

The Northwestern Lumina

Rev C Buenger
Jan 17
65 N Ridge
Kenosha
Wis

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. 3.

Milwaukee, Wis., November 7, 1916.

No. 21.

MY STRENGTH

Habakkuk 3:17—19.

Although the vine its fruit deny,
The budding fig-tree droop and die,
No oil the olive yield;
Yet will I trust me in my God,
Yea, bend rejoicing to His rod,
And by His grace be heal'd.

Though fields, in verdure once array'd,
By whirlwinds desolate be laid,
Or parch'd by scorching beam;
Still in the Lord shall be my trust,
My joy; for though His frown be just,
His mercy is supreme.

Though from the fold the flock decay,
Though herds lie famished o'er the lea,
And round the empty stall;
My soul above the wreck shall rise,
Its better joys are in the skies;
There God is all in all.

In God my strength, howe'er distrest
I yet will hope, and calmly rest,
Nay, triumph in His love:
My lingering soul, my tardy feet,
Free as the hind He makes, and fleet,
To speed my course above.

COMMENTS

Healing Sick By Christian Science Legal Some one recently sent us a copy of a newspaper that contains a marked article bearing this heading: "Healing by Christian Science Legal." The article reports the decision of the Court of Appeals at Albany, New York, according to which "the rights of Christian Scientists to treat persons afflicted with disease without obtaining a license to practice medicine as a principle of state law." The writer remarks: "The ruling is considered the most important and far-reaching victory the believers in the Christian Science faith have ever won in this state."

Why our unknown friend mailed us this article, we fail to understand. We could hardly be expected to congratulate the Christian Scientists on their "victory," nor have we, on the other hand, any reason to feel disconcerted by it. This fight and its outcome do not concern the Church in the least. The question in this case was simply, How far ought the State to use the power it holds to "protect citizens and others of

the state from being threatened in their physical ailments and diseases by persons who have not had adequate or proper training, education or qualification to treat them?" On this question we may differ, and the opinion of the majority will always prevail. But this is not a matter that interests the Church. We are opposed to Christian Science on religious grounds for the harm it does, not to the body, but to the soul of man, as it leads him away from Him in whom alone the sinner can be saved. Our fight is waged with the Sword of the Spirit, not with legislation and court decisions. We do not at all want to see Christian Science suppressed by law or hampered in its development by external hindrances placed in its way—we want to see every one free to worship God according to the dictates of his own conscience. Thus that court decision does not mean a defeat for us. We are not afraid of its far-reaching influence. The scene of our battle against Christian Science is the heart of man. A person kept from following the practice of Christian Science merely by fear of the law is already lost to us. The victory we strive for is to keep the soul of man in Christ through a living faith. In this struggle for the soul of the sinner, the legal status of Christian Science is of no importance whatever. J. B.

* * * * *

Action Deferred Some time ago we referred to a number of changes submitted by various commissions for the consideration of the triennial convention of the Episcopal church. We dwelt in particular upon a new ruling in the matter of divorce. We owe it our readers to state that the convention refused to act upon the most radical resolutions offered and laid them over to be considered at the next meeting three years hence. The reason for this action was the seeming inability to get anything like unanimity in the voting. It was felt that during the next three years the different propositions would be discussed by the members who would then be better prepared to act at the next convention. H. K. M.

* * * * *

A Few Results of Prohibition A southern railroad has just announced that it has installed a "stew special" running between New Orleans and Mobile on Sundays. To some of our readers the term may be one of dark mystery. We understand that a "stew" is a person who has drunk not wisely but too well, or at least too much. We further

understand that before he sinks into alcoholic stupor there is a period of elation which is marked by boisterous outbursts and general offensiveness. But what has all that to do with railroads and prohibition? This much with railroads: Sundays New Orleans becomes the Mecca of all prospective "stews" living in Mississippi and Alabama for a hundred miles or more, if they can raise the money. The return of this Bacchic crew on Sunday afternoons made travel for all other people a sore ordeal. The railroad thereupon added the "stew" special which is for the accomodation of all those who are unfit to travel with respectable people. And why this weekly emigration culminating in that sorry trainload of homeward bound sodden humanity? Because Mississippi and Alabama have forbidden the dispensing of liquor. We must say, if the "stew special" is a fair sample of any great number of its citizens, we do not blame the state for trying to change conditions; but we feel prohibition is scarcely a very effective method. In Russia, after the war edict prohibiting the use of vodka, many Russians even turned to the drinking of varnish; down south the patrons of the "stew special" show fairly similar symptoms in accomodating themselves to the blessings of prohibition. There is something radically wrong either with our democracy or with prohibition; or with both, in the light of such results. The same papers that brought the New Orleans item also at another place showed an apostle of prohibition in the act of making converts. It was a church; the preacher had again chosen prohibition for his theme; his pulpit was decorated with three bottles of beer. But he did mean "to treat." They were the horrible example, the evidence. They were purchased by the enterprising preacher after closing hours at three different places. No doubt he made a strong sermon with so inspiring a text. Some saloonkeepers were in the audience and he addressed them particularly. I am sure all the others, not having occasion to prowl about after closing hours securing evidence, were cozily enjoying their own virtue. Why of course, they were not as bad as those bad saloonkeepers; they fully agreed with their pastor that such things should not be—that made them feel even more virtuous. In fact they were so very good that it was a matter of great condescension that they came to church at all. However, some day they might also add heaps of righteousness unto themselves by going out after saloon closing hours and securing "evidence" of the horrible lawbreaking thus aiding tremendously the cause of temperance and establishing themselves firmly as staunch—what?—Christians, nine out of ten in that congregation would say. In the meantime the saloonkeepers were demurely taking their medicine. The publicity in being the prisoner in the dock around whom the whole mechanism of the court revolves appeals to many; I doubt not, some of them enjoyed it.

The worst of them even may have speculated on the value of advertising. And just before the preacher closed his impassioned address one of the solemn and dignified deacons in the front pew was seen to frown most impressively and nod encouragingly to the preacher. What was he thinking about? Perhaps he thought of that night last week when the Jones's were at the house; had he only known as well as the preacher that Casey kept his place open after hours he might have got those few bottles of beer that he wanted so badly. Now he knows. We can see no good whatever in a church's espousing any outside cause. Least of all so messy a cause as prohibition, involved as it is with plots and counterplots, with spying and detective work, with smug hypocrisy and cant. Drink is a curse of our generation, a fool were he who denied it. But leaving the proper work of preaching the Gospel for any civic reform is a still greater curse. The church that is deprived of its proper spiritual food and sustenance will soon starve spiritually; but those who want strong drink will get it in spite of prohibition, even if they have to be carted home a hundred miles in a "stew special." The net result is: the church takes incalculable harm and the drink question remains where it was. Let those work for prohibition whose business it is, or who make it their business, and anyone may do so—with the one exception of the church. The church has other business.

H. K. M.

* * * * *

"Souls Are Not Worth Saving" That's what a preacher recently said at a state convention of a great church—and he saw to

it that it got into the papers. For that is the aim of the sensationalist, publicity. It makes him doubly dangerous. His rantings and ravings must be forced down the throats of thousands who were spared the hearing of the original offense. There may be a large public—we know there is—that enjoys everything daring, everything irreverent, everything smutty, everything blasphemous, especially if it undermines established Christianity. Is that a reason to regale the whole public with such rubbish? Is that a reason that a Christian preacher should so far forget himself as to cater to this morbid taste? If a preacher must become foul to attract attention, he will cease to interest those that are attracted the moment he ceases to be foul. That is elementary; then why persist in the great American vice of sensationalism and publicity seeking? There is another thing: You cannot say daring things, hoping to correct any false impressions later. We recall the case of a preacher who tried the sensational method in a mild way. He began his sermon by using oaths and curses such as the foul-mouthed gutter-snipes (and others) sometimes use. He meant to preach a sermon on godliness as it is reflected in clean speech. A dozen different men have told me about that sermon; but the only thing that

stuck was the minister's cursing at the beginning. In every case that was remembered and quoted with relish, but the real object of the sermon was lost in contemplation of the minister's daring. Furthermore, the man of reckless speech for the sake of turning a phrase will be tempted sooner or later to say something—and then defend something—which is indefensible. That preacher that said "souls are not worth saving" was instantly caught in the toils for he went on: "Christ never asked anybody to be religious for the sake of saving his soul." It will require an effort to concoct a more un-Christian statement than that. He follows it up with the shallow and threadbare pagan doctrine: "We firmly believe in a hereafter, but the hereafter will take care of itself if we do our duty now." That man either does not read his Bible, or he assumes that none of his hearers read theirs. Did not Christ say: "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" That parable Luke 12:17, what does it mean, if not that the soul is the only thing man has that is worth saving? and that it cannot be saved by "laying up treasure for oneself?"

H. K. M.

* * * * *

Government Care of the Child "Some day we may get to the point where the government will take care of each child."

A boy of nine was on trial for shooting his playmate of the same age. The little victim was willing to forgive and declared that his chum had not shot him intentionally. So the accused lad was to be returned to his home, but placed on probation for three years. That home is apparently not a very good one. Its head has served in the house of correction for abandonment and now is defendant in a suit for divorce. It is almost impossible for the mother to give her children sufficient care, for she has to go out and work for a living. We can well understand the judge when he says: "I am afraid to let the boy go back to that home. This is another case where the parents are responsible." We agree with his statement: "I believe that the greater percentage of crimes can be traced back to the home."

But he disappoints us most sorely when he reaches the conclusion quoted above. In charity we assume that he uttered the words attributed to him on the impulse of the moment, for we cannot believe that he seriously considers government care of every child necessary or even desirable. Strange logic for a judicial mind. Because a few bad homes are found among the thousands of good ones, every home ought to be destroyed. Experience proves that neither the State nor the Church can take the place of the home in the training of the child. Instead of planning to break down the home entirely, we ought to direct our attention to its upbuilding. They who attempt to effect reforms

without strengthening the home are working in the wrong direction.

J. B.

THE MASS.

Few, probably, outside of the church of Rome, do fully apprehend the import and significance given to the mass in that church body. Nothing is more elated there. In the opinion of the Romanists the mass is of such surprising excellence that not even the highest of angels can praise it aright. It is regarded as the mystery of mysteries, and wonders are ascribed to it.

A few quotations from Roman writers in support of this statement will suffice. "Holy Mass is the sun of all spiritual exercises, the mainspring of devotion, the soul of piety, the fire of divine charity, the abyss of divine mercy, and a precious means whereby God confers upon us His grace."—"There is nothing in holy Church so sublime and of such inestimable value as the holy sacrifice of the Mass, for in it the adorable Sacrament of the Altar is consecrated, and offered as a sacred oblation to the most high God."—"The holy Mass far surpasses in dignity all other holy sacraments and rites of the Church."—"The holy sacraments are sublime, but more sublime by far is the holy sacrifice of the Mass. For they are the vessels of mercy for the living, whereas it is an inexhaustible ocean of divine bounty for both the living and the dead."—"The holy Mass is as full of mysteries as the ocean is full of drops, or as the courts of heaven are full of angels. For in it so many mysteries are daily performed that I should be at a loss to say whether greater or more lofty wonders have ever been accomplished by divine omnipotence." (St. Bonaventura, St. Francis, and others.)

What does the mass signify according to the doctrine of the Roman church? It must be borne in mind that the Romanists regard the eucharist or the Lord's Supper under two distinct aspects as a sacrament and as a sacrifice. The latter in its complete liturgical services connected with it is called the mass, and being the chief religious service, absorbing into itself nearly all public acts of worship, the eucharist is daily celebrated in all churches.

The church of Rome teaches that the eucharist is a propitiatory sacrifice offered to God the Father on every occasion when this sacrament is celebrated, and that not only for the sins of those who partake of it, but for those of all mankind, as well dead as living. It is a constant repetition of the sacrifice of Christ on the cross, though while the latter was a bloody sacrifice this is termed an unbloody sacrifice. The words of Christ in the institution of the sacrament, "This do in remembrance of me," are made to mean, "Offer the sacrifice which I myself have just offered."

In the words of a Roman writer the argument in support of the mass runs along these lines: "If the

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 at the Post Office at Milwaukee, Wis., as second class matter.

Old Law, which was but a shadow of the New, appointed an expiatory sacrifice for the consolation and spiritual welfare of the Jews, how the more needful that the Church should provide a sacrifice of atonement for her children—a new sacrifice, as far superior to the old as the Christian Church is to the Jewish Synagogue. The sacrifice of blood, offered upon the cross, was once offered, and could not be repeated; it was therefore necessary to institute another, which should be offered daily for our daily transgressions. On this point the Church teaches: "Although Christ was about to offer Himself once on the altar of the cross, there to operate an eternal redemption; nevertheless, because that His priesthood was not to be extinguished by His death, at the Last Supper He offered up to God the Father His own body and blood under the species of bread and wine, and commandeth His apostles and their successors in the priesthood to offer them." (Council of Trent, sess. XXII. ch. 1.) Again: "The holy Synod teaches that the sacrifice was truly propitiatory, and if one nigh unto God, contrite and penitent, He will be appeased by the offering thereof, and, granting the grace and gift of penitence, forgive even heinous crimes and sins." (Sess. XXII. C. 2.) (Cochem's Explanation of the Mass.)

No doctrine of the Church of Rome is more portentous or more fruitful of evil consequences than this doctrine of the mass. The Smalcald Articles of the Lutheran Church declare that the Mass in the Papacy must be the greatest and most horrible abomination, as it directly and powerfully conflicts with this chief article (the Lord's Supper), and yet above all other papish idolatries it is the chief and most specious. Innumerable and unspeakable abuses have arisen from the celebration of the mass. It is this Romish doctrine of the mass that gives rise to purgatory, for by masses for souls, and weekly, monthly, and yearly celebrations of obsequies, and finally by the masses on All Souls' Day, it is claimed that the departed will be liberated from the punishment of sin for which they suffer in purgatory. It is also this doctrine of the mass that gives value to indulgencies; use to the sacrament of penance; motive to the invocation of saints; credit to the Papal treasury of supererogatory merits; that makes

auricular confession tolerable, and all the vain inventions of meritorious worship, precious.

But more than this, the Roman mass subverts the whole nature of the Gospel. While the sum and substance of the Gospel is this, that "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them," thus declaring all men free from sin and its punishment for the sake of the sacrifice of Christ, the Roman church teaches that man is constantly to reconcile himself unto God by offering the body and blood of Christ as an unbloody sacrifice to God in man.

We reject the doctrine that the eucharist is a true propitiatory sacrifice instituted as such by the Lord Himself, and in which is offered His body and blood by the officiating ministers who are represented as real priests, mediators between God and the people, without whose intervention, no sinner can have access to God or obtain pardon or acceptance—we reject this doctrine, because it is directly contrary to the whole nature of the ordinance of Christ, as exhibited in the words of institution. There the Lord's Supper is set forth not as a sacrifice, but as a sacrament whereby those who eat and drink the body and blood of Christ under the visible signs of bread and wine are made partakers of the sacrifice once and for all times offered on the cross for the remission of sins; as a means of grace assuring the partakers thereof that the sacrifice for the expiation of their sins was really and truly offered to God by Christ, the Redeemer of the world.

Again we reject this Romish doctrine of the eucharist, because there is no such office under the Christian dispensation, that the priest is the appointed mediator between God and man, whose office it is to offer sacrifice for sin. Christ is the only, and all sufficient priest, everywhere present and everywhere accessible, who has opened for us a new and living way of access to God available to all sinners of the human race without the intervention of any of their fellow sinners. Every believer is as much a priest under the Gospel, as any other believer, for through Christ they all have equal freedom of access unto God.

To conclude in the words of The Smalcald Articles: "Whatever the Papal mass is, and whatever proceeds from it and clings to it, we cannot tolerate, but are compelled to condemn, in order that we may retain the holy sacrament pure and certain, according to the Institution of Christ, employed and received through faith.

J. J.

STATE FUNDS FOR RELIGIOUS INSTITUTIONS

Not infrequently the question of demanding aid from state funds for religious institutions is raised in church circles. It is a question that arouses immediate interest. Much is to be said for it.

State institutions that care for orphans, invalids, the aged, the poor, the insane, require vast sums of money for their continuance. Though conditions in the main are as good as they can be expected to be, any institution that must take care of large numbers of inmates, as the state institutions must, has to contend with difficulties. Usually they are cramped for room; the buildings are erected as fast as appropriations can be secured, but rarely fast enough to take care of the ever increasing number of applicants. That being the case, every private institution (and all religious institutions belong to this class) is a direct help to the state. It relieves the pressure; it saves the state much money and inconvenience; it gives the citizens of the state such service as might be demanded by them from the state—and gives them most excellent service. Why should not the state pay for this service? It seems a reasonable demand.

The same argument might be made in regard to the schools. For every pupil that is taken for instruction by a private school, a certain amount of money is released that goes to the credit of the public schools. Why should not the state return at least a part of this to those from whom such moneys come? That is one side of the question.

But much is to be said on the other side. If it were to become a practice to look for aid from the state for private institutions, we would be immediately plunged into the political turmoil. A standard scale according to which such disbursements might be made could hardly be devised. Some religious organizations would be sure to outstrip others in the race for public funds. If it were to become a general practice many institutions would be organized for which there might be no real need. By constituting themselves the official agents of the state's charity, many powerful church societies, some of them being organized wholly without the official sanction of their church bodies, would attempt to commit their fellow Christians of the same denomination to certain political programs which might be entirely distasteful and might be even dishonorable. It is a matter of experience in the political life of our Republic that those politicians that are most liberal with public funds are the ones least burdened with a conscience. In supporting them we would often be allying ourselves with the very elements that we should oppose as good citizens. The church would become mired and the further it went, the deeper the mire.

These practical views might help one decide without further effort what is best to do. But it is not necessary to go as far as that. Lutherans at least have a very definite policy in these matters that should help one over any indecision. Are we not committed irrevocably to a policy of separation of church and state? We are. And that means—if it means any-

thing—that whatever we undertake as a church is done in a sphere which does not encroach on the functions of the state. When we open an orphanage or a school, such institution is conducted solely according to principles indicated by the word of God, irrespective of anything the state may desire; it is conducted for ends that are as foreign to the province of the state as saving souls is to the work of building up an army or navy. If we are to conduct our private institutions under the supervision of the state in affairs beyond matters of public safety, then we might as well use the institutions of the state without further ado and save ourselves the trouble and expense of conducting our own. If, however, the state has nothing to say about our affairs, why should it contribute toward them; it is unfair. We are convinced: no religious institution of any sort should accept the financial aid of the state, still less should it demand it.

There is another viewpoint that must not be ignored. If we accept aid, justifying the acceptance by saying we are only getting what we pay in taxes, how about the others? Then a part of our taxes (which will be correspondingly increased) will naturally go to other churches toward which we would never think of contributing in any other fashion. And we think that it requires no great self-denial to forego the doubtful assistance of public funds if we bear in mind that our own money, saved from enforced contributions to other institutions, will easily make up, and more than make up, any deficiency. Why take money out of our own pockets, by way of taxes, and let it pass through innumerable hands where it must shrink to a shadow, in order to give our own institutions assistance, when it might be done directly at a great saving?

It is necessary, therefore, not only to refuse to demand assistance for our own institutions but to see to it as citizens that the practice of appropriating state funds to such purposes must be stopped absolutely. Some states have been negligent in this matter; with no real authority they have appropriated quite large sums to private institutions. In New York this very year saw a scandal aired in public that was a disgrace to all concerned, arising from no other cause; in Chicago there has always been more or less juggling of public funds to aid powerful churches in their charities thereby enlisting their support at the polls. The Rock River conference of the Methodist Episcopal church calls attention to the fact that the sum of \$278,425 was in this year turned over to private institutions in Cook county alone. Having done a little thinking on the subject the Methodists very properly resolved to refuse all state aid in the future so that they might more effectively combat this practice. We commend their action and trust that other churches, guided by good sense and their own interests, to say nothing of higher motives, may act as wisely.

H. K. M.

LUTHERAN SCHOOLS IN AUSTRALIA

During the last year, Lutheran schools in Australia have been compelled to fight for their existence. A year ago, Dr. Leeper, a member of the Council of Public Education, had initiated a discussion on the parochial schools, submitting a rather drastic motion. The Council, rejecting this motion, passed the following resolution: "That in the opinion of the Council all schools should be conducted on the basis of providing a sound English education, with a view to promoting sound Imperial and Australian citizenship." With this our Lutheran brethren were, naturally, heartily in accord. But the Australian Lutheran reports:

"On several occasions since then our schools have been bitterly attacked by correspondents in the newspapers. To clear ourselves of the horrible accusations there made, we have not hesitated to reply. The Defence Department has taken no notice of these attacks, having satisfied itself long ago that these schools are in no sense a menace to the country. But in March, of this year, the Council of Education again took up this question. Dr. Leeper moved that the registration of our schools should be withdrawn, and made a violent and ill-informed attack on them. He found support, and although the Director of Education, who presides over the Council, spoke in defence of our schools, as he has consistently done, the motion was agreed to in the following form:

'That the Council of Education is now of opinion that the existence of German schools in Victoria is inconsistent with the policy of the State of training Victorian children in the principles of loyal Australian and Imperial citizenship, and that the Council recommends that all such schools be abolished; and that the Minister for Education be asked to forward the resolution to the Minister for Defence.'

Later, the Council reversed its decision and resolved: "That there is not sufficient evidence to warrant the closing of the Lutheran schools," at the same time recommending that English should be substituted for the German language in all instruction. On the same day, the Cabinet adopted the recommendations of an inspector, who had been appointed to make investigations and to report, "that the use of the German language as a medium of religious instruction be no longer allowed in these schools, as English should be the normal medium of instruction in Australian schools for Australian children; and that the further issue of school books published in Germany be prohibited."

The matter was then carried before the Minister of Education. The writer continues:

"A memorial was submitted to him setting forth our reasons why we could not comply with the Cabinet's decision to discontinue the use of the German language as a medium of instruction. We agreed to the discontinuance of all instruction in German for the

duration of the war, but refused to give the assurance that German would never again be used as a medium of instruction.

In a personal interview the Minister had previously stated that the prohibition was intended for all times. The demand that we should never again use the German language is in direct opposition to the Saviour's command to preach the Gospel to EVERY CREATURE and to teach ALL NATIONS, and for this reason mainly, but also for other weighty reasons, we refused to yield. This did not end the correspondence, for the Minister now repeated the demand without as much as referring to our reasons for resisting the Government. We replied to say that we had made our final decision, that German was not now being used as a medium of instruction, and that we had nothing to add to this statement.

Our congregations are unanimous in their determination not to give way to the Government's demands, and to leave the issue of this trouble in the Lord's hands, and there we may confidently leave it. For we are not insisting merely on our civic freedom, but on our religious liberty, and on our duties towards our heavenly King. Our loyalty to our earthly king is unquestioned by the Government. We may therefore hope that the Cabinet will not attempt to compel us to do what we cannot but consider as disloyalty to the King of kings.

It should be mentioned that we have readily yielded on the question of school books published in Germany."

The final struggle took place in Parliament with the following result:

"The Minister for Education introduced a bill into Parliament giving the Government power to close the Lutheran schools if deemed necessary in the public interest. We understand the Government did not really contemplate closing the schools arbitrarily, but was simply asking to be clothed with fuller powers than it possesses under existing legislation. A counter-proposal was made demanding the immediate closing of the Lutheran schools. This was resisted by the Government and rejected by Parliament, eight voting for and 45 against it. The new act, as we understand it, prescribes that all instruction in Victorian Lutheran schools must be imparted through the medium of the English language, and any school acting in contravention of this act may be closed by order of the Government."

We assure our brethren in Australia of our hearty sympathy. Their cause is our cause. We rejoice with them that the danger was averted from their schools and pray God that they may be permitted to continue to do their work without further interference.

But their experience teaches us a lesson. We still enjoy the right to conduct our schools without interference on the part of the State. Let us prize this

blessing and guard it jealously. Watchfulness is necessary, for we have among us also those who hold that our schools ought to be abolished. Every attempt to encroach on this freedom, ought to be resisted vigorously, and we should avoid everything that might superinduce such attempts. In this connection, we ask ourselves whether it is wise for us to ask the State to accredit our schools. Are we not thereby inviting it to supervise them, at least to some extent? J. B.

DEATH IN THE LODGE

The Globe-Democrat of August 1, 1916, reported the killing of George Beiwington by Andrew Hartwell, whom he was initiating into a secret society. Commenting editorially upon this murder, the St. Louis Times of August 2d writes:—

“One boy is dead and another is ‘wanted’ in Illinois as the result of one of those characteristic Yankee medievalisms that have defied the march of civilization and common sense. The boy who did the shooting was being ‘initiated.’ The dead boy was one of those who were managing the ‘initiation.’

“There may have been contributory causes to the shooting, but the ‘initiation’ is blamed, and, in all probability, very properly so. It is very likely that there is no one to be blamed but the condition. The ancient pastime known as ‘initiation,’ in its various forms, is just like that abomination called hazing. Modern educators have almost eliminated the latter from our schools and colleges, but it bobs up annually and demands its price—a human life.

“The same may be said of the initiation. As a rule, the initiation, always violent in character, results merely in injury—permanent injury. But it differs from hazing only in its fury, if we may be permitted to so term it. It is one of those practises that should be abolished. The younger generation should be taught that we are not living in the days of Ivanhoe, or Nero, and that the preservation of life is a world problem today. The unsafe and insane Fourth of July has been relegated. And the work was done through discouragement. Let grown-ups discourage hazing and initiating, and the youth will follow suit.”

This comment is by a secular, daily paper, and yet there are thousands who will insist that the Lutheran Church is the only one which is opposed to lodges.

These secret societies are ungodly in their teachings. The world, of course, cannot be expected to recognize this, but Christians should allow their pastors to point this out to them, and their ungodly teachings should be sufficient cause for all Christians to remain away from them, and to antagonize them; but the evil fruits which appear again and again from lodge practises are at times even recognized by worldly men. So much the more shame for those “church-members” who cannot see any wrong in these organizations. We

are here confronted with the same condition of which St. Paul complained, that some “members” of Christian congregations live in sins which even the heathen condemn.

It is a satanic delusion, nothing less, that will move a man to lay down fifty and more dollars, risk the health and even the life of his body, risk the eternal salvation of his soul in order to become a member of an organization whose character and purpose he admittedly does not understand.

And it is a glorious work to rescue one from such satanic infatuation.—The Lutheran Witness.

THE EXPENSE OF THAT CHURCH PAPER

A writer in The Christian Intelligencer answers the objection, “I cannot afford to take a religious paper,” in this way: “But how can you afford NOT to take it? For one who shuts his eyes to the news of God’s kingdom upon earth pays a very large price because of his neglect of the church paper, and these are some of the items of the cost:

1. Ignorance of all religious activities save possibly those of his own church or his own town.
2. Lack of intelligence concerning the great world-movements for the enlightenment and uplift of his fellow-men everywhere.
3. Loss of instruction in the truths of the Bible and the views concerning them of the religious scholars and teachers of our own and other times.
4. Less inspiration in the religious life than he might otherwise obtain through the thought and words of the great preachers and writers and poets of the past ages and of today.
5. Absence of all sense of fellowship and common interests with the people of his own communion and with other Christians throughout the land and the world.
6. Failure to take his place and part in the great missionary and philanthropic work of the church.
7. A narrow and unappreciative spirit which, because of want of education and intelligent knowledge of these things, is unable to appreciate or take any part in them even when they are, by any other method than the religious paper, brought to his attention. And lastly:
8. The taking away from others who want it and would profit by it, the stimulus and information of the religious paper, because each church member who neglects to take the paper makes its publication the more hazardous and difficult for all concerned in it.

“Yes, surely the religious paper costs too much both to those who prepare it, but especially to the Christian who refuses to use it for his own knowledge and inspiration concerning the work of God’s kingdom on earth.”—The Lutheran.

A PHYSICIAN'S PRESCRIPTION FOR NERVOUSNESS

A prominent nerve specialist, who was at the same time a devout Christian, might teach many in the church a much-needed lesson as to the value of the Scriptures to people suffering from nervous troubles. One of his patients, whose life had become unstrung because she was leading a sort of butterfly existence, chasing the will-o'-the-wisp of pleasure and finding her home tasks and duties irksome and distracting in consequence, came to him one day with a doleful story of her unhappy state. After questioning her and ascertaining that she was leading anything but a normal Christian life, though prominent in church circles because of her wealth, he at once guessed what lay at the root of her perturbed nervous condition. A constant round of social functions, attendance at theaters and other amusements, long tours to pleasure resorts, worriments because her sons and daughters were showing the effects of their fondness for luxury and dissipation, told him plainly that her life lacked the element of restfulness that comes from being anchored and tied to a wholesome routine of service and devotion to ideals. He told her that he could cure her if she would faithfully apply his prescription. What was her astonishment when he informed her that what she needed was daily reading of the Scriptures until its teachings should take firm hold. She at first resented his advice and left him in disgust, as if he had trifled with her. But after reaching home, she bethought herself and followed his prescription. A few weeks later she came to him, as he had requested, to report progress, and informed him that the Word had done its work of again anchoring her life, of lifting up her thoughts, and quieting her mind. "I knew it would; for I myself would today be a nervous wreck but for the staying and sustaining power of the Word," was the physician's reply. There is no Christian Science in this prescription, but good Christian sense. Reader, try it! —Ex.

—“As every lord giveth a certain livery to his servants, charity is the livery of Christ. Our Savior, which is the Lord above all lords, would have his servants known by their badge, which is love.”—Latimer.

TEACHERS' CONVENTION

Lutheran teachers, affiliated with the Michigan and Wisconsin synods and located in Michigan, met in state convention at Lansing and were the guests of Pastor F. Krauss's congregation. The sessions were opened on the tenth of October and lasted till the twelfth. Papers were read on the following subjects: 1. The Colloquy between the Savior and Nicodemus.

2. A treatise on the hymn "Gott sei Dank durch alle Welt." 3. The approach of the Civil War. 4. Isaac's sacrifice. 5. The treatment of a reading lesson. 6. "The holy Christian Church, the communion of saints." 7. Square root. One paper was devoted to theory and was on "A plan of instruction for Bible History."

Prof. A. H. Miller of the Teachers' Seminary at River Forest, Ill., addressed the convention on "Good Reading" and his remarks were very instructive. The conference was attended by 14 members, 5 of this number being ladies.

MILWAUKEE CITY MISSION

In order to carry on the city mission work in Milwaukee in a more systematic manner than heretofore a committee was placed in charge of this branch of our synodical work at the last meeting of the synod. People removing to Milwaukee should be reported to this body that they may receive proper directions as to their new church home. Patients from other places receiving treatment at Milwaukee's hospitals will receive pastoral care if they are brought to the notice of the mission committee. Address all communications to chairman, the Rev. E. Schulz, 1438 7th Ave.

—The devout soul cannot be glad alone. It demands sympathy in its raptures. All the earth is not too great for an orchestra, nor all mankind, for a choir.—Frederick Brotherton Meyer.

ITEMS OF INTEREST

"Cathedral of Methodism"

At Minneapolis the Methodists have dedicated their great \$500,000 church, known as the "Cathedral of Methodism" for the northwest. A \$40,000 pipe organ is one of the outstanding features. Bishop Quayle consecrated pulpit and altar to the "evangelistic and redemptive program of the church."

Jewish Converts to the Episcopal Church

Jews who have accepted Jesus Christ as the Messiah and have become communicants of the Protestant Episcopal church may retain, if they desire, the Jewish national and racial customs and feasts, according to a ruling of the house of deputies at the recent St. Louis convention.

A Beautiful Death

"I would die to prove the truth of the Bible," thus the Rev. Needham closed his sermon on Oct. 1. Then he raised his hands in benediction and without further sound sank to the ground at the side of his pulpit. When the deacons hurried to his side his soul had departed. He was 64 years old.