

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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GOLGATHA.

My Savior hanging on the tree,
In agonies and blood,
Methought once turned His eyes on me,
As near the cross I stood.

Sure, never till my latest breath
Can I forget that look;
It seemed to charge me with His death
Though not a word He spoke.

My conscience felt and owned the guilt,
And plunged me in despair;
I saw my sins His blood had spilt,
And helped to nail Him there.

Alas! I knew not what I did;
But now my tears are vain:
Where shall my trembling soul be hid?
For I the Lord have slain.

A second look He gave, which said,
"I freely all forgive;
This blood is for thy ransom paid,
I die that thou mayst live".

Thus, while His death my sin displays
In all its blackest hue—
Such is the mystery of grace—
It seals my pardon, too.

COMMENTS.

Ancient Law Abolished. The British prime minister recently received a memorial praying him to receive a delegation that wished to introduce a measure at the next session of Parliament for abolishing of prosecutions for blasphemy. This memorial has the support of all leading classes; authors, artists, university professors, members of Parliament, and many prominent clergymen are among its signers. And why not? Blasphemy is to-day universal and quite the rule for many that seek public applause. To say a sacrilegious thing, to sneer at God and God's work, is considered by many a mark of emancipation from superstition. The Bible is frequently quoted to point a jest. The clown on the stage can be sure of a "laugh" if he flippantly utters some blasphemous word. Common swearing and cursing is not considered polite, not gentlemanly, and is frowned upon for that reason, but to give voice to any thought that makes light of sacred and holy things is thought to be quite smart and brilliant. By all means abolish a law that punishes the blasphemer, our very "best"

people are likely to suffer most by such a law and there would hardly be a judge that could honestly convict. It is a sign of the times that even with such a law a "dead letter," as was the case in this instance, modern disregard for the sacred things of the Bible demands its abolition. There is nothing lost by the abolition of this law, we can easily spare it, for reverence cannot be created by legal enactment; but if the attitude that calls for its abolition indicates that blasphemy has become so general that public opinion can no longer recognize it, then let us take a sacred vow to be watchful when we meet it. We must continue to recognize it even without a law on the statute book, it is the language of Satan. H. K. M.

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Social Affairs and the Church. A pastor recently asked a large conference he was attending, what the trouble might be with his congregation, notably with his younger parishioners. "They are the nicest kind of people," he said, "in every way excepting the spiritual, it seems I cannot get them started spiritually." It is the old trouble in the service of the Church—nothing new, in fact it is the only trouble with man to begin with. There is no other obstacle to Christian work. It seemed a new trouble to this preacher because he had been trained away from that side of his work by all the demands made upon him to offer other things in the service of his church. An old fellow-pastor so advised him: "Social functions are preventing the church from bringing out better spiritual work." This Lenten season is perhaps the best of the year to see the truth of that explanation. Ask any pastor which season appears to him to be most fruitful in spiritual progress as far as human eyes can see, and he will invariably point to this very season of Lent. Why? Because there is different preaching? Hardly, for there is no difference; every sermon from our pulpits is a "Lenten" sermon. The difference is in the attitude of the hearer. He is temporarily freed from the clogging and distracting influence of fruitless social pursuits and for that reason the Holy Spirit's work remains uninterrupted; He has always worked in the Word but the worldliness of the hearer has the evil power to destroy the works of the Spirit. It is significant that those churches that try to offer substitutes for worldly diversions are the very churches that bemoan a lack of spirituality in their

hearers. If social pursuits, within the church as well as without, are destructive of the work of the Spirit, then at least let them remain in the world where they are now, and do not drag them into the church. Our church has always shown commendable caution in permitting social affairs to encroach upon its work, but there is an undeniable demand for just that within our very church. A little thought will show most of our fellow-Christians making such demands that their zeal may very easily become detrimental to the ends they are seeking. If your pastor refuses to do what you see others do in this respect, there is no doubt that he has very good reasons for his unwillingness.

H. K. M.

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Methodist Union Fails. Since 1844 the two largest bodies of Methodists in America have been separated. It has been the earnest and recurring desire to unite these two into one large organization. Within the last few weeks it has become apparent that the most recent and most promising of these attempts has again failed. The "Methodist Episcopal Church" and the "Methodist Episcopal Church, South" differ, not in doctrine and practice, but in their conception of civil government. The parting of their ways came as a forerunner of the war of secession and it seems that the political champions of the principle that led to secession are more readily reconciled than their friends in the Church. The report of the commission representing the M. E. Church says: "With deep humiliation it must be confessed that these two great families of our one Methodism, while agreeing abroad, singing the same hymns, and teaching the same doctrines everywhere, have not ceased to contend at home and in the very presence of the people they are seeking to save through the gospel of peace and reconciliation." If we Lutherans could but be sure of one of the things this report says for the warring Methodists, that is, agreement in doctrine, the only obstacle to our union would be removed.

H. K. M.

SCRIPTURAL EVIDENCE FOR THE DOCTRINE OF THE HOLY TRINITY.

The Holy Scriptures, from the first to the last, declare with solemn earnestness the Oneness of God. They teach that there is but one God, outside of whom there is none other. "Hear, O Israel: the Lord our God is one Lord." Deut. 6: 4. "Unto thee it was showed, that thou mightest know that the Lord he is God; there is none else beside him." Deut. 4: 35. "I am the Lord, that is my name: and my glory will I not give to another." Is. 42: 8. "We know . . . that there is none other God but one." 1 Cor. 8: 4.

"This is the life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17: 3. That is the voice of Moses, the Prophets, the Apostles, and of Christ.

But then the same Holy Scriptures teach us that in the one Godhead there are three distinct Persons, the Father, the Son, and the Holy Ghost.

In the first place, we notice in Holy Writ that God often speaks in a plural form, indicating that, although there is but one God, there is a plurality of Persons. Thus in the history of man's creation we find these words, "And God said, **Let us** make man in **our** image, after **our** likeness." Gen. 1: 26. In like manner we find the Lord God saying, after man had fallen, "Behold, the man is become as one of **us**." Gen. 3: 22. Likewise in the narrative of the building of Babel we hear God say, "Go to, **let us** go down, and there confound their language." Gen. 11: 7. Surely the plural form in which God speaks denotes a plurality of Persons in the divine Being, or why should God use such form of expression? Some think that this may be considered the mode of speaking used by kings, who in their public acts say **we** and **us**. But this is untenable. Kings use this phrase to signify the concurrence of their council; but "who hath known the mind of the Lord? or who hath been his counsellor?" Rom. 11: 24. Nor can it be, as others would have it, a consultation of God with angels. Such a thought is expressly excluded by the solemn declaration of God Himself. "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment?" Is. 40: 13, 14.

There can be no doubt the passages of Scriptures, as quoted before, establish the fact that there is a plurality of Persons in God, though they do not specify the divine Persons. Other divine testimonies, however, evidently show us, there are three distinct Persons in God. Among the many we will mention but a few.

Is. 48: 16. we read: "And now the Lord God, and his Spirit, hath sent me." The speaker is Christ, for He says, a little before, "Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last," an appellation often given to Him. Now, He who is the first and the last, the Son of God, says, "The Lord God and his Spirit hath sent me." Christ, the Son of God, is sent, and the Lord God, who is the Father, and the Spirit, conjointly sent Him. Here, then we have a clear revelation of three distinct Persons in God even in the prophecy of old. For a similar revelation we need only refer to the words of the same prophet. Is. 61: 1. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to

the captives, and the opening of the prison to them that are bound."

Another evidence of the Trinity of God in the Old Testament we find in the benediction which God pronounces upon His people, the Church. Num, 6: 24-26. "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace!" This is a threefold blessing, a particular blessing being attributed to each of the divine Persons. Blessing and preservation are from the Father; light and grace, or the forgiveness of sin, are from the Son; assurance of God's favor and His acceptance of us, as well as peace, are from the Holy Ghost.

For a further illustration of this blessing of God, we have only to look into the New Testament: 2 Cor. 13: 14. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Evidently the apostle Paul had the ancient blessing in his mind and intended to pronounce the same blessing of the Lord God upon the Church under the new dispensation. It is a kind of prayer to each divine Person singly, expressing a desire that the people may partake of the grace of Christ, through whose mediation we are reconciled to God; that they may also enjoy the love of God, namely, of God the Father, which is the source of our whole salvation, manifested in the gift of His Son; and finally, that through the Word of God they may partake of the Holy Ghost in His application to their souls of all the blessings of such salvation.

In a very striking manner the Trinity of God is presented to us on the occasion of the Savior's baptism. Matt. 3: 16, 17:—"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Here was God's eternal Son, now one with the Son of Man; here was the divine Spirit resting upon Him, and the Father calling out of heaven and acknowledging Him as His beloved Son.

We have only to add, on this part of the subject, the ordinance of Holy Baptism. As the blessed Savior was about to ascend to His Father, whence He came when He assumed human nature, He commanded His disciples and their successors, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here each of the sacred Three is mentioned distinctly and by name, which certainly implies a distinction of persons; yet they are all united in the same ordinance of Baptism, which shows their equality and unity. We are baptized into the name of each divine Person, that is, by the authority of each, and into the faith, wor-

ship, and profession of each, equally and alike, as the One God, whose children we have become through baptism. Aside of being a means of grace whereby we are regenerated through faith in the redemption of Christ, which is appropriated to us in this sacrament, baptism is also a solemn act of divine worship dedicating ourselves thereby to each of the divine Persons: to the Father as our Creator, and as reconciled in Christ; to Christ as our Redeemer, to deliver us from the guilt and power of sin; and to the Holy Spirit, to teach, comfort, and sanctify us. Thus all who would accept of this sacred ordinance may see in it a full, clear, and satisfactory proof of the Trinity.

A few words must be said concerning the divine character of each of these Persons of the Holy Trinity. The name of God is applied to each of them. That the Father is a distinct and appropriate name of God, is admitted by all who receive the Bible as divine Truth.

The evidence of Scriptures that the Son is truly God also, is no less than that of the Father. A few testimonies from the Scriptures will suffice: John 1: 1-3: "In the beginning was the Word, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." The Word, which was with God from the beginning, is Christ, the Son of God, and He is God, the Creator of all things. The prophet Isaiah says of the Son, 9: 6. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Thomas said to Him: "My Lord and my God." John 20: 28. St. John says, Jesus Christ is "the True God, and eternal life." 1. John 5: 20. St. Paul says, "He is over all, God blessed for ever." Rom. 9: 5. The various names of the true God are given to Christ by the sacred writers, divine attributes are ascribed to Him without qualification, and He is worshiped as the Lord of hosts. Phil. 2: 9-11., John 5. 23.

The proof from the Word of God that the Holy Ghost is a distinct Person in the Trinity, and a divine Person, is no less full and decisive than that respecting the Son. The Lord Jesus speaks of the Spirit in the character of a divine Person, as truly as of the Father. John 14: 26. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things." It is the office of the Holy Ghost, Jesus says, to bring to the remembrance of His disciples the truths which He taught them, and to lead them into all truth. Furthermore the Savior says, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." John 3: 5. Being born of the Spirit, we become members of the Kingdom of God. We must be born again, or we can-

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not be saved; and that Being of whom we are created anew, is the Holy Ghost.

The very name of God is given to the Holy Ghost, when Peter, reproving Ananias for the lie he had told respecting his substance, says, "Why hath Satan filled thy heart to lie unto the Holy Ghost? Thou hast not lied unto men, but unto God." Acts 5: 3. This is a most plain and undeniable proof that the Holy Ghost is God.

Such are some of the evidences of Scriptures for the truth of Holy Trinity. And while we acknowledge three distinct divine Persons, we view them as One God. "There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one." 1 John 5: 7. J. J.

HARMONY.

Both, the Christian Church and Christian Science, teach that man cannot become happy as long as disharmony exists between God and him. Though both would be messengers of peace to troubled humanity, their views on reconciliation differ widely, yea, flatly contradict each other. They have nothing in common, save, perhaps, a few Biblical terms and phrases which C. S. has adopted and perverted to its own use. Judge Clifford P. Smith, C. S. lecturer, in his address delivered in Milwaukee in 1912, and reported in the "Sentinel," speaks of theories which "need to be reconsidered; need to be re-examined in the light of both reason and revelation." Among them he mentions the theory "which is still held by quite a large majority of all who profess the Christian religion. According to this, the righteousness of Jesus was accepted by the Father as a substitute for the righteousness of mankind, supposed to have been lost through the fall, and the suffering and death of Jesus were accepted as an equivalent for the punishment for sin on condition of their acceptance through faith of his sacrifice."

Christian Science has reconsidered and re-examined this theory, but, we are firmly convinced, not in the light of revelation, though in the "light" of human

reason, of which Scripture says, Eph. 4: 18: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Through such reconsidering and re-examining, C. S. has arrived at an entirely different theory.

On page 323 of Science and Health, Ed. 108, we find the following statement: "Atonement is the exemplification of man's unity with God, whereby he reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated this oneness with the Father, and for this we owe him endless homage. His mission was both individual and collective. He did Life's work aright, not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them, or relieve them of a single responsibility."

This is clear and to the point, but in order to set forth as concisely and fairly as possible the doctrine of C. S. on atonement and justification, we add a few more quotations, which may throw additional light on the subject.

"The atonement of Christ reconciles man to God, not God to man." p. 323. "One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made."

"Final deliverance from error—whereby we rejoice in immortality, boundless freedom, and sinless sense—is neither reached through paths of flowers, nor by pinning one's faith to another's vicarious effort." p. 327.

"In Hebrew, Greek, Latin, and English, faith, and the words corresponding thereto, have these two definitions, trustfulness and trustworthiness. One kind of faith trusts our welfare to another being. The other kind of faith understands how to work out one's 'own salvation, with fear and trembling.' 'Lord, I believe; help thou mine unbelief!' expresses the helplessness of a blind faith; whereas the injunction, 'Believe, and thou shalt be saved!' demands self-reliant trustworthiness, which includes the understanding and confides all to God." p. 328.

"A magistrate sometimes remits the penalty, but this may be no moral benefit to the criminal; and at best, it only saves him from one form of punishment. The moral law, which alone has the right to acquit or condemn, always demands restitution, before mortals can 'go up higher.' Broken laws bring penalty, in order to compel this progress. Mere legal pardon (and there is no other, for Principle never pardons our sins or mistakes) leaves the offender free to repeat the offense; if, indeed, he has not already suffered sufficiently from vice to make him turn from it with loathing."

"To reach Heaven, the harmony of Being, we must understand the divine Principle of Being."

To summarize:

The harmony between God and man never was disturbed, cannot be disturbed. Man's unity with God needed only to be demonstrated, not effected. Through the influence of mortal mind, man had merely misunderstood God, thus causing himself suffering and sorrow. Atonement takes place in the mind of man, by his learning to understand the truth, viz., his oneness with God, the unreality of sin, sickness, and death. This knowledge results in his reformation. He is urged onward in reformation by suffering, the penalty which always follows sin. Man is happy and his life harmonious according to the measure of his knowledge and perfection.

Jesus Christ is not our vicar or substitute. God did not vent His wrath upon Him. Jesus did not expiate our sins by His death. He did not earn righteousness for us by His obedience. He did not save us from sin, death, and eternal punishment. He is merely the "way-shower," who teaches us how to save ourselves. We must not pin our faith to His efforts, looking to Him for salvation, as we can only be saved by our own self-reliant trustworthiness. In short, **salvation is of man.**

Scripture says: "**Salvation is of the Lord.**" Jonah 2: 9.

God is offended by sin, Ps. 5: 5: "For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity."—Rom. 1: 18.

The whole world is guilty before the Lord, Rom. 3: 19: "That every mouth may be stopped, and all the world may become guilty before God."

God punishes sin, Ezek. 18: 20: "The soul that sinneth, it shall die."—Rom. 2: 12.

Jesus Christ is the Mediator between the righteous God and sinful men, 1 Tim. 2: 5. He is our substitute, Is. 53: 4, 5: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities." v. 6: "All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all." 2 Cor. 5: 21: "He hath made him to be sin for us, who knew no sin." 2 Cor. 5: 14: "One died for all." Gal. 4: 4: "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law."

By His suffering and death, He appeased the wrath of God and saved us from sin and all its consequences, 1 John 2: 2: "He is the propitiation for our sins." Is. 53: 5: "With his stripes we are healed." Gal. 3: 13: "Christ hath redeemed us from the curse of the

law, being made a curse for us." 1 Thess. 1: 10: "Even Jesus, which delivered us from wrath to come." 1 Cor. 15: 55, 57: "O death, where is thy sting? O grave, where is thy victory? But thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

His obedience is our righteousness, Rom. 5: 19: "So by the obedience of one shall many be made righteous."

The atonement is God's work and is an accomplished fact, 2 Cor. 5: 19: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

God justifies the sinner, Rom. 4: 7, 8: "Blessed are they whose iniquities are **forgiven**, and whose sins are **covered**. Blessed is the man to whom the Lord will **not impute sin.**" Micah 7: 18: "Who is a God like unto thee, that **pardoneth** iniquity, and **passeth by** the transgression . . ." v. 19: "And thou wilt cast all their sins into the depths of the sea." Rom. 3; 23, 24: "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."

We are justified by faith in Jesus Christ, Acts 16: 31: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." John 1: 12: "But as many as received him to them gave he power to become the sons of God, even to them that believe on his name." Rom. 3: 28: "Therefore we conclude that a man is justified by faith without the deeds of the law." This faith is trust in Jesus, not self-reliance, 2 Tim. 1: 12: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

The blessed consequence of our justification is harmony. We have peace with God (Rom. 5: 1); all fear is removed (Rom. 8: 15); our life is harmonious (Rom. 8: 28); the suffering which we must still undergo cannot disturb this harmony (Rom. 8: 28-39. Rom. 5: 3-5) our lives will be found, though imperfectly, in harmony with the holy will of God (Eph. 2: 10. John 15: 5); we wait only for eternal life, harmony undisturbed (Tit. 3: 7. Phil. 3: 20, 21. Rev. 14: 13) and in this hope also overcome the fear of death. Luke 2: 29. Acts 7: 59.

Jesus says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

THE RETREATING CITY CHURCH.

Our large cities are all witnessing the decay of their "down town" churches. To some of the observers of this perfectly natural development, such knowledge comes as a shock. They feel that it means the decay of the Church; but this is not necessarily the case.

One of the frightened investigators of this condition in Chicago recently made the somewhat startling announcement that of the 100 Protestant churches of the "down town" district not one is as strong to-day as it was a dozen years ago. Some, he says, are deserted entirely; some are keeping up appearances with pitifully small attendance; others have been forced to unite with outlying congregations, without materially aiding their cause. He offers a remedy, but his remedy indicates that he has not profited by the experience of the churches he means to replace. He is agitating for a gigantic endowment fund of \$3,000,000.00, with which he proposes to erect three imposing "down town" churches and to endow the pastorates of them perpetually. He hopes to be able to secure eminent preachers to fill the pulpits of these churches.

The problem of Chicago is the problem of every larger city—many of the cities in which our church is represented are experiencing similar conditions. It is even more far-reaching than that; one may quite properly include those rural communities that have in recent years progressed so rapidly in the matter of population that they are almost like cities, especially if one considers the ease with which communication can now be had. Thus the problem is our problem and concerns every one of us because every one of us is responsible for the growth of the Kingdom, and if there is decay on account of our negligence, the guilt rests upon us. Is the solution offered by this Chicago man, speaking for a group of earnest workers, the correct solution? If it is, we must heed it and profit by his experience. We feel safe in saying that the plan of the endowed church is fundamentally and practically wrong. If we are to progress, it must be by different means.

It ought to be plain that the "down town," or central, churches that are even now half empty are amply able to take care of the worshipers within their sphere of influence. Why erect still other buildings to share a like fate of inutility? It is plain, also, that not all the worshipers of the older churches are lost to the Church entirely; most of them have merely strayed away from the loose bond of the central church when the dense population crowded them to fields more removed. There are not too many churches, but some of them are at the wrong place. The great size of any church is not going to be the magnet to attract these distant worshipers—a smaller magnet will be more effective, provided it is brought nearer to its object. And that is the solution. Let us be before-hand in having the small church ready for its occupants when the expanding city carries them to its door. That is the promising field for our "Home Missions" that we must cultivate to-day. If we wait until they are scattered and then leisurely follow them, we will find to our sorrow that many are lost to us because of our

delay. One might mention that this very thing has happened in our Church before, through no fault of ours. In the early days whole congregations of Lutherans were taken over bodily by German Methodists because there were not enough Lutheran preachers to take charge of them. That should not occur to-day, when we have the help needed to set up altars where the True Word may be ministered.

As for the other features of the plan, they are equally inapplicable. An endowed church should be repulsive to every active Christian. To find a church which gives no opportunity for assisting in its support, may be quite delightful to some, but they are surely of the kind that dislike sacrifice of any kind at all times—they are the shirkers that we have always with us. A congregation that is not expected to support itself, when it is able to do so, is hardly worth supporting by anybody else, for love and gratitude must have died in its heart, and selfishness must reign supreme where the Gospel does not create a willingness and eagerness to serve. By all means let us avoid an endowed church. But in our "Home Missions" an endowment would be quite the right thing, it could always be enlarged and it would be moveable enough to follow the needs of the needy. It would not remain stagnant at any one place to breed a generation of indolence but it would be like the cavalry of an army, always hurrying to the point where assistance is needed. We have the very humble beginnings of such a fund in our Church Building Fund, the only trouble is that it is woefully small. Will not those that are earnest and serious in their efforts to further the cause of the Lord see the opportunity they have to do untold good in the vineyard by swelling this fund with their offerings? There is no danger that it will lead to laziness in those churches that are assisted. As soon as they are able, they will get along without it and if anything, try to enlarge it, for they are Christians just as you and I, with the same eagerness to extend the Kingdom that faith brings forth in all.

There is still another objection against a feature of the plan offered by that Chicago man. He seeks great men to fill the pulpits of the church. He feels like the man that was recently asked, "How shall we fill our churches?" He replied, "Fill the pulpits." That is quite the modern view; blame the preacher for the empty church. Demand of him genius and brilliancy and when he fails because he is merely a man like you, stay away from his church. This is horrible! It is no less horrible when offered by men of noble motives as an explanation of the decay in church life. We also say, "Fill the pulpit! By all means, fill the pulpit." But we consider it filled when there is a man standing in it who preaches the unadulterated Word of God; that is more than genius, more than brilliancy, it is Divine Truth, God Himself. We have these men to

fill the pulpit in all our work, thank God, and therefore we feel that we have solved the problem of the retreating city church in all essential things. But one thing remains, that we act according to the knowledge and the means that we possess. Let us always remain just one step ahead of the retreating city church, then there is no problem left to solve.

H. K. M.

A MISNOMER.

The organization which is known as the Young Men's **Christian** Association has always asserted that it is an efficient ally of true Christianity. There are many people who cannot understand why there should be any objection to the religion of the Y. M. C. A. The very best of reasons for such objection was furnished recently by a member of the organization itself. The president of the Philadelphia Y. M. C. A., as quoted by the "Gospel Herald," says: "The Y. M. C. A. is a nonpartisan institution of the broadest kind. We are proud to say that we include among our members Catholics, Jews, Mohammedans, as well as Protestants."

Need we add many words? The Y. M. C. A. by its own confession is a syncretistic organization, that is, it admits men of every shade of belief. But more than this, it surrenders the right to the name **Christian** when it accepts the Jew, and, worse still, the Mohammedan. What must a Lutheran Christian say about being unequally yoked together with a Mohammedan in worship?—W. in "Luth. Witness."

THE CHURCH RAIDERS.

The "church baiting" in New York encountered difficulties when the I. W. W. unemployables entered the church of St. Alphonsus. On each of three nights preceding, young Mr. Tannenbaum's sturdy horde had thrown Lenten services into confusion in other churches by appearing with demands for the aid of the Samaritan.

Young Mr. Tannenbaum's strategy had a touch of genius. Under his guidance the sturdy horde assumed the position of a creditor class and went bill collecting. The unemployable were not suppliants. They "wanted their rights." If they were to work it was to be for a minimum wage of \$3 a day and an eight hour maximum. If they were not to work they were to be supported.

In the First Presbyterian church the invaders succeeded in starting a doubt in the minds of the minister and the church officials. The creditors were neither noisy nor disrespectful. They were inclined to argument, wishing to demonstrate their right to sleep in

the church and their right to a contribution from the church members.

The minister confessed himself in a dilemma, wishing neither to turn them away nor to turn the Church into a "flop." Young Mr. Tannenbaum had some skill. It was a Christian duty to care for the destitute. His men were destitute. They appeared as creditors presenting notes due and indorsed by the church. The assumption of obligation by the church was voluntary. It was the church's creed, not Mr. Tannenbaum's, but such being the church conception of society, he and his men, who had another conception, appeared as claimants. Society had the choice of reorganizing itself or of meeting its obligations.

A compromise gave each man a quarter and a bed in a nearby lodging house and rid the church of its "creditors." With that success, young Mr. Tannenbaum was established as a successful leader in a new school of applied Christianity, and church baiting might have continued profitable if the creditors had not tried to collect from the church of St. Alphonsus, and there encountered the assertion that a church is a place of worship, and as such specifically protected by law against all who would disturb the worshipers at their devotions.

The creditors, heady with success, gave the police considerable trouble, but now have the opportunity of collecting the balance of their bill in jail.

Young Mr. Tannenbaum, in his brief experience in applied Christianity, revealed a touch of genius but a lack of discretion.—"The Chicago Tribune."

A ROMAN CATHOLIC PROGRAM THAT SOUNDS PROTESTANT.

If the Roman Catholic Modernists can carry out their program, they will have made their Church quite Protestant, but it will cease to be Roman Catholic. At any rate, here is the program:

1. Freedom of scientific research in all fields.
2. Absolute obedience to God alone. Obedience to man against conscience is a sin.
3. Separation between Church and State.
4. Abolition of compulsory celibacy of the clergy.
5. Reform of worship to secure simplicity and purity. Worship is due to God only. Do away with worship of the saints, the magic function of the priest, and obligatory auricular confession.
6. The Gospel must be given to the people.
7. The abolition of the Latin language in the liturgy, and the reform of the liturgy.
8. The giving back to the laity the right of the election of pastors.
9. Sympathy with all great, reasonable and just social reforms, without regard to party, and in keeping with the Christian ideal.
10. Brotherly relationship between Protestants, Roman Catholics, and as many others as truly follow Christ.

—Ex.

ITEMS OF INTEREST.

Northwestern College.

The Board of Visitors visited the different classes of our institution recently.

The College Board met March 3, for the purpose of electing a professor to the vacancy existing in the faculty. By unanimous vote Rev. Ernst Wendland of Edgar, Wis., was selected from the list of candidates proposed. The call extended to him has been accepted. According to arrangements made with his congregation, Rev. Wendland will remain in Edgar until Easter. After the holidays, however, he will assume the duties of his new position at Watertown.

The committee which was appointed at the last meeting of our Synod to pave the way for a fitting celebration of the 50th anniversary of the founding of our college held its first session at Watertown February 13th. Since then another meeting has been held at Milwaukee. Different modes of procedure were suggested, but since the matter is as yet in embryo, no definite announcement regarding the plans can be made at this time.

Palm-Sunday is near, when most of our prospective new students for next year will be confirmed. It may not be amiss to call attention to the arrangement which was made at our school some years ago to prepare scholars, who may be deficient in one or more branches, for their entry into the Sexta class. Every year a goodly number of students present themselves for the Sexta examination and can easily do the work required in this class in some branches, but in other studies are so far behind that they soon fall below the standard of the class. In this way many, finding themselves hopelessly outclassed by others, lose courage and fall off in the work, which they otherwise could do; or another thing happens, which is just as bad if not worse, they slight the one study or the other to make up their deficiency. In either case such scholars begin building on uncertain ground.

All this can be obviated, if the new scholars will come immediately after Easter and do the work of Septima until June. Such a course gives them an insight into the work which will be required of them next year, points out to them their weaknesses, and in many other ways helps to start them out on an equal footing with their classmates. — The last term opens on the Tuesday after Easter. Application should be made to the President, Prof. A. F. Ernst.

Preparations for Anniversary.

Next year it will be 500 years that John Huss, the Bohemian forerunner of the Reformation, suffered death for his conviction at the hands of the Catholic Council of Constance. Many Churches are preparing to take an active part in the celebration. Among other things planned there is a movement on foot to erect a monument to Huss and to present it to the church at Prague, the Bohemian capital.

Lafayette's New President.

Lafayette College at Easton, Pennsylvania, is the only college the Presbyterians have in that state. A leading Presbyterian publication has announced that it is the intention of many in authority to place Former President Taft at the head. Taft, however, is a Unitarian and that may lead the Synod of Pennsylvania, which has the veto power over the election, to reject the plan.

A Comparison.

The Methodist Episcopal Church in the United States expended the astounding sum of \$1,150,000.00 for the support of the widows of its clergymen and for those of its servants that have retired from active duty because of illness or advanced age. The great difficulty we have in finding sufficient funds for the pitifully small allotments that we set aside for such purposes makes this sum appear all the greater.

Old Saint Paul's Cathedral.

This most famous church of the Church of England is threatened with destruction unless it soon receives the attention its wavering foundations demand. It was erected according to the plans of the famous architect Sir Christopher Wren at the end of the seventeenth century.

Success of Prohibition.

There are now nine states that have state-wide prohibition, and prohibition enthusiasts tell us that four others will soon join their ranks. Since this statement is more conservative than those usually given out it deserves greater credence. The nine states now prohibition territory have a population of 15,000,000. There are seventeen other states in which fifty per cent. of the population of 26,000,000 live under "no license" conditions. And still thirteen other states are enumerated where twenty-five per cent. of 28,000,000 inhabitants have elected to get along without the saloon. All these figures give rise to the question: Why should there be an increased consumption of spirituous liquors under such conditions and regulations? Perhaps prohibition does not prohibit.

The Lutheran Church in Brazil.

The Missouri Synod is extensively engaged in mission work among the German settlers of Brazil. There are to-day 20 Lutheran mission stations comprising the Brazilian district of the Missouri Synod. South America offers a wide field for Lutheran missionary activity. That our brethren there are not engaged in a hopeless task, laboring where formerly crude idolatry or popery held undisputed sway, the flourishing Brazilian missions clearly show. In the spring 4 additional missionaries are going south to take up the work in the new fields; 2 are graduates from the seminary in St. Louis, 2 from that in Springfield.

Lutheran Iceland.

The 90,000 inhabitants of Iceland are all Lutherans. It is one of the best educated countries in the world. Everybody can read and write. A non-Lutheran writer says: "In a thousand years but two cases of theft have been found in Iceland. No prison or police are there; neither bars nor bolts on the doors of the houses."—Ex.

Personal Sacrifice Demanded.

Dr. S. M. Zwemer, for a number of years a missionary in Egypt, says: "The hardest fields, the most baffling problems, the severest hardships are easy and possible if we have the spirit of sacrifice. The price of Africa and Central Asia can be paid in nothing less than self-denial, tears, and blood. This is a holy war, and nothing is too holy to lay upon the altar."—Ex.