives a new member and is acting as a trustee of the Church in pledging himself to watch over the new member in the spirit of Christ.

In baptism Christian duties are plainly marked; duties that never should be made to appear as burdens but that should be a joy in the observance, but duties nevertheless. "Baptize and teach," says Christ; so the adult candidate for baptism accepts the grace offered but in his sincerity lies the pledge that he will continuously seek this grace, that he will "learn" what the Word offers and teaches. In infant baptism this pledge is taken by the sponsor. The Church delegates to him in particular the duty which now rests with the Church to assist the new member to "learn." Naturally, in our Lutheran church the pledge is made definite; the sponsor agrees to assist his spiritual ward to learn the Lutheran catechism. This is an extension of the pledge of the ancient Christian Church which usually thought only of the Lord's Prayer and the Apostolic Creed. This extension is manifestly necessary in these days of many faiths, in which the name "Christian" does not always truthfully reflect the faith of a church organization.

The intimate relationship between sponsor and candidate, arising from the privilege exercised by the sponsor in making the declaration that admits the

candidate to the Church and in assuming the duty of watching over his spiritual development, early gave rise to very significant names for this office. The sponsor is frequently referred to as "fellow-father", "substitutionary-father", for which our equivalent is god-father. There was a time when the emphasis laid upon this relationship led to rather strange consequences, marriage being forbidden between god-parents and god-children on the ground of too close relationship. And this led to the further abuse of granting divorces because of consanguinity. This perverse application should not hinder us from realizing the perfectly valid tie which binds god-father and god-child.

In his Book on Baptism, Luther lays great stress on the prayer of the sponsor for his ward. He sees in that function one of the foremost blessings of the institution. And to be sure, he who prays earnestly for his god-child will scarcely be found wanting in observing other obligations which sponsorship imposes.

Sponsorship, however, is not proof against abuse. Even today the practice is often marred by a number of very human and un-Christian considerations. Most frequently do we find parents at fault in selecting sponsors for their children in the matter of Christian responsibility. They forget that in reality they only nominate the sponsors subject to the approval of the Church; they are really only permitted to nominate inasmuch as they are members of the congregation. Naming sponsors is not necessarily a right of the parent. Least of all should the parent insist that his preference be respected if he chooses as sponsors persons that are not confessing Christians. How could the church accept their confession? Sponsorship should never become an empty formality; it must remain a responsible function which no one but a Christian can perform.

It is regrettable that Christian parents sometimes act contrary to this plain truth. They select their sponsors often with an eye to human friendship or to the prominence of the persons concerned. Both considerations must give way to the higher demands of a spiritual nature which are uppermost in baptism.

In Christian practice there has always been a distinction between sponsorship and mere witnessing to the baptism. It is evident that anyone may be a witness to the baptism, as a matter of fact that is something which it has never been attempted to prevent. If a person, who is not of our faith, desires to witness the act, he may do so; but he does not become a sponsor by standing near the baptismal font and his presence there makes it necessary to have others, who may act as true sponsors.

The number of sponsors desirable at baptism is purely a matter of opinion or of local custom and rule. In some communities one is considered sufficient, in others the number may go as high as six. It is proper

for a Christian to bow to the custom prevailing in the community in which he finds himself. There is good reason, however, for requiring more than one sponsor. A single sponsor may not live long enough to carry out his pledges given to the Church; if there are more sponsors the probability of at least one of them living long enough to fulfill all obligations is very much greater.

It has always been considered permissible to allow substitutes to answer for sponsors who are unable to be at the baptism in person. In such case the absent sponsor must be known as a responsible Christian.

It is conceivable that an earnest endeavor to carry out the duties of a sponsor may lead to very unpleasant encounters with parents in the event that they have become enemies of Christ. Sponsorship is a binding obligation, but it cannot go beyond the duties of parenthood. Where such conflict arises, infinite tact is required to be true to one trust without trampling the rights of others. It may come to such a pass that the sponsor can only hope and pray for his god-child; but that is by no means a failure to live up to his obligations. After all, it is the blessing of God that makes effective the efforts of the sponsor, and He will find His own and carry out His will.

Christians should enter upon the duties of sponsorship with a clear understanding of the high privileges which it confers and of the sacred obligations which it imposes. Christian parents should be more than ordinarily painstaking in selecting sponsors for their children. God-children should be devoutly thankful if God has provided for them sponsors that have helped them on their spiritual way. And all of us should be earnest in our efforts to maintain this wholesome institution in Christian purity and to watch over it that it not be prostituted to ignoble ends.

H. K. M.

PRAYING MACHINES

The Rev. R. Clark, in his "Journal of a Missionary Tour in North India," describes the Buddhist praying-machines. The whole road to some of the temples is lined with these machines, not only the small ones turned by hand, called skurries, but great ones, a foot and more in height. But even this mode of contracting for prayer seems too much trouble, and they have, therefore, placed a large number of these machines in a small house, where they are turned round and kept in motion by a water-mill. He afterwards found whole rows of these praying-machines turned by the wind, like wind-mills. . . . Another missionary, who saw them in Thibet, found a number of persons sitting around them, that the wind of the wheel might blow upon them, and fan their faces, which would, they considered, bring down a blessing with it.—Gatherings.

A MARTYR

On the 6th of July, 1415, the anniversary of his birth, John Huss was burned to death in the field near the ancient city of Constance. He had come there from Bohemia under a warrant of safety from the hand of Emperor Sigismund for the violation of which the Pope granted absolution, pressing it on the reluctant monarch. A brass tablet laid into the floor of the cathedral marks the spot where Huss stood, while seven bishops removed his priestly dress piece by piece and placed on his head a paper crown painted with demons. They addressed him: "We deliver thy soul to Satan." "But I," said he, "commend it into Thy hands, Lord Jesus Christ, who hast redeemed me." When taken to the place of execution, he fell on his knees and repeated the 51st and the 53rd Psalm especially. He was heard to repeat frequently the words, "Into Thy hands I commend my spirit, Thou hast redeemed me Lord God of Truth." When he arose, he said, "Lord Jesus Christ, stand by me that by Thy father's help I may endure this painful and shameful death, which I suffer for Thy word." When the fire was kindled he cried three times, "Jesus, Thou Son of God, have mercy upon me." At the third time, his voice was stifled by the smoke but they saw his lips still moving.

Thus passed out of this life a man who, for his steadfastness of faith and truth suffered a most ignominious but, at the same time, a most glorious death.

F. J. E.

THE QUADRI-CENTENNIAL

The celebration of the quadri-centennial anniversary of the Reformation will keep the Lutheran church before the public in 1917. We do not believe that demonstrations, mass meetings, etc., bring many new members into the church, but they do attract notice and excite comment. The outsider will consider our celebration an answer to his question, What is the Lutheran church? Great care must therefore be taken to make it a true and worthy expression of Lutheranism. It must also be borne in mind that no public meeting, etc., will be considered a merely local affair; all Lutherans will be credited with, or held responsible for, the things that are done in a certain locality. Committees ought to bear this in mind when they are arranging their programs. The warning and protest of the Rev. R. E. McDaniel, published in *The Lutheran*, deserves the attention of all concerned:

"I am coming to you for help! Not for myself!! But for the Lutherans of America!!! I believe the Quadri-Centennial Committee is about doing something that should not be done. It is announced that next year we are to have "pageants, tableaux and moving-picture films," each one of which will require

acting to produce. In brief, it means the introduction of the theater into the 400th Anniversary of the Reformation. This once in, will stay there and will be a direct endorsement of the theater, which now under the form of moving pictures, is one of the greatest obstacles to missionary work we have to meet. Pageants are a travesty on sacred things, and lower the standard of the Gospel and its spread to the level of the "Miracle Plays," of which Draper's *Intellectual Development of Europe*, Vol. II, p. 246, says: "The miracle play was originally introduced by the Church, the first dramas of the kind, it is said, having been composed by Gregory Nazianzen. They were brought from Constantinople by the Crusaders; the Byzantines were always infatuated with theatrical shows. The parts of these plays were often enacted by ecclesiastics, and not infrequently the representations took place at the abbey gate. So highly did the Italian authorities prize the influence of these exhibitions on the vulgar, that the pope granted a thousand days of pardon to any person who should submit to the pleasant penance of attending them. All the arguments that had been used in behalf of picture-worship were applicable to these plays: even the Passion, Resurrection, and Ascension were represented. Over illiterate minds a coarse but congenial influence was obtained; a recollection, though not an understanding of sacred things." . . . "As the social state improved, we begin to find objections raised by the more thoughtful ecclesiastics, who refused to lend the holy vestments for such purposes, and at last succeeded in excluding these exhibitions from consecrated places. After dwindling down by degrees, these plays lingered in the booths at fairs or on market days, the Church having resigned them to the guilds of different trades, and these, in the end, giving them up to the mountebank. And so they died. Their history is the outward and visible sign of a popular intellectual condition in process of passing away." **I would call attention to this last sentence.** When we see our pastors playing the parts required in, even, that play, "Luther, Hero of the Reformation," by Mrs. Monroe, how far do they hark back to the days of **decadence in the Church?** And "Trial by Jury," of which I heard something last fall, and its being repeated elsewhere, and the miserable travesty on Foreign Mission work I witnessed at the Thiel Summer School, the material for which is furnished by the "Exposition Department Missionary Education Movement, 156 Fifth Avenue, New York." Outfits furnished from \$1 to \$10 rental. (Nice financial scheme.)

The mission pastors are the ones that suffer most, as they are in need of money and more members, and when they, the members, see those high up in the affairs and councils of the Church, they at once say, "It's not wrong. Just look at the Quadri-Centennial Committee. It is putting out moving pictures, and

endorses pageants, and tableaux. Why can't we have them?"

The proposition to put out the above-named is putting the Church back into that period that brought on the Reformation, and now we are to celebrate our escape from these things by enacting the same ways and methods that threw the Church down to such a low level. By giving our people a license to introduce the same methods that caused a need for a Reformation. From all such, good Lord, deliver us.

Then another factor, which is not as bad, is the constant reference to Luther. We are not celebrating his anniversary, but that of the **Great Reformation Movement**. One that gave us God's Holy Word and salvation! And it is not to be celebrated with "Luther Buttons, Luther Rings, Luther Watch Fobs, Luther Pennants," and other Luther trumpery out of which it is hoped to gather a few shekels. Out on such commercialism! Let us have a real and true Reformation Anniversary that will leave seeds for the saving of souls. Help us." J. B.

MANY QUESTIONS FOR FATHERS AND MOTHERS

Is she following the fashion set by the undressed chorus girls of the stage?

Is she bedecked in flimsy garments meant to display the contour of a shapely figure?

Is her walking dress cut so low that one would think she was on her way to the opera and so high that the color of her stockings is discernible?

Are her fingers, neck and arms covered with gaudy jewels, cheaply imitated on the 5 and 10-cent counters? Is her face rouged and powdered with the freedom of the brazen demi monde?

Is she dining, drinking, and dancing with the giddy midnight throng in an atmosphere of excitement?

Is she joy-riding on Sundays and neglecting the church of her father and mother?

Is the pursuit of pleasure, frivolity, and fashion the consuming passion of her heart?

Is she going the pace in a restless desire to shine in the blazing light of the cabaret and to be known as one of the fast set?

Is she walking the primrose path of dalliance with no thought of the journey's dreadful end?

Are her companions lifting her up or dragging her down?

Is she seeking the love of one true man or basking in the sunshine of many without manhood?

Is her modesty a mockery, the prayer book and bible relics of the past and mother's advice the played-out whim of the antiquated?

Is she no longer a comfort to those at home, the confiding delight of her mother, and the pride of the family circle?

If this is your daughter, are you proud of her?

Look at her latest photograph. Then take down the picture of her mother or grandmother.

Which do you like the better? And which do the men of real worth prefer?—John A. Sleicher in Leslie's.

WHY HE WANTED A CHRISTIAN WIFE

A well known judge in one of the southern states says that some fifty years ago, Mr. H., a man whom he revered almost as a father, but who was a confirmed deist, though he had a Christian wife, endeavored to instill in his mind his own deistic notions. "But he charged me," said the judge, "not to let his wife know that he was a deist or that I was skeptical." I asked him why. He replied that if he were to marry a hundred times he would marry only a pious woman.

"Because," he said, "if she is a Christian, it makes her a better wife, a better mother, a better mistress, and a better neighbor. If she is poor, it enables her to bear adversity with patience and fortitude; if she is rich and prosperous, it lessens her desire for mere show. And when she comes to die, if she is in error, she is as well off as you or I; and if we are in error, she is a thousand times better off than we can be."

I asked him if he knew of any other system of errors attended with so many advantages. His reply was evasive. But what he said led me to examine the subject for myself, and I often look back to that conversation as one of the most important incidents in my life, and to it I trace my determination to study the Bible carefully and to examine it for myself, the result of which has led me to a full and living faith in Jesus Christ as my Savior.—Selected.

TWENTY-FIFTH ANNIVERSARY

On the 18th of June the Evangelical Lutheran St. Peter's Congregation of Sawyer, Wis., celebrated a festival which will long be remembered by all who were present, the 25th anniversary of her incorporation. Two services were held in a grove near the church, where the pastors, M. Kionka, W. Bergholz, and C. Auerswald, who were closely connected with the early history of the congregation, preached the sermons appropriate for this occasion. A vast audience from all parts of the county, Algoma, Kewaunee, Marinette and Menomonie, Mich., was present to rejoice with us.

The choirs of Algoma, Menomonie, and Sawyer, rendered a number of selections and greatly increased the joyous spirit already prevailing. Dinner was served in the Opera house by the ladies of the congregation. An offering of \$148.58 was raised for various missionary purposes.

The following pastors have served the congregation: Dr. J. Kaiser, 1891-92; M. Kionka, 1893-98; E. Schulze, 1899-1904; Fr. Schumann since 1904.

—Fr. Schumann.

ITEMS OF INTEREST

Another New Church

The St. James Evangelical Lutheran congregation of Chicago, Rev. Karl Schmidt pastor, has just recently laid the corner-stone of a new house of worship. The new edifice when completed will cost about \$65,000 exclusive of the site it occupies. The St. James congregation is one of the older churches of the Missouri synod, being founded by the Rev. H. Wunder about 1857.

To Build New School

The St. Paul's Lutheran congregation at Ft. Atkinson, Wis., Rev. A. F. Nicolaus, pastor, is to have a new school house. The corner-stone of the new building was laid June 18. The new structure is to be of brick and when completed will represent an outlay of approximately \$12,000.

The Oldest Living Thing

Towering a giant among giants, the oldest living thing that connects the present with the dim past, majestic in its mien, its dignity and its world old experience, the "Gen. Sherman tree" is the patriarch of the Sequoia National park in California. It was already 2,000 years old when Christ was born. In the age when the known world was rocking in the throes of the Trojan wars and the time that history tells us marked the exodus of the Hebrews from Egypt, this greatest of sequoia gigantea was a flourishing sapling of some twenty or thirty feet in height.

The "Gen. Sherman" was discovered in 1879 by James Wolverton, a hunter, and named by him in honor of Gen. William T. Sherman. It towers 279.9 feet into the sky; its base circumference is 102.8 feet; its greatest diameter 36.5 feet, and it has developed a diameter of 17.7 feet at a point 100 feet above the ground.—National Geographic Magazine.

Eighty Per Cent Illiterate

Illiteracy in Latin-American countries reaches as high as 80 per cent of the population in some instances and in no case is less than 40 per cent, according to the report of the commission on education presented to the congress on religious work in Latin-America, which met in Panama a short time ago.

CULLED BY THE WAY

Slightly Confused

"The late Bishop Hare," said a Sioux Falls physician, "used, very reasonably, to impute skepticism to misunderstanding.

"He once told me about a Philadelphia business man of skeptical tendencies, who said to him:

"My dear Mr. Hare, I do not refuse to believe in the story of the ark. I can accept the ark's enormous size, its odd shape and the vast number of animals it contained, but when I am asked, my dear doctor, to believe that the children of Israel carried this unwieldy thing for forty years in the wilderness—well, there I'm bound to say, my faith breaks down."—The Living Church.

Men of Principle

Farmer Jones was a firm believer in keeping the Sabbath; he regarded it as his duty to show others a good example. But that didn't prevent him loitering after service to have

a chat with his brother farmers, when crops and harvest loomed larger than sermons and theology.

"A purty mare ye've goth there, Mr. Johns!" said he one Sunday, as he paused by another farmer's gate.

"Iss, she be that, Mr. Jones," was the reply.

"If 'twasn't Zunday, I'd be askin' if she wor for zale."

"And likewise, if 'tworn't Zunday, I'd say she wor."

"A strange coincidence, Mr. Johns," said Jones.

Then, after a long pause, he added: "Now, if 'twasn't Zunday, what'd ye ask for she?"

"Well, I'd ask forty-five pounds."

"I'd give ye thirty-five pounds!" replied Jones, sharply.

"Cou'dn't take that," said Johns regretfully; but if 'tworn't Zunday, I'd split the difference."

"So we would!" agreed Jones. "Could 'ee lend Oi a saddle, and I'll ride her whoam now? I'll send saddle back wi' check in the morning. I'd buy her now, only it wouldn't be seemly on Zunday."—Answers, London.

Her Commission

Harry Dickson tells of an old Negro mammy who was kept from starvation by the white woman who gave her occasional odd jobs to do. Mrs. Dickson, the writer's mother, had found some housework for the old Negress, but after working a day or two Mandy said she must quit.

"I done haf to go out collectin' foh de missionary society," she explained.

"But I have work for you to do," said Mrs. Dickson, "and you need all the money you can get."

"I know," said the old mammy, "but I done haf to collect foh de missionary society."

"What do you get paid for collecting?" asked Mrs. Dickson.

"I don't get paid," said Mandy, "I only gets what I collects."—The Green Book.

Progressive

A clergyman had taught an old man in his parish to read and found him an apt pupil. Calling at the cottage some time after, he found only the wife at home.

"How's John?" asked he.

"He is well, thank you," said the wife.

"How does he get on with his reading?"

"Nicely, sir."

"Ah! I suppose he can read his bible comfortably, now?"

"Bible, sir! Bless you, he was out of the bible and into the sporting papers long ago."—Tit-Bits.

Wasted Talents

The train robber suddenly appeared as many of the passengers were preparing to retire for the night.

"Come, shell out!" he demanded, as he stood towering above an eastern clergyman, who had just finished a devout prayer.

The minister looked at him sadly for a moment and then said:

"If I had such energetic fellows as you to pass the plate now and then, I might have something to give you."—Harper's Magazine.

A Nuisance

Sunday Golfer—"Something has put me off my game this morning, caddie."

Caddie—"It's them church-bells, mister; they hadn't ought to be allowed."