

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave nor forsake us. 1 Kings 8: 57.

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THE LONGING OF ZION

Wilt Thou not come, my Lord, my King, my Master?
Wilt Thou not come, Thou Bridegroom of my soul?
The earth o'erflows with ruin and disaster,
O'er troubled seas the restless billows roll!
Thy Zion's wail resounds from shore to shore:—
"O faithful watchman, is the night soon o'er?"

Oft have I longed, dear Lord, for Thy returning,
In the calm stillness of the quiet night,
When in the darkness faith's bright lamp was burning,
To welcome Thee, Thou Fountain of all Light!
Dear Master come,—Thou Zion not forget,—
Longing for Thee, her eyes with tears are wet!

Yea, Thou hast said: "Only the Father knoweth
The day and moment of my grand return".
But oh, dear Lord, Thy Zion's heart o'erfloweth
To tell of longings that within her burn!
She cries as scoffers mock, and scorn, and frown;
"O rend the Heavens, my Belov'd, come down".

She mourns, and pines, and sighs for Thy appearing,
At dawn of day, at noon, at eventide.
Wilt Thou not come? Oh is the day not nearing
When Thou wilt claim Thy faithful, waiting Bride?
Weary of earth, she longs to cross the bar,
Longs for the Home where many mansions are.

She has survived the fagots Nero lighted,
For martyr's Blood hath been her precious seed.
'Neath Pop'ry's cruel sway her hopes seemed blighted,
Still for Thy Truth she willingly did bleed!
Through martyrdom, on gory battlefield
She clung to Thee,—Thy Word was e'er her shield!

She passed the terrors of the Inquisition,
Though bowed beneath a heartless tyrant's sword.
Her Hiding-Place, Her Rock, Her firm position,
Has ever been Thy Holy Word, dear Lord.
Ah, Thou hast seen her pain, her sore distress,
Her exile in earth's dreary wilderness!

She heeded, Lord, Thy holy admonition,
Thy Word has ever been her only sword.
And faithful to her heav'n-appointed mission,
She spread o'er all the earth Thy Truth, dear Lord,
Thy Gospel Truth, through Luther brought to light,
Still sheds its ray in heathendom's dark night.

Thy Word has reached the islands of the ocean,
Thy message sweet has gone to distant lands,
Midst cannon's roar, through tumult and commotion,
It spread from frozen wastes to tropic strands.
From pole to pole, from Hecla's ice and snow,
To Southern climes, where balmy breezes blow.

By Satan's hosts despised, denounced, derided,
By wrongs oppressed, by Schisms rent and torn,
Thy Zion's hopes are still in Thee confided,

Though all her foes cease not their mock and scorn!
Oh how she trusts Thy promise sweet and true:—
"Surely, I come quickly, my Love, to you."

Blest is her peace, which passeth understanding,
The peace within, which Satan cannot mar.
Though Hell its wide-spread borders is expanding,
Though all the world groans 'neath the scourge of war,
Still dost Thou bid Thy waiting bride rejoice,
And, trustingly, she heeds, Belov'd, Thy voice.

O my Belov'd, cease thou thy lamentation,
"The Bridegroom cometh" sounds the midnight cry!
"O dry your tears"; "Behold the consummation";
"Rejoice, for your redemption draweth nigh!"
Soon shall the watchman sound his trumpet-blast:—
"The bridal of the Lamb hath come at last!"

O happy Zion, heir to realms elysian,—
Thy bridal day hath dawned. Arise! Arise!
O festal day! O glorious transition!
Triumphant Hallelujahs rend the skies!
The trumpet calls: "O waiting Bride, come Home!"
Hallelujah! Amen! The Lord has come!

ANNA HOPPE,
Milwaukee, Wis.

COMMENTS

The Inter-Church World Movement The circumstances of the war have fostered the idea of one great American church, caused to some extent by the complications which arose in the appointing of chaplains for the army and navy. That the chaplain is a necessary evil, so to speak, has been recognized, but the Y. M. C. A. with its pliable and adaptable religion and its united front fills the bill to the greatest satisfaction as far as the Government is concerned. Therefore some have said, Why not unite the churches of the United States according to the plan of the Y. M. C. A.? Sentiments of this kind have also been voiced by the daily press, which considers it the height of foolishness to nurse three small congregations into existence side by side, while, if united, they could form one large church.

Going out from this idea a movement has been launched in America called the "Inter-Church World Movement." While the movement has only commenced on a small scale, certain counties of Wisconsin and Georgia having been chosen for the first drive, still the aim, as stated by one of the agitators, is to make this movement nation-wide.

The questionnaires which are being distributed among the pastors for this purpose are deceiving and

lead him who receives one to believe, that they merely wish to make a survey of the churches. They also make use of the deceiving slogan, "Everybody is filling them out" which is far from true, unless a Lutheran pastor be considered nobody. But such questions as, "Is there duplication of services with other churches in the neighborhood?" "Describe fully any attempts which have been made to federate or combine churches," "Union services with what other churches and to what effect?" show what these people are after. As stated by one of the workers for this propaganda, "The object of these surveys is to get the churches to work together better. We need more team work, more co-operation."

How we as Lutherans stand toward co-operation with other denominations is well known. Co-operate? Yes, with those who are one with us in faith and doctrine. This kind of co-operation we can and will always encourage, because Scripture encourages it. But we cannot and will not co-operate with such who walk not with us in the one true faith and doctrine, neither need we waste precious time answering a multitude of questions to satisfy personal inquisitiveness.

W. E. P.

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The New American Church

A contributor to this issue of the Northwestern Lutheran calls attention to the Interchurch World Movement. This movement appears to be an offshoot of the older and better known Federal Council of the Churches of Christ in America which is made up of practically all Christian bodies in America with the exception of the Lutherans and the Roman Catholics. Its aims are well expressed in the activities of the Interchurch movement which our contributor aptly terms an effort to establish an American church, that is, an "unofficial" American state church.

The Federal Council has reason to be pleased with itself. It has a right to feel that it is on the high road to success. Many American churches blindly absorb the doctrines of the new unity that it promulgates. Hardly any are left to resent, as we do, the impertinence which persists in telling us what to preach, how to preach, and how to arrange our church programs down to the smallest detail.

Just at this time the Federal Council (in co-operation with the Interchurch World Movement) is spreading literature that calls for a Week of Prayer for the Churches, to be held January 4-11. The literature is very enlightening. As usual a spirit of broad tolerance breathes through the pages. All is kindness and good will. It all appears so simple—just a matter of telling people a few of the many things that the Federal Council has discovered, and, lo, Millennium is all but here.

The great week is to be one of prayer. Much is made of prayer. Ideas for thanksgiving and for prayer are generously suggested. The prayers have that pe-

culiar horizontal angle that reminds us of the Pharisee in the temple. But throughout it all one misses entirely the only true impetus to prayer, the great need of the sinful soul of the individual man or woman. And likewise does one miss the hallmark of Christian prayer, the appeal to the Savior who died for our sin. A few stray phrases here and there do not redeem the suggestions of the Council from their failure to make Christ the One source and fountainhead of all blessings.

Tucked away between other suggestions we find in two of the seven outline programs a call to "confession." It is easy to judge of the worthlessness of the whole enterprise by quoting these "confessions" in their sickly pride.

Under the head of National Self-Examination we find this confession suggested: "That this hour of supreme opportunity and responsibility finds our leadership as a nation weakened by racial and class hatreds, by industrial strife and selfish indulgence, by blindness and indifference to the manifest leadings of God." Note the sort of Christianity that is implied when only national questions appear worthy of a Christian's attention. Note the very impersonal tone of the confession. Note, also, the faint suggestion that our "blindness and indifference" is only a matter of not seeing the proper things to do in national and international policies. Is it a veiled bid for support of the league of nations? It is manifest that the new church of the Federal Council would be in church matters nothing better than that feeble international product which seems unable to survive the hour of its birth.

Under the head, Vision of the World's Need, one might hope that the opening made by the subject would have to result in a wholesome self-examination and confession that the world needs forgiveness of sin for persons in it. But the Council finds other matters to confess. It suggests: "That the greatness of need and the magnitude of the task have awakened fears and fostered doubt. That lack of faith has made impossible greater manifestations of divine power.

The whole venture in all its parts is another tragedy of lost opportunities, to which we have become accustomed, but which must not catch us unawares. It almost appears as though some successful business man hired an advertising agency to conduct a campaign for the unification of churches with the secondary object of eradicating every trace of true religion.

The Federal Council and the Interchurch Movement are not for us.

H. K. M.

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Who Is Right? We present to our readers two opposing views on sex education, leaving it to them to decide who is right.

The first we take from the report of the Milwaukee Journal on the recent convention of the Wisconsin teachers' association.

"Before the war the need of sex education for the youth of our country was a matter of individual conviction. Since the war the conviction has become national. The question which concerns us is not shall we give sex education, but when and how?" said Dr. Mabel Ulrich, Washington, in a talk before the social hygiene section of the Wisconsin Teachers' association, Thursday afternoon. Other speakers were Dr. F. A. Story, Washington; E. F. Van Buskirk, United States public health service; George A. Chamberlain and Dr. George C. Ruhland, Milwaukee.

Problem of Youth.

"The figures from the surgeon general's office proved conclusively that the problem of venereal disease control is largely the problem of youth. Only since the war have we been able to speak definitely as to the prevalence of these diseases in our social life. And we can in nowise lull our consciences with the thought that these diseases are a military epidemic and merely what one would expect during an overwhelming war. Figures show that for every man who contracted such a disease during his army life, there were five who brought it into the army. Therefore, we are brought flatly up against the fact that this health problem is definitely a problem of youth and of youth during peace, and an infinitely greater one to us as a nation than we had dreamed of before 1918.

"How specifically this problem concerns our youth is indicated, not only by the large numbers of young men in our army who were found to be diseased, but also by figures collected within the last year or two by state boards of health.

"For instance, we find in Kansas from July 1, 1918, to July 30, 1919, 3,097 cases of venereal disease reported; that of those, 10 to 20 per cent were under the age of 20, and that 58 of these cases occurred in children under 15.

"That sex education might have a beneficent effect upon these figures, I believe, is supported by the fact that medical officers found an extraordinary amount of ignorance and misinformation on the whole subject of sex and sex diseases among the young men who came up for examination. As one of the pamphlets issued by the United States health service states, 'a list of the superstitions and untruths that these men believed forms a terrible indictment against the instruction offered in our homes.'

"However, although we recognize the fact that the prevalence of venereal diseases is one of the greatest indications of the need of sex education, those individuals who have had much to do with the training of youth are convinced that, after all, this is only one of the many reasons for developing as rapidly as we may an adequate system of sex education, which may be available to every young boy and every young girl in our country.

"All matters concerned with love, passion, temptation, marriage and vice are discussed freely in current magazines, in the drama, and particularly emphasized in the movies. Parents rarely realize how this simple fact has changed the problem of rearing children. They are prone to look back upon their own experiences and to apply them to the present generation. The truth is that the modern means of recreation open to the young people of our land are as different from those available to their parents at the same age, as the life of a pioneer differs from the life of the cliff-dwellers in New York city."

The other we reprint from the Newark Evening News, which reports on a lecture delivered by Rev. Dr. Robert McWatty Russell, professor of Bible doctrine and homiletics at the Moody Bible Institute of Chicago.

Addressing the summer graduates last week at the Moody Bible Institute, Dr. Russell said:

"At a social purity convention in Pittsburgh years ago, a speaker earnestly advocated the teaching of sexology in the public schools and the taking of our boys at a somewhat early age to the museums of anatomy where they could see evidence of the appalling batteries of disease with which God sweeps the pathway of sensuality. 'Only thus,' he said, 'can we hope for sexual purity in modern life.'

"At the close of the address a man dignified by age and culture arose and said that by the grace of God he had lived a life of purity; that into his youthful hands there had come no books on the sex problem; that he had never been privileged in his youth to visit a museum of anatomy, but that the Bible had been read through and through in his home in family worship; that he had been introduced to the problems of sex life by its sacred literature; that he had learned of God's ideal for the fellowship of men and women in domestic life; that in the hour of temptation his shield had been the thought of God and his answer that of Joseph in the hour of supreme test, 'How can I do this great evil and sin against God?'"

"Nothing less than the sanctification of the affections will secure for mankind the life of purity, and for this sanctification there is no other method than that described in the petition of Jesus, 'Sanctify them in Thy truth, Thy word is truth.'

It will not be difficult for our readers to decide between the two. But if the statements in the last paragraph of the report on the convention of the Wisconsin teachers is true, which we do not doubt for a moment, the Christian parent will readily see what duty he has toward his child in regard to current magazines, the daily press, the drama and the movies. J. B.

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A Happy Solution Milwaukee has a "spook" house. Much comment has been called forth by the doings which are said to transpire there. Curious crowds numbered by thousands have gathered in the neighborhood on "demonstration" nights. The police have taken hold of the situation and say that they will supply the explanation. Their vigils are vain, if we are to believe the following happy suggestion:

"The manifestations in the Hubbard Street house are caused by "evil spirits" in the opinion of one Milwaukee spiritualist.

"There is nothing unusual in these demonstrations," said Robert Schilling, "as spiritualists run across them quite often. When we leave the body behind, our mentality is not changed so we have evil as well as good spirits in the spirit world. Some evil spirit has seen fit to enter the house and annoy the occupants.

"It is possible with the aid of a medium to drive out the evil spirit. A good medium can see the spirit and converse with it. The spirit can be described by the medium and its name in this life determined.

"I recall a similar case on Twenty-second Street, where a man and his wife were in a terrible state because of the unaccountable demonstrations. A medium was called and she scolded the spirit and drove it off the place.

"I intended to go up to the house tonight with a medium and drive this spirit away, but the medium will not be free until Friday. I may go up myself and see what I can do."

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From our standpoint this would truly be an example of the "house divided" of which the Savior speaks, Luke 11:17. Because we stand on the truth we can see the comic side of such episodes as the above and laughingly deplore the fact that the "medium" was too busy to take up such an extraordinarily interesting case, or we hope, for the relief of Milwaukee's police, that Mr. Schilling will himself "go up" and "scold" the disturber off the premises. But there is a very serious side to the spiritualistic propaganda of our day. It is traveling over the earth like a huge wave and because so few are firmly grounded in the truth so many fall into error. In the following you will see that it also lends itself to tragedy, both clippings are from the Wisconsin News:

Auckland, N. Z.—"A case in which the cult of spiritualism led to a suicide of an extraordinary character was decided before the Auckland supreme court, where a girl of 19, named Pearl Burke, was tried on the charge of aiding and abetting a friend in committing suicide.

The case concerned the drowning of Jessie West in Whangarei harbor.

Jessie West, it appears, after attending several spiritualist meetings, held a seance in company with Pearl Burke in her bed-room.

On that occasion, according to Pearl Burke, the spirit of Frederick Potts, a man who died three months ago, and of whom Jessie West had been enamored, appeared before the two girls and declared that he wanted Jessie, without whom he could not rest.

The girl then decided to drown herself. Pearl Burke accompanied her at night to Whangarei.

"On arriving at the wharf," declared the accused girl in court, "Jessie took off her clothing with the exception of a nightdress and a pair of stockings, and after handing her clothes to me, walked down the wharf steps and went quietly into the water. When she was in the water I watched her for three or four minutes before I left the wharf to return to the hotel."

Asked why she did not attempt to prevent the young woman from committing suicide, Pearl Burke replied: "I could not disobey an order from the spirit land. It would be sinful."

The jury returned a verdict of not guilty, and Justice Chapman stated that he agreed with their findings, pointing out that the woman who had committed suicide was the leading mind, and that the part played by Pearl Burke was an entirely passive one.

* * * * *

G.

Business is Financial affairs in England are in a
Business bad way. More than once it has been stated on the floor of the House of Commons that England is all but bankrupt. British statesmen have the reputation of being able to bring heroic sacrifices when their holy of holies is attacked—business prosperity. For that reason we are not astonished to hear a suggestion made in England that the crushing national debt be paid by selling the vast holdings of the state church. The Episcopal church of England does indeed possess great wealth; it would greatly relieve the strain if its property were applied to the public debt. Such things have been done before. Confiscation of the church property to replenish an impoverished government treasury has been pronounced by some to have been the real moving force of the English reformation, at least as far as Henry VIII was concerned.

But today things are somewhat different. Though nominally belonging to the church, the schools, endowments, and other valuables controlled by the church are really held by the state. If the state were to convert all these resources into ready money there would be no relief if it would have to continue to support churches and schools.

Perhaps England contemplates the abolition of the state church; if it does it would be a very proper move but confiscation of churches and church endowments would not be a very equitable way of inaugurating the change. If, after such a change were made, the state would create a system of public schools it would still have this expense as before.

The world's affairs are managed today in a shockingly slipshod manner; it is entirely possible that England will try to rehabilitate its waning credit by doing what the French government did a few years ago, confiscate church property and abolish clerical privileges. That would be a good thing in itself but it is difficult to see that it would be a cure for all the business ills of the British empire. As it is, the English state is neglecting many of its priests and teachers to such an extent that a further tampering with their sources of income could only result in throwing another army of paupers into a field that is already crowded.

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H. K. M.

How About This is a Christian automobile, how
Yours? about yours?

"A prominent Brotherhood (Episcopalian) man from Pittsburgh gives an interesting account of a Christian automobile. He said when he purchased his car his friends gave him a knowing smile. 'No more Church'!

Then and there he silently resolved that his car should be a help and not a hindrance to the Church. And ever since then he or some member of his family have carried at least one person outside his family each Sunday to the church in this Christian automobile. A wool merchant who heard the Pittsburgh man tell this story told me that he felt amply repaid for his expensive trip to Detroit. For now he knew of some practical service that he himself could render."—The Living Church. J. B.

THOUGHTS ON THE DEATH OF HAECKEL

Numerous comments and editorials upon the recent death, at Jena, Germany, of the distinguished naturalist, Ernst Heinrich Haeckel, have lately appeared in the secular press. One of the rather interesting comments was to the effect that it took the great professor of Zoology but a moment to ascertain the truth or non-truth of the immortality of the soul,—which he so persistently denied during his career,—the moment he crossed the great beyond, and the writer wondered whether the great naturalist would return and by means of spirit manifestation state the facts to some acknowledged authority engaged in psychical research.

While other brilliant authors of his type opposed to the Christian religion advanced the theory of the soul's immortality as a possibility at least, Haeckel boldly denied it. His "Origin and Genealogy of the Human Race" is even more extreme in its exposition of evolution than Darwin's "Origin of Species." While it is the impression in some circles that Darwin advanced his particular views as "theories" only, without any intention to deny the existence of a personal God, this cannot be said of Haeckel. A writer in a Missionary Paper some time ago stated that the great Darwin, shortly before his death, placed his hands upon the Bible, and exclaimed:—"This Book only is the Truth. I advanced my opinions as theories only, but they spread like wild-fire, and many have placed a false construction upon them." Sad to state, numerous Reformed seminaries in our day not only fail to condemn this theory as antagonistic to the Scriptures, but in order to be modern, accept it,—even interpreting the six days of Creation in Genesis as symbolical, so as to bolster up the opinion that the creation of the earth was an evolutionary process covering six thousand years at least. To give it further Scriptural sanction they have even gone so far as to quote the text "A thousand years in Thy sight are but as yesterday, and as a watch in the night" (Psalm 90:4). In quarters where the inspiration of Holy Scripture is denied, Darwinism has replaced the Creation story of Genesis, which has been called a "myth" not only in the classrooms of non-religious colleges, but even among the clergy of Reformed denominations.

But will the apparently fearless death of Haeckel strengthen the convictions of the agnostics, infidels,

and skeptics? Have his tireless investigations brought them any nearer to the truth which they are ever seeking, and ever failing to find? The Truth Seeker, a free-thought and agnostic weekly published in New York City, contains an article in its August 16th issue entitled "How the great Renan died," of which the following is an extract:—"He went through life, as one of humanity's greatest philosophers and teachers, meeting death at last with Socratic candor and courage, convinced of life's final dissolution into nothingness,—the blessed Nirvana,—leaving behind him his teachings as an immortal legacy." Commenting upon his death, the article continues:—"At last, * * * he uttered, in the penetrating accents of his authoritative voice, in the thick and guttural tones of his great days, which put aside all reply, these unforgettable words:—"I know that when I am dead, nothing of me will remain. I know I shall be nothing, Nothing, NOTHING: He died twenty-four hours afterwards."

Is this all the consolation Haeckel has to offer his disciples? Is there any satisfaction in the knowledge of having all our strivings, toils, ambitions, affections,—our All end in nothing?

In this connection the last words of other unbelievers might be of interest to our readers.

Voltaire, the noted French Infidel cried out upon his death-bed:—"I must die, abandoned of God and man." To his infidel flatterers at his bedside he exclaimed:—"Leave me, I say—Begone—it is you who have brought me to my present condition. What a wretched glory you have produced in me." He hoped to allay his anguish by a written recantation; he had it prepared, signed, and saw it witnessed, but it was unavailing. His nurse exclaimed:—"For all the wealth of Europe I would never see another infidel die."

A witness at the bedside of David Hume, the noted Deist, in commenting upon his disturbed sleeps, and more disturbed wakings, his involuntary breathings of remorse and frightful startings, stated that it was no difficult matter to determine that all was not right within. "I hope to God I shall never witness a similar scene," she exclaimed.

Thomas Paine, the author of "The Age of Reason," a volume directed against atheism and against Christianity in favor of Deism cried out in despair:—"My God, O my God, why hast Thou forsaken me,"—and these were his last recorded words.

Edward Gibbon, the noted historian and infidel, died in London in 1794. His last words were:—"All is lost,—finally irrevocably lost,—all is dark and doubtful." He was expelled from Oxford for embracing Catholicism,—remained a Catholic for eighteen months,—later accepted Calvinism, but after a short period apostatized from both.

The Atheist Thomas Hobbes, whose system of psychology and morals were not only utterly an-

tagonistic to Christianity, but to religion in general, died at Devonshire, England, in 1679. His last recorded words were:—"I am about to take a leap in the dark."

Undoubtedly the last words of Haeckel will shortly be recorded, but in view of the foregoing, who would not rather exclaim with Balaam:—"Let me die the death of the Righteous, and let my last end, be like his." Can anything be more awful than standing before the Judgment Bar of the great Jehovah whose very existence Haeckel denied?

What a contrast are the firm convictions of Job:—"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God."

How glorious to be able to say "I know" in this vale of tears, even before the mists have been cleared away, and we see our Redeemer face to face!

The Truth-Seeker claims that it "neither affirms nor denies the immortality of the soul," but "waits for evidence." From the title it has chosen for its paper it seems that the words of Timothy are very applicable:—"ever learning, and never able to come to the knowledge of the truth." The fact that the truth is still being sought indicates clearly that it has not been found by the Truth Seekers Editorial Staff as yet.

If the dividedness in the Christian denominations has something to do with the spread of Infidelity, and the acceptance of the theories of Haeckel, Darwin, Hume, Voltaire, and Gibbon,—then why do not the atheists and agnostics agree among themselves? Do the Higher Critics agree? A volume entitled "The Higher Critics versus the Higher Critics" gives eloquent reply.

But why should all these theories trouble Christians, who stand upon the solid Rock of Holy Scripture, and with eyes of faith see "their title clear to mansions in the skies"? Has not the Lord's emphatic "Behold I have told you before" given them warning of these wolves in sheep's clothing who appear in the guise of learning?

May He in His infinite mercy give us grace and strength to stand steadfast in the faith once for all delivered to the saints, in these last perilous days when all the signs of the times indicate that the Judge is at the door, so that we may not be ashamed at His glorious appearing.

(Note:—The last words of the infidels quoted are taken from a volume entitled "Dying Testimonies of Saved and Unsaved" by Rev. S. B. Shaw.)

ANNA HOPPE,
Milwaukee, Wis.

THE JUNIOR NORTHWESTERN

"Tell me with whom you associate, and I will tell you who you are."

To this old saying, so well known, we may add another, "Tell me what you read, and I will tell you not only what you are now but also what you will be, if you continue reading the kind of literature you read today."

Constantly reading the thoughts of a certain class of authors will eventually lead you to think as they do, though their ideas were adverse, yes, even repulsive to your way of thinking at first.

The continual drip of drops of water will eventually wear away the hardest rock. Even so the continued reading of a certain line of thought will wear away those objections your views presented in the beginning.

It is not necessary to refer to the "crime waves" so often following atrocious crimes described minutely in the columns of certain daily papers, or the poison pages, published widely, which are succeeded by others, in which the same particular poison is used.

True, the people led to imitate are often weak-minded, irresponsible persons. Weak or evil minds needed only the impetus given by the article they read to turn the thought into deed.

Newspapers often report cases of boys stealing away from their homes to become pirates, robbers or adventurers, attempting to follow in the footsteps of their hero in certain penny "dreadfuls."

Such cases show up and prove the influence of the printed thought upon the mind, but they are by no means the greatest danger for the child.

Careful parents, who supervise the reading of their children, will see to it that such matter be barred from the home.

The greatest danger is that class of fiction which is apparently harmless or even seems desirable.

It is the slow poison which permeates the whole system before it finally takes off its victim.

The "golden rule" variety of religion is inculcated into the minds of unsuspecting children by the stories they read. The hero who through his faithful adherence to a system of man-made rules of living acquires success, sets up an ideal which is antagonistic to the teachings of our Savior.

The so-called Christian papers with their Calvinistic tendencies represent another class of objectionable literature.

The change from the German to the English language has opened a field for "Juveniles" written by Lutherans for Lutheran children. The supply is very meager, though the demand is great.

To supply Lutheran children with a paper adapted to their needs, the JUNIOR NORTHWESTERN has been established and has completed its first volume. A relatively large list of subscribers, considering its short period of life, proves that there is an urgent call

• The more we watch man's efforts to straighten out the affairs of the world, the more we believe in prayer.—Richmond News Leader.

for a publication of this kind. The many favorable criticisms have been encouraging. The committee editing the Junior is planning to improve upon the matter published and will gratefully consider suggestions submitted to them. While the chief aim has been to entertain our young readers, the instructive part has not been neglected. Experience gained during the year will enable the men to improve upon their work and eventually reach the goal they have set, to publish the best young people's paper on the market for the price.

Let us not conclude, however, that the paper is for children only. It has found its way into many homes where older people desire a magazine to pick up in leisure moments, containing short and interesting articles and items.

Some teachers are using the Junior for supplementary reading. In this way our young people are trained to read the periodicals of our synod.

In order to improve our Junior, a still greater list of subscribers is desirable. After the paper is "set up," we may just as well print 20,000 copies as 6,000, with but a nominal addition for paper and labor. It is the first cost that counts.

A larger income from subscriptions warrants greater expense for its preparation. The Junior depends solely upon the income from subscriptions. There are no advertisements to bolster the receipts, there is no sinking fund to warrant extravagant investments.

It is your paper. You derive the benefit if it grows and prospers. Would it be asking too much if we suggest that you try to increase the number of subscribers? Every family should have a copy, and we are told that there are from 35,000 to 40,000 voting members in our synod.

It would in many cases be a good plan to send the paper to each family of the congregation, paying the cost by a special Sunday collection. We are not asking for charity. This is a business proposition. We are positive that you will receive full value for every quarter invested.

C. B.

WIDELY MISQUOTED

No book has suffered more misquotation than the Bible, says The Review, and then goes on to enumerate some instances:

"It is not easy to supply reasons for most people's habit of saying, "In the sweat of thy brow," when the text reads "in the sweat of thy face shalt thou eat bread." Why "the parting of the ways" instead of the "parting of the way"? "Bone of my bone," instead of "bone of my bones and flesh of my flesh" may be due to the desire for perfect parallelism. And the same explanation may hold for "Thus far shalt thou come, but no further," instead of "Hitherto shalt thou come." But why the general preference for "better part," when we are expressly told that "Mary hath chosen

that good part"? The Vulgate, for whatever reason, says "the best part"—*optimam partem*—often cited in the Middle Ages in proof of the superiority of the contemplative life, as represented by Mary, over the active life, symbolized by Martha. But apparently no such contrast was originally intended. Why, again, "a multitude of sins," when it is said of charity that it "shall cover the multitude of sins"? Perhaps there is no other reason save that the tongue is an unruly member; such at least the world agrees in calling it, though the Biblical text describes it as "an unruly evil."

LIFE'S LITTLE IRONY

His name was Michael Artzibashef. He was a consumptive. He traveled from place to place in southern Russia seeking health and writing novels. His books were filled with rape, murder, suicide, seduction, and disillusion. They were a firm, bold, and insistent cry against doctrines, creeds, conventional morality, and human hypocrisy. Through his pages stalked magnificent and terrible creatures, men strong of body and strong of will, nonmoral, implacable, candid, unsentimental men, who lived as their desires dictated.

One of his books had an enormous vogue in Russia, Germany, France, England, and the United States. It was called "Sanine." It was a novelization of the superman, the supreme individualist, the brutally frank, unfeeling man above all petty inhibitions, creeds, customs, and hypocrisies, splendidly above all narrow, lying subterfuges of life. Sanine faced life boldly; he had none of those illusions which sustain little peoples, give them hope, fail them, and cause them misery.

The other day the bolshevists attacked the house of this Artzibashef, this creator of the formidable superman. As they broke open the doors of his residence he died of fright—literally scared to death.—Burton Rascoe in Chi. Trib.

INSTALLATION

The Rev. H. Hartwig, called by the Cody and Elmwood congregations, both situated in Pierce Co., Wis., was installed on Nov. 16th. At Cody the services were conducted in the English language. The undersigned preached the sermon and the Rev. J. C. Gehm performed the act of installation. At Elmwood the services were conducted in the German language. The Rev. J. C. Gehm preached the sermon and the undersigned performed the act of installation. The Lord bless our brother from on high, and make him a blessing unto many, that he may bring forth much fruit and that that fruit may remain unto eternal life.

KARL BRICKMANN.

Address: The Rev. H. Hartwig,
Spring Valley, Wis.



Residence On Our New Seminary Site—Bues Farm

INSTALLATION

On the 23rd Sunday after Trinity (Nov. 23rd), under authorization of the President of the South East Wisconsin District, the Rev. J. Ruege was by me installed in the Church of the Divine Charity at Milwaukee.

HERM. E. MEYER.

ITEMS OF INTEREST

A Militant Church

We present three clippings from the Milwaukee Journal to show what the "Church" is battling with today:

Chicago—Society's recent Charity ball was characterized as "a disgrace to the country" by the Rev. Frank C. Bruner at the Asbury Methodist Episcopal church.

"People who claim to be the cream of respectable society, with a poisonous desire to be the elite of society, costumed themselves in scant garments that put virtue forever on the scaffold," said Dr. Bruner.

"With richly spiced viands, costing \$250,000, they made a disgraceful exhibition of themselves in order to put \$30,000 in the exchequer of charity."

London—Bishop McLaglen of South Africa, indignant at the criticism of his son, Capt. McLaglen, who is training to box Joe Beckett, challenges any clergyman or editor, of his own age, to box five rounds for the benefit of war charity. The bishop is 68 years old.

London—Dr. Cyril Forster Barbett, newly consecrated bishop of Southwark, says that England is saturated with superstitions as an aftermath of war. The efficacy of charms

is believed in by many persons of all classes. The church will not ridicule these beliefs, but will attempt to counteract them by teaching.

The Praying Tree

The mystery of the famous praying tree of Fardipur has been explained by Sir J. C. Bose, noted English scientist.

Hindu worshipers claim that this tree prostrates itself in the evening while the temple bells ring, calling the people to prayer, and it erects its head in the morning. This process is repeated every day to the bewilderment of thousands of Hindus, who naturally come to look upon it as the abode of some "devala" (god). Hundreds offered pujahs to the unknown "devala," which all went to fill the pockets of the owner of the tree. Miraculous cures were reported as a result of pujah offerings.

The curious phenomenon attracted the attention of Sir J. C. Bose, who, after much difficulty, obtained permission of the owner of the tree to investigate the matter. He devised special instruments—all of swadeshi manufacture—and began to take records. He found that the palm tree fell with the rise of temperature and rose with its fall. Records obtained with other trees brought out the hitherto unsuspected fact that all trees were moving, such movements being in response to changes in their environment.

Sir J. C. Bose holds the opinion that the whole of the vegetable world, including the rigid trees, perceive the changes in their environment. They thrill under light and become depressed by darkness; the warmth of summer and frost of winter, drought and rain, these and many other happenings leave a subtle impression on the life of the plant.—Chicago Journal.