

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.

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No. 2.

THE LORD WILL PROVIDE

The dear Lord will provide, friend,
The things that are best.
Have you prayed for more work?
He may send you more rest.
Is joy your petition,
And is it denied?
Then be grateful that sorrow
The Lord will provide!

Does God answer with sickness
Your prayer for more health?
Does He answer with poverty
When you ask Him for wealth?
Is your prayer for successes
With failures supplied?
Thank the Lord, then, that failures
The Lord will provide!

When you pray, do you think
The Lord needs to be told?
Ah, He knows what is best
Both to give and withhold.
'Tis the Lord is the sender,
Whatever betide;
Praise the Lord, then, whatever
The Lord will provide! — Amos R. Wells.

COMMENTS

The Right to Protest "The editor of 'The Lutheran' in a recent very frank and plain-spoken article rebukes the Iowa Synod on account of its 'aloofness'. If the Iowa Synod had not been separatistic, but had joined with the General Council years ago, how different matters might stand today? Then, instead of being an outsider in the merger movement, it would have been within the pale, and would have had a real right to protest against the things it thought were wrong. But this should be said at this point: If the Iowa brethren expect to settle everything by strict, hard logic, and legalistic discipline, it will continue to be an isolated body as long as the world stands!" — Lutheran Church Work and Observer, General Synod.

We are surprised at the attitude the editor assumes toward protests against the merger movement coming from "outsiders", meaning men who do not belong to one of the three synods directly concerned. In view of the fact that the comprehensive, and therefore exclusive, name United Lutheran Church of America has been selected for the new body, we fail to see how

any Lutheran in American can be considered an outsider. The public will find it very difficult to place other Lutheran bodies, like the Synodical Conference, the Ohio Synod, the Iowa Synod and the newly formed Norwegian Synod, as it will naturally consider the United Lutheran Church of America the real representative and exponent of true Lutheranism in our country. So we all are deeply interested in what is done under the name we bear and, consequently, feel justified in voicing our opinion on the merger.

But aside from this, does the editor consider the right to protest in matters of this kind merely a constitutional right? Are the men from whom these protests come seeking anything for themselves or fighting for an external right or possession of which they are to be deprived? We have read some of these protests and have thanked God for them, though they come from men belonging to synods with which we do not fellowship, for we find that these men are directing the testimony of Holy Scripture against what they find wrong in the merger movement. They are voicing the Truth of God against the unionism and lodgism found in the General Synod, deploring that the General Council is in merging with that body taking a step backwards, further away from sound doctrine and Scriptural practice. It is not their personal or synodical protest, but God's, whom the editor certainly does not want to consider an outsider to the merger movement, and, consequently, a protest which cannot safely be disregarded for the reason that the men who utter it are not members of the synods involved in the merger.

J. B.

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A Healer Goes to Law For the first time a Christian Science healer is trying to recover a fee by appealing to the law. Miss Trankla of New York is suing Mr. Clarence Burger, a banker and promoter, for \$12,150 which are due her, she says, according to agreement for her services in his behalf as a practitioner.

In her complaint the healer states that Mr. Burger sought her assistance and instruction "to lead him to a deeper understanding of (Christian Science) principles so that he might not only be healed, but in order that his greater business success in life (a mining venture) might be promoted by like aid." Burger paid up for a time but is remiss to the amount indicated in the suit.

The press bureau of the Christian Science organization, one of the most efficient operating in America, succeeded in getting about as much space in the big papers for their explanation as the original news item had received. That is a noteworthy feat. In this "correction" it is solemnly averred that Miss Trankla is not a member of record.—But that matters little... She has grasped the real "principle" of Science and she has helped Mr. Burger to find it also; though we are much in doubt whether a man like Burger will ever learn anything.

The suit reveals in blunt language what the average man seeks in the Eddy cult: a little occultism mixed with the gospel of success and prosperity. That peculiar combination has taken hold of civilized people of all ages and periods. It flourished among the nobles in Rome at the time of the Caesars; it flourished among the educated in the alchemy of the Middle Ages; it furnished easy money from lords and ladies to Cagliostro just before the French Revolution. In our time the dirty monk Rasputin could dominate the whole Russian court because the whole court following was of that vapid type that fairly begged for a Rasputin or a Mrs. Eddy to exploit them. In Paris the notorious Madame Thebes was but one of many who was sought out by the socially elect of all the European capitals that she might thrill them with her mystic messages. Our country has been swamped by the Indian swami and others of his kind; it matters little that many of these "Indians" grew up in the backwaters of Broadway or Halsted street, they gave their clients what they were looking for and gathered the golden harvest.

America has a larger number of wealthy ignoramus than any other country under the sun. With the new social habits the big incomes foisted upon these unfortunates, they strip themselves of all of their old habits indiscriminately. They used to relish corn beef and cabbage, but now their palate is only attuned to diamond back terrapin and all of those other mysterious concoctions which their social secretary is paid to teach them to pronounce approximately French. With the old habits disappear the old faith and the old church. It is not enough to remain with your church for reasons of loyalty and of habit, as many do, but if they but remain, it is always possible, if not probable, that sound preaching of the Word will perform the miracle of restoring in them the true faith. But frequently the newcomer among the wealthy feels the urge of severing all ties that bind him to his former less prosperous self; the lurking unbelief crops out in open domination; he is prosperous, that is his religion and his god—if he but keep his health! A little twinge of gout frightens him more now than a siege of pneumonia would have alarmed him before he felt the tremendous importance which his money or his social position have given him. Heart and soul are empty.

A vague dread of the Unknown seizes him.—Then he becomes the prey of anyone who takes the trouble to dangle before him the promise to lift for him the veil of the Uncertain, the Intangible, the Unknown, the Mysterious.

In that manner the various occult fads gain their followers; the different kinds of spiritualists, the oriental mystics of a hundred varieties, the common every-day fortune teller and palmist, are all feeding at the same crib. And that is the explanation of the vogue of Christian Science. For the time being it is filling the demands of the spiritually starved prosperity-worshippers in a semirespectable manner. It is not necessary, and never was, to try to refute Christian Science, or to try to find out what it is; it flourishes, not on what it is, but on that which the hosts of unreligious America desire: health and prosperity, bluntly, money and the physical health to enjoy it. In the legend Dr. Faust sold his soul to the devil for that price. That legend is true over and over again. In Russia they kissed filthy old Rasputin's dirty feet to gain health and to win his mystic "influence"—in America they hire Christian Science healers for money for the same purpose.

We consider it but fair if Miss Trankla, the healer, gets her money; Mr. Burger should remember that the mystic influence of Christian Science comes high; it is only for the very choicest that can afford to pay. He got the service, now let him pay. Common Scientists only report healings of minor aches and sprains at their Wednesday meetings, Mr. Burger without further ado asked for a goldmine besides his health, he was not squeamish about mind and matter, he was perfectly willing to get a very material mine. Perhaps Miss Trenkla misunderstood and prayed for a "mind mine," the kind that Mr. Burger as a promoter should be familiar with; it was his mistake, not hers.

H. K. M.

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"May Allah Answer" We are indebted to the Christian Cynosure for the following item from the Masonic Home Journal, Dec. 1, 1917:

"Personification of the pride, passion, power, and perseverance of all America, we salute you!"—

"This message will be flashed through space tonight to Noble J. J. Pershing, somewhere in France, by members of Abu-Bekr Temple of the Mystic Shrine, of Sioux City, Iowa, at the patriotic rally which marked the close of the annual fall ceremonial at the Auditorium," reports the Cynosure. The message reads:

"Though oceans and acres seem to separate us and cautious censors strive to hide you from our view, an army of 238,000 Nobles of the Mystic Shrine stand shoulder to shoulder with you—soldiers of a common faith.

"Wherever you are; whatever you do—we are with you—John.

"May Allah answer speedily America's prayer of today."

Selfstyled "Nobles" calling on Allah in the name of "Christian" America fighting for democracy—if that is not incongruity, what is?

With this public confession of faith before you, what are you going to do, you who want to be considered a Christian, though you remain in the lodge, and you churches who admit to the Lord's Table the members of secret orders?" Ye cannot drink the cup of the Lord, and the cup of the devils; ye cannot be partakers of the Lord's table, and of the table of devils." 1 Cor. 12:21.

J. B.

THE AUGSBURG CONFESSION

Article XXV—Of Confession

Confession is not abolished in our Churches. For it is not usual to communicate the body of our Lord, except to those who have been previously examined and absolved. And the people are taught most carefully concerning the faith required to absolution, about which before these times there has been a deep silence. Men are taught, that they should highly regard absolution, inasmuch as it is God's voice, and pronounced by God's command.

The power of the keys is honored, and mention is made, how great consolation it brings to terrified consciences, and that God requires faith, that we believe that absolution as a voice sounding from heaven, and that this faith in Christ truly obtains and receives remission of sins.

Aforetime satisfactions were immoderately extolled: of faith, and the merit of Christ, and justification by faith no mention was made. Wherefore on this point our Churches are by no means to be blamed. For this even our adversaries are compelled to concede in regard to us, that the doctrine of repentance is most diligently treated and laid open by us.

But of Confession our Churches teach, that the enumeration of sins is not necessary, nor are consciences to be burdened with the care of enumerating all sins, inasmuch as it is impossible to recount all sins, as the Psalm (19:31) testifies: "Who can understand his errors?" So also Jeremiah (17:9): "The heart is deceitful above all things, and desperately wicked. Who can know it?" But if no sins were remitted except what were recounted, consciences could never find peace, because very many sins they can neither see nor remember.

The ancient writers also testify that the enumeration is not necessary. For in the Decrees Chrysostom is cited, who speaks thus: "I do not say to thee, that thou shouldst discover thyself in public, or accuse thyself before others, but I would have thee obey the prophet when he says: 'Reveal thy way unto the

Lord.' Therefore with prayer confess thy sins before God the true Judge. Pronounce thine errors, not with the tongue, but with memory of thy conscience." And the Gloss (Of Repentance, Dist. V., Chap. Consideret), admits that Confession is of human right only [is not commanded by Scripture, but has been instituted by the Church].

Nevertheless, on account of the very great benefit of absolution, as well as for other uses to the conscience, Confession is retained among us.

LIES AND LODGERY

"Masons Rejoice." So read a headline in the **Chicago Tribune**, under the date of Dec. 11. The item read as follows: "Others than Jews were jubilant over the capture of Jerusalem, for spiritual and sentimental reasons. Dr. George W. McFatrigh, commander in chief of Oriental Consistory, Scottish Rite Masons, said:

'We rejoice that after all the unsuccessful efforts Christendom has made throughout the ages, after the abortive crusades of mediaeval times, the Turk has finally been expelled from the cradle of Masonry. The Masonic order was formed as a skilled mechanics' guild at the building of Solomon's temple. Its ritual has much to do with it. Its traditions are rich in memories of the Holy City.'

Under the same headline was a statement from a man who is probably the best known Presbyterian pastor in Chicago, commenting on the fall of Jerusalem.

The writer of these lines went one Sunday afternoon to interview a layman who had been prominent in a church that had closed its doors. His wife informed us that we would find him at a service which was being held in a large Presbyterian church a block or so down the street. Wishing to see the man on a matter of some importance, we went to the church. The "service" proved to be in honor of a certain Chicago Masonic Commandery. The "sermon" began just as we entered the door. We stood for a few moments, and listened to the pastor of the church. In an impassioned voice, he described the "most ancient and honorable fraternity," namely Freemasonry, declaring that King Solomon, King Hiram of Tyre, and a certain Hiram Abiff were the grand masters of a lodge of Freemasons, that the last named was cruelly put to death during the building of Solomon's Temple, by those who opposed Freemasonry, etc. He even went so far as to say that Adam diligently taught his sons the principles of Masonry!

In a book entitled "The Constitutions of the Freemasons, Containing the History, Charges, Regulations, etc.," published in 1860 by John W. Leonard & Co., Atlanta, the first part of the "history" states that Freemasonry originated in the Garden of Eden, that Adam taught his sons the arts which later became the

principles of Freemasonry, that Seth "would take equal care to teach geometry and Masonry to his offspring," (page 11), that Noah "was commanded and directed of God to build the great ark, which, though of wood, was certainly fabricated by geometry, and according to the rules of Masonry," (Page 11), that "Noah, and his three sons, Japheth, Shem, and Ham, all Masons true, brought with them over the flood, the traditions and arts of the antediluvians," etc., (page 12). A number of pages of this work trace Freemasonry through the patriarchs, down to Solomon, when it is alleged to have reached a high state of glory.

We wonder how a so-called Christian pastor can dare stand in his own pulpit, dressed in the trappings of his lodge, and deliver, with bombastic rhetorical effect, such shameless falsehoods, even going so far as to say that all the Old Testament patriarchs were the fathers of Masonry! His hearers know in their hearts that he is telling barefaced lies. They know that his impassioned oratory is not to be taken seriously. They know that statements in print, quoted from popular preachers, concerning the fall of Jerusalem and its interest to Masons, are falsehoods. Is it any wonder that his hearers rarely take such a preacher seriously, when he attempts to present, now and then, the truths of the Christian religion?

If some sectarian pastors are anxious to deal with fiction, they should lay aside the ministry and write fiction for the short-story magazines, or the Sunday newspapers. If some sectarian pastors were to become boiler-makers or ditch-diggers, the world would never miss them in the field of their present activity.

F. W.

A DEFENSE OF THE LUTHERAN PAROCHIAL SCHOOL

(By one of its "products".)

If the Milwaukee Journal of Sunday, January 13th, reported correctly, a German Baptist pastor of this city paid the following "compliment" to our Lutheran Church Schools: — "I absolutely disapprove of the parochial school, where the point of view and the language of the old country is kept up, and the children do not learn to "think in American terms". In the same article, the Pastor of an Evangelical Church has this "tribute" to pay: — "Our Church has never believed in the parochial school, "because we wanted the children to become thoroughly Americanized in the Public School."

In other words, these pastors apparently wish to have it understood that in their opinion our Lutheran Parochial Schools are un-American, and consequently not patriotic. Can these reverend gentlemen vouchsafe for the truth of this statement? Have they any convincing proofs?

Since the entry of the United States in the war

against Germany, numerous articles have appeared in the secular press of the country questioning the patriotism and loyalty of Lutherans of German descent, merely because that denomination had its birth in a German University, and because the cradle of the Lutheran Reformation happened to stand on German soil. These articles, which fairly flooded our newspapers and magazines, received convincing refutation and rebuke from the pens of our pastors and laymen, with the result that the secular press recently proclaimed in broad headlines: — "Lutherans are loyal".

But why should Protestant pastors who know and teach the Word of God to their flocks: — "Bring up your children in the nurture and admonition of the Lord" have any objection to the Lutheran Church for doing so? These pastors know that our Lutheran Parochial Schools lay great stress upon the teaching of the Scriptures, in obedience to Divine command. Therefore, from a Christian standpoint our schools need no earthly defense for their existence. The Bible defends them. These clerical critics also know that a large percentage of our parochial schools have been placed on the "accredited list" by our Public-School Superintendents, which indicates that their standard in secular branches, English included, is equivalent to that set by the Public Schools, and, in consequence, the graduates of these Lutheran Schools are admitted to the Public High School without further preparation or examination. But what about the Patriotism in the Lutheran Schools?

For the information of these pastors the writer would state that in this respect our Lutheran Schools stand "head and shoulders" over the Public Schools, because they teach, proclaim, and instil into the minds and hearts of their charges a patriotism of so exalted a type as to be impossible for an institution to reach, which has not the Bible. Because our Lutheran Schools teach the Bible, they are the very bulwark of the nation. The children are taught to "render unto Caesar the things that are Caesar's". They are taught to be "subject to the higher powers" because ordained of God. They are taught to pray for their government, because the Bible enjoins that "first of all, supplications, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority, that we may lead a quiet and acceptable life in all godliness and honesty. For this is good and acceptable in the sight of God and our Savior".

Our Lutheran Church has heeded the command of the Lord with regard to the rearing of its children, and in doing so, has reaped a bountiful harvest, which proves beyond doubt, that the Lord's blessing is upon those who heed the inspired admonition of Paul to Timothy. Since Bible Truth constitutes the very warp and woof of teaching in the Lutheran Schools, its scholars, as Christians, must be patriotic,—and the Lord be praised, history shows that they have been,—

experience proves that they are! The Missouri Synod alone has 50,000 boys with the colors, and in all, nearly 200,000 Lutherans have joined the American Army or Navy in the present conflict, a large percentage of whom are parochial school graduates.

Since it is evident that our Lutheran parochial schools equal the Public Schools in secular branches, and are above them as far as true Christian Patriotism is concerned, is the teaching of German a reflection on their Americanism, as these pastors seem to insinuate? Far from it! Thousands of German-American Lutherans spilled their life-blood in the Civil War, when all had to admit that Lutheran patriotism stood the test. Still our Lutheran Schools were not founded for the purpose of maintaining the German language, but for rooting and grounding the children intrusted to their care in the infallible Word of the Lord, which alone can make them "wise unto salvation", and wise also in their attitude in matters of secular education and patriotism.

As the pastors above referred to apparently consider our Lutheran Schools un-American, because they tolerate the German language,—the following words by Prof. Graebner of St. Louis, published in the Lutheran Witness in answer to an article in Everybody's Magazine, questioning the loyalty of Wisconsin Lutherans of German descent,—are very masterly and to the point:—"Never have our Parochial Schools been a vehicle of German Kultur. Their purpose has been these seventy-five years to rear Christian Citizens of the United States, and faithful Church members. Not even in the language-classes have any text-books been employed that were printed or written in Germany. Never has the history of Germany been taught in our parochial schools. The virtues inculcated were not specifically German, but "Christian" virtues. These virtues the scholars took into business and into political life, and by their thrift, honesty, and piety, have helped to make the United States the nation that she is today.—Our parochial schools have, with the exception of religious instruction and its linguistic basis, been thoroughly Americanized, even in language. Many have dropped the German language entirely. These schools have never been used as a vehicle of the "Deutschland ueber alles" spirit, but of the "Christian Education above all" spirit. It was not the parochial school, not even the language, but simply and purely racial origin which caused German-Americans of all and of no religious affiliations to support the efforts looking to the maintenance of peaceful relations with Germany before war was declared. To taunt the Lutheran Church with an "un-American spirit" because German is maintained as the language of worship, and is still taught as a branch in our schools, is a procedure which places an undeserved stigma upon millions of loyal American citizens." So far Prof. Graebner.

The writer is convinced that ten thousands of Wisconsin Lutherans could testify that the Christian environment they obtained in the Lutheran parochial schools gave them as exalted a view of American principles and true patriotism as it is possible for an educational institution to present.

The "Christian Herald" of January 26, 1914, was right when it stated in an article pertaining to the religious training of children:—"The Lutherans have many parochial schools, — — — and these are like spiritual oases in the great desert of American childhood."

Would to God we had more of these oases, where our children receive the Bread and Water of Life daily in the pleasant pastures of God's Holy Word. They find out soon enough that the world without has only husks to offer,—cares naught for their spiritual welfare,—and "what does it profit a man if he gain the whole world and lose his own soul"? God bless our Lutheran parochial schools, these bulwarks of Christian life, Christian citizenship, Christian patriotism,—these staunch advocates of the greatest of American principles,—the separation of Church and state,—these defenders of the Bible against the onslaughts of Higher Criticism, Evolution, New Thought, Infidelity, and the countless false doctrines and Isms of the day, which lay their traps to ensnare and beguile the Church's treasures,—its children. The Lord bless and prosper them is the prayer of "a grateful product."
ANNA HOPPE.

TO OUR PAROCHIAL SCHOOLS

Dear Lutheran Schools, long, long may ye flourish,
Long, long may ye prosper, thrive and expand;
Long may your teachers continue to nourish
With the Bread of Life the babes of the land.
O be not mindful of earth's hollow shams,
The Master commandeth you: "Feed my Lambs".

Heed not the glitter of worldly-wise learning,
Nor the rantings and taunts of Godless fools,
For the Water of Life our youth is yearning,
It flows in your midst, dear Lutheran Schools.
O keep it flowing! Continue to reap
The blessings of Him who said: "Feed my Sheep".

"Seek first the kingdom," the Master commandeth,—
Dear Lutheran Schools, to your trust be true!
Firm as a Rock the Savior's promise standeth:—
"All things shall then be added unto you".
How hallowed your precincts where Jesus rules!
Be loyal to Him, dear Lutheran Schools.

God bless you, dear Schools,—God make you a blessing
To childhood, to youth,—to the young and old.
May the pure Gospel you now are confessing

Lead countless thousands to the Gates of Gold.
God bless you, dear Schools, in every land;
May you grow and prosper,—thrive and expand.

ANNA HOPPE,

January 15th, 1918.

Milwaukee, Wis.

SUPPORT OUR CHURCH BOARD FOR ARMY AND NAVY!

This is a patriotic duty and a Christian duty. And it is a duty which every congregation of our Synod ought to recognize as her own. If ever a gigantic task was cast upon a committee, it is the task which confronts our Board for Army and Navy. There are, conservatively estimated, right now, 50,000 Missouri Synod boys with the colors. The Board has the duty to direct these boys to our pastors, and to direct pastors to our boys in cantonment. Besides, there is the task of providing good literature for our men; in this the Walther League has co-operated, and is still co-operating nobly. Now, what can the congregations do? They can render support in three ways:—

- 1) Send money. We need hundreds of thousands of dollars for this work. Printing and traveling entail heavy expense, salaries and expenses of special chaplains, sometimes of their home substitutes, must be met promptly, and there will be heavier expenditures as the months go by. Send money!
- 2) Keep the Board informed as to the men enlisted from the various congregations. This, of course, is the duty of pastors. The Board must be in a position to send accurate lists to camp pastors and missionaries.
- 3) Give the Board your moral support in its efforts to do its work in the only God-pleasing, the Scriptural way. The Board is determined to make no concessions to the unionistic spirit of the day in its methods of work. It does not delegate to representatives of other Synods, not in doctrinal agreement with our body, any of its ministrations to our soldiers. The General Council Lutheran and the Swedish Lutheran Companion have contained articles in which it was made to appear as if our Board had agreed to ignore doctrinal differences, and with mutual fraternal recognition co-operate in the cantonments and in the navy. These statements are absolutely false. Our Board has, on the contrary, asserted the position of our Synod distinctly and unequivocally in conference with representatives of other Lutheran bodies. It has made no arrangement by which our confessional position would be compromised. No emergency is imaginable which would justify a departure from our confessional standards or from sound Lutheran practise. This having been well understood in the past, it is our simple duty, as Bible Christians, to uphold our Board in the stand which it makes for sound Lutheranism under particularly trying conditions.

With loyal support on the part of our congregations,

our Board will do great things for the boys in khaki. In the Lutheran Soldiers' and Sailors' Bulletin, which just comes to hand, a contributor writes: "Our Board for Army and Navy has not been surpassed by any organization in the actual work accomplished. I am saying this to assure the parents of 'our boys under the flag' that Synod, through the indefatigable work of its committee, is giving to the spiritual care of their boys its best and, due to the grace of God, its successful attention."

And now it behooves us all to get to work and do all that patriotism and love of Church requires of us, with full confidence in our synodical Board and with earnest prayers for the success of its labors.—G. in Lutheran Witness.

FAITH ON EVIDENCE

Matt. 11:3.—"Art thou he that should come, or do we look for another?"

The faith of the earliest followers of Christ was not the blind faith of enthusiasts or bigots, but an intelligent assurance resting on satisfactory evidence. Christ himself would have none other for his followers than men who were honestly convinced that he was what he claimed to be—the promised Messiah, the Redeemer of mankind. He challenged investigation. Many a time he wrestled with the Jews who disputed his divine origin and his merciful mission. If they would not believe his words, they must at least believe his works. To the inquirers who came to him with the critical question in our text he at once submitted the evidence that convinced them and sent them back satisfied to their master John. On the day of his resurrection he spent hours with two doubters, showing them from the Scriptures of the Old Testament and the record of his life among them that their skepticism was unwarranted. A week later he saved Thomas from his fatal misgivings concerning Christ. After his ascension the apostles reasoned with Jews and Gentiles and showed that the crucified and risen Christ is the Light and the Life of the world, that there is salvation in none other, and that other foundation cannot be laid for men's faith than this very Christ.

Unbelief may be blind and unreasoning; faith is knowledge that rests on satisfactory evidence, assent that is given to convincing proof, assurance that is ready to undergo any test. With the evidence which the Christian Church has accumulated during two thousand years of activity among men and is able to lay before the world, it should not be easy for any person at this late day to ask the question in our text. But if there is still one who doubts, Jesus will listen to him today as he listened to Nicodemus, to Nathaniel, to Cleophas. His word in the Scriptures, the records of his work in the lives of men, carry the same conviction to men today as they did in the days of his flesh.—Christian Herald.

FROM THE FORESTS OF THE NORTH

Have the reports of our Home Mission Board been mere figures to you and brought to your mind nothing but the feeling that you have certain financial obligations to meet? Then read the following letter sent us by a layman from the northern part of our state:

We, the Lutherans of Winegar, Vilas Co., Wisconsin, who live in a small lumber town in the midst of the dense forests of the northern part of the state, appreciate the missionary work which the Wisconsin Synod is doing among us. Many who once were Lutherans have drifted away from the church altogether, and it is a hard task to regain them for their Savior, and the children of some grow up like the heathen. Yet, this year we had the joy of celebrating our first Christmas with children who really never knew what it means to celebrate Christmas at the manger of the Savior. They had been used to celebrate with Santa Claus only. Our Savior certainly rejoiced when he heard their Christmas carols. Our missionary the Rev. A. Koelpin, of Minocqua, Wis., has organized a Sunday school class of about twenty children, which is taught by the undersigned every Sunday. About every three weeks the missionary holds services, which are being attended by from twenty to forty persons.

Thanking the synod for the work it is doing for us.
HERMAN KALLIES.

VICE AND DEBILITY.

The News-Press of St. Joseph, Mo., reports the following:—

"A great many would-be recruits for the army are being rejected on account of physical defects. It is a disquieting suggestion that the American youth is not physically as vigorous as it should be. . . . When you stand outside the average factory and office and watch the young men coming out, there are too many pale and flabby faces. . . . In many cases this is due to unsanitary and unventilated workshops. But the progressive manufacturer knows that he must provide wholesome conditions now, or his help will not work with any life. If there is a lack of physical vigor, it must be due also to other causes,—probably the prevalence of vices is the principal reason for physical defects. Millions of American youth spend spare time in loafing-places and hang-outs desiccating and inflaming themselves with cigarets and alcohol. Loose morals weaken the fiber."

Even the world beholds the evil fruits of sin. It is ready to cast out the one who has been worsted by sin and evil habits, but it is just as ready to allure young men and women to that very life which will end in dishonor, shame, sickness, and death. Young men and young women should remember that there is no end or goal without a road which leads thither. The beginning of the way may be full of fun, seem innocent

enough, and promise great liberty, but look to the end, and remember the word of Jesus: "It leadeth to destruction." God has said: "Keep thyself pure" (1 Tim. 5: 22) and, "Flee youthful lusts" (2 Tim. 2: 22). Do not make the first step upon the wrong road, and you will not make the last step. What road are you traveling and whither will it lead?—Lutheran Witness.

SOUNDS ALMOST LUTHERAN

We are often told, that were it not for the close connection of the Church with the State, and for the hierarchy which holds many millions in bondage, the Russian Orthodox Church would not be so far removed from Lutheranism. The trouble lies in its formalism and the superstition it encourages. But the Russian Archbishop in New York City almost talked like a Lutheran recently when he said: "We must remember that Christ did not write the Service Book of the Orthodox Church, or of the Episcopal Church, or of any Church. We must not, therefore, insist upon unity in these. Unity must come through love, and the vital matter is not that one should follow this or that ritual, but that he should love and believe in Christ. The vital matter is not that a man, when he prays, should kneel, or stand, or sit, or fall prostrate; the vital thing is that he shall pray." Just a little stronger emphasis on the need of a clear faith in Christ and of a faithful proclamation of the Gospel would have made his words sound still more Lutheran.—The Lutheran.

A PAUSE IN THE PRAYER

"If I should die 'fore I wake," said Donny, kneeling at grandmother's knee; "'f I should die 'fore I wake —"

"I pray," prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying downstairs. In a brief space he was back again and, dropping down in his place, took up his petition where he had left off. But when the little white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was saying, grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads just to see how he'd tear around in the mornin'." " 'f I should die 'fore I wake, why—I didn't want him to find 'em that way; so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commented the voice with its tender quaver. "A good many of our prayers would not be hurt by stopping in the middle of them to undo a wrong."—Wellspring.

FREETHINKERS

Free thinking has for its result free acting. A man who does not believe in God will act according to the sinful desires of his corrupt heart. An old gentleman once said to a visitor, "Do you believe in God, sir?" The reply was, "God is a mere notion of some superstitious people, which men of thought have long since abandoned." "Very good, sir; and may I ask if you believe in the ten commandments?" "No, sir," was the reply; "they can be demonstrated to be the offspring of a barbarous age." The old gentleman rang his bell, and when the servant appeared, said, "John, stand by the hat rack until this person goes. Nothing is safe when a man neither believes a God nor the devil."

And one day two French freethinkers dined with Voltaire and began to speak against the existence of God. But Voltaire, who himself was a scoffing freethinker, stopped them at once. "Wait," said he, "till my servants have withdrawn; I do not wish to have my throat cut tonight."

CHURCH RENOVATED

On Sunday, the 16th of December, the congregation at Clayton, near Neenah, the Rev. A. Froehlke, pastor, celebrated the re-dedication of their renovated church to the services of our Lord and Savior and his Gospel. Two services were held, one in the morning in the German language, in which the Rev. C. W. J. Aeppler of Campbellsport preached; the other in the afternoon, in which Pastor A. Sitz of Oshkosh preached in the English language on the text Isaiah 49:33. May the Lord continue to be with and bless his flock in their new home. T. O. I. S.

ITEMS OF INTEREST

Auto Reduces Number of Methodist Churches

The official statistician of the Methodist church, giving out at the Methodist Book Concern the 1917 report of American Methodism, stated that the automobile has reduced the number of Methodist churches in the United States and is likely further to reduce them. He showed that this year the number of such churches materially decreased, although Methodist membership had the largest increase in its history.

"Almost every family in the middle west owns an automobile," explained Statistician Baketell. "When the family gets into its five or seven passenger car it finds it quite as easy to go five or ten miles to churches as it used to be to drive half a mile. Doing so, a large number meet together, there is more enthusiasm, better preaching and larger social life. The effect is to shut the door of the white meeting house on the hill.

"The effect of the automobile is just beginning to tell upon churches and school houses, and by next year, or the year after at the most, I expect to see a further material decrease."

In the Methodist church of the north there are 4,283,289 members, the largest of all Protestant bodies. This is an increase of 155,225 last year, the largest in Methodist history.—The Sentinel.

New Information to Be Excavated in Jerusalem

The Rev. W. C. Endly, Cleveland, who preached in the Madison Avenue Methodist church, New York, declared his confidence that American Jewry at least would use its influence for the administration of Palestine affairs on a broad basis which would make Jerusalem a center of travel and a source of new revelations for the Christian church.

"The Turkish government permitted practically no excavations and research in Jerusalem," said Dr. Endly, "and at least sixty feet of accumulations cover the Jerusalem of our Lord. At Scheckem, at Bethlehem, at Nazareth, and, indeed, at many other points those who should know are sure that the richest of new information is to be discovered. Not for a moment do I think anything the Christian holds dear today will be upset by this new information. On the contrary, our knowledge is to be enriched and confirmed and we are to know far more than we do now concerning Jesus Christ and His life on earth."

Goes to Church; Sued; Wins in Court

The Christ Methodist Protestant Church, Atlantic City, lost its unique suit for \$100 damages against Mrs. Millicent Watson, who was charged with trespass for attending church after she had been expelled from the congregation. It was found that the church had no right to exclude orderly persons, as it advertised public worship.

Quakers for First Time O. K. War Duty

For the first time since the organization of the Society of Friends, New York, that church has refused to condemn members of its faith who have enlisted for service in the war, President W. W. Comfort, Haverford college, declared in an address in New York. He explained that these men were connected with ambulance and reconstruction units.

Recognition of "most unusual conditions," he added, had resulted in a departure from the custom of promptly excommunicating those who previously had given any countenance to war.

Wife Takes Pulpit When Husband Goes to War

When Lieut. Frank D. Adams, who has been pastor of the Universalist church, Urbana, Ill., left for Camp Grant, Rockford, his wife, at the request of the church, took up his duties, filling the pulpit for the first time the following Sunday.

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