

The Northwestern Lutheran

Rev. C. Buenger, Jan 22
65 N. Bridge

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 King. 8:27.

Vo. 8.

Milwaukee, Wis., February 6, 1921.

No. 3.

WE WOULD SEE JESUS

Lord, that I might receive my sight. Luke 18:41.
Behold . . . all things that are written by the prophets concerning the Son of man shall be accomplished. Luke 18:31.
And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see. Luke 10:23.

Could I have walked with Thee, O precious Savior,
When Thou didst sojourn in this vale below!
Could I have dwelt with Thee, and won Thy favor,
What greater bliss could sinful mortal know?
Again it comes, that lovely meditation,
And plays upon the harpstrings of my heart:—
Could I have seen Thee, Lord of my salvation,
And known Thee, my Redeemer, as Thou art!

Could I have heard the heavenly heralds singing
Their joyous "Peace on earth—Good Will to Men!"
Could I have knelt, my love's best tribute bringing,
At Thy poor manger-bed in Bethlehem!
Could I have stood, with Simeon and Anna,
And clasped Thy sacred form against my breast!
Could I have joined the children's glad Hosanna
Of praise to Thee, my Peace, my Joy, my Rest!

Could I have heard, O Thou celestial preacher,
The words which from Thy hallowed lips did fall!
Could I have knelt, O precious Gospel Teacher
At Thy blest feet to learn Thy lessons all!
Could I have heard, O Thou beloved Physician,
Thy sweet "Be healed" when mortals cried in pain!
Could I have heard Thee answer the petition
Of penitents who felt sin's awful stain!

Could I have seen the manna multiplying
At Thy blest touch, O Thou Incarnate Lord!
Could I have seen the sick, the dead, the dying,
Arise in health at Thy almighty word!
Could I have walked with Thee, Thou Light Supernal,
Through gardens fair where Syrian lilies grew!
And heard Thee utter words, divine, eternal,
Where roses bloomed in fragrance, wet with dew!

Could I have seen, O Son of God, my Savior,—
The wondrous works Thy mighty hand performed!—
The sufferers healed, who sought Thy help and favor!
Could I have seen, when billows raged and stormed,
Thy "Peace!—Be Still!" hush waves and breakers' foaming,
Thy mild command bid surges cease their roar!
Could I have joined Thy Galilean roaming,
My longing heart would not have asked for more!

But, oh, Thy awful anguish in the garden!
Could I have borne to see Thee suffer so
To cleanse my guilt?—to win a blood-bought pardon
For me, that I Thy boundless love might know?
Could I have borne to see, O precious Jesus,
Thy sacred body nailed to Calvary's tree,
That Gilead's balm might heal all my diseases,
That from sin's bonds I might delivered be?

Oh to have kissed, with heart all bruised and broken,
My precious Lord, Thy wounds of crimson hue,
When to the jeering crowd Thy words were spoken:—
"Father, forgive,—They know not what they do!"
Oh to have walked with Thee in Joseph's garden,
When Easter's Sun dispersed Good Friday's gloom,
When Thou didst rise to seal my purchased pardon,
Victoriously from out the rock-sealed tomb!

Could I have seen Thee, in celestial splendor,
Transfigured on the heights of Tabor's mount!
Could I have heard Thee speak, in accents tender,—
O Thou Belov'd, of Love Divine the Fount!
Could I have seen Thee in the clouds ascending,
To yonder Heaven from whence Thou camest down,
Could I have seen, in benediction bending,—
The Head Divine, that bore the thorny crown!

But Thou dost bid me walk, O dearest Jesus,
With Thee in Thy blest Word and Sacrament!
'Tis but awhile all earthly pleasure pleases,
And soon, ah soon,—life's fleeting day is spent!
In Thee alone I find a lasting pleasure,
Thy hallowed presence bringeth bliss divine!
If I have Thee, O Thou Eternal Treasure,
By Faith a taste of Heaven's joy is mine!

Then let me walk with Thee, O precious Savior,
Commune with Thee, in Sacrament and Word!
Grant me, through faith, this priceless boon and favor,—
Let me converse in prayer, O dearest Lord,
Until earth's weary pilgrimage has ended,
Till days of pain, and tears, and strife are o'er,
And I shall follow, where Thou has ascended,
To walk with Thee, Belov'd, forevermore!

ANNA HOPPE,
Milwaukee, Wis.

Thou Savourest Not the Things That Be of God, But Those That Be of Men. Matt. 16:23.

"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again on the third day." Then, we are told, Peter took Jesus aside and rebuked him: "Be it far from thee, Lord: this shall not be unto thee."

Those were words of love. Peter did not want to see the beloved Master suffer and die. But, though they were words of love, they were words of the natural man in Peter. To the natural man the passion of Christ is an offense.

Natural man is materialistic. Peter and the other apostles were waiting for the revelation of the glory

of their Master here on earth and were anxious to share His glory and His power. Speak of progress and improvement in the things of this life, and you will gain the ear of men and win their support. Try to turn their thoughts to the fact of their sinfulness before God, and they will flee you. The subject is too dark and too serious for them; it disturbs them in the enjoyment of the things they hold dear, robs them of their peace of mind and fills them with fear.

And even when the unregenerate begin to think of sin and judgment, they do not want to hear of the Cross of Christ. The suffering and death of the Son of God too plainly show that men cannot save themselves. But natural man does not want to confess himself a poor, helpless sinner. Has he done wrong?—he will make amends. Has he failed to do his duty?—he will be more active in the future. But he is not so poor that he cannot pay his debt; he is not so helpless that he is compelled to rely on grace to save him. Let Christ serve him as the model of a pious, virtuous life, but as the Redeemer by whose vicarious atonement he is to live, never!

"Get thee behind me, Satan," says the Lord. It is the deceit of the spirit of darkness that makes the Cross of Christ an offense to men. The murderer from the beginning hates Him whom the grace of God gave to be the Savior of men, and his object is to mislead them to reject that only Savior.—

"Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."

These are words written by the same Peter whom Christ is here compelled to rebuke, but he has learned to "savor the things that be of God" and no more to think and reason according to the natural mind. He has been illumined by the Spirit of Truth to understand the sweet mystery of the Cross. And now the suffering and death of Christ have become his sole comfort, his glory, his hope and his message to the world.

What is the passion of Christ to **you**; what does the Lenten season mean to **you**; and how are **you** going to observe it?

J. B.

—There was but one person who could stand in the gap, and that was the Son of God. He stood there for me; was put to open shame for me, crucified, laid in the grave, and I am connected with Him who rose.—
Selected.

COMMENTS

The Coming March draws night and its beginning **Inauguration** brings "moving-day" at the White House; we are to have a new president. If the new incumbent takes up his task with one-half the humility and self-depreciation with which his predecessor has reason of resigning it, the future looks brighter than the immediate past. By what we read it would seem as if we were justified in expecting something different from arrogance and self-sufficiency in the president-elect. The Milwaukee Sentinel recently gave us the following interesting account:

"Senator Warren G Harding has chosen the biblical text upon which he will take the oath of office as president of the United States. He will ask that the same Bible which George Washington used be opened at Micah, sixth chapter and eighth verse, which reads:

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

"Senator Harding said on Saturday that the affairs of this nation had been adrift for a long while, but he is approaching his task with confidence and faith. He believes faithfully that God will make him equal to the responsibility.

"During the last ten days," he said, "I have been taken far back into the story of creation and I have found it adding to my sense of religious devotion. Prayer grips the heart and adds to one's confidence.

"I believe in prayer. I believe in prayer in the closet, for there one faces God alone. Many times the outspoken prayer is only for people's answers. I can understand how those prophets of old in their anxieties, problems, perturbations and perplexities found courage and strength when they gave their hearts to the great Omnipotent in prayer.

"How many things there are in Scripture that we in our worldliness never discover."

This sounds promising. However, lest we deceive ourselves as to the stand Mr. Harding takes toward the Scriptures, we feel bound to add the following item which appeared in the Wisconsin News a short time before the above was published:

"President-elect Warren G. Harding will be made a Thirty-second degree Mason here to-day. Making the trip from Marion by automobile, he was scheduled to arrive shortly before noon when the ceremonial, conducted by Columbus Consistory, Scottish Rite Masons, will begin. The initiation, carrying Senator Harding from the Fourth to Thirty-second degrees, inclusive, probably will be finished late in the evening."

Taking this item into account it does not require much shrewdness to guess what he means when he says: "During the last ten days I have been taken far back into the story of creation and I have found it adding to my sense of religious devotion." We fear

he has read with the eye of the Mason for Masonry, which is blind to the true beauty of the Savior. Here the story of sin and grace, Gen. 3, can give thee needed light. Let us hope that he may keep up the study from which he confesses to have derived so much benefit and above all things let us pray for him that the gracious God may give him light and guidance for the great task he is about to assume. G.

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"What We Need" "What we need is more public officials who are at once as fearless as Governor Russell and, at the same time, as well aware of their duty as public servants," says the Nation at the close of the following editorial:

"I have not opposed and shall not oppose what is guaranteed by the Constitution of the United States.' In this day when the name of the Constitution is taken so frequently in vain, sentiments like these are likely to be heard calmly and even, at times, with suspicion. But Governor Russell of Mississippi means what he says and proves it by continuing to welcome the 162,000 Mennonites who are planning to emigrate to Mississippi from Canada, in spite of the protests of the American Legion. The latter body objects to the Mennonites because they are on religious grounds conscientious objectors to war, and because they do not send their children to the public schools, but to their own private ones where only German is taught and spoken. This would, of course, be too much for the American Legion, but Governor Russell rises to the situation like a man. 'I have guaranteed religious and educational freedom to the Mennonites,' he says. 'I am giving them a guaranty only of what the Constitution of the United States guarantees to everyone who enters its doors.' It is plain that the Constitution is entirely adequate as a safeguard of public liberty."

The Nation is right, we need more public officials like Governor Russell, and we need them sorely just at the present time when so many legislatures are preparing to take up the question of education. There are those among us who would flatly deny the American parent the right to keep under his control the education of his child. Others would not go so far, but agree with Commissioner P. P. Claxton, whom School Life quotes as follows:

"I do not, however, believe that the State should deny the right of individuals and societies to establish and maintain schools for the education of children at other than public cost. Nor do I believe the State should prevent or attempt to prevent parents or guardians from sending their children to other than tax-supported and State-controlled schools. Perfect freedom in the establishment and maintenance of schools and in sending children to other than public schools is, I believe, in thorough accord with the prin-

ciples of our American democracy, and should be maintained. I believe, however, the State has a right to require parents to send their children to public schools unless at home or elsewhere they make provisions for their education at least as good as that offered by the public schools, and that it is the duty of the State to make such inspection of all private and parochial schools as may be necessary to make sure that the schools which children are permitted to attend in lieu of the public schools are substantially as good as the public schools, and that they offer instruction in those subjects which are generally considered necessary for good and intelligent citizenship and for successful living in our democracy. All schools, whether public or private, should be required to give instruction in the English language."

While we would, naturally, prefer maintaining our schools even under State supervision to closing them entirely, we cannot but insist that forcing State supervision of our school upon us would be depriving us of the freedom which, as Governor Russell says, we are guaranteed by the Constitution. We would then have, practically, State-education of the child at an enormous additional cost to the parent who chooses not to send his child to the public school. The State would determine what subjects are considered necessary for good and intelligent citizenship and for successful living in our democracy, the State in that case being a few officials in the department of education, swayed by whatever influences they might prove susceptible to.

Not that we differ widely at present as to what branches ought to be taught. Our schools are keeping pace with the public schools, and we simply could not maintain them, if we did not properly equip our pupils for their work in this world. But differences might easily be raised that would make it impossible for us to obey the orders of the public officer in charge of the inspection and supervision of our schools, which would then mean that our schools be closed.

As citizens of this great democracy we do not want to see too much power placed into the hands of a few men. And we have every reason to be apprehensive. Let us not forget recent events too quickly. In substantiation we quote an editorial from the Nation. We cannot prove that these things actually did happen, but we can say that there is danger enough that such things might happen:

"We do not yet realize how brutal our Red raids were, nor how many utterly innocent simple-minded foreigners were caught in their toils. Perhaps the report on 'The Deportation Cases of 1919-1920' just issued by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America may serve the same useful purpose in correcting newspaper misinformation as was

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served by the Interchurch Report on the Steel Strike. It repeats the sorry story revealed in Judge Anderson's decision last June, of complete scorn of legality by the sworn agents of the law, of illegal invasion of homes, illegal seizure of property, indiscriminate arrests, maltreatment, provocation, imprisonment incommunicado—resulting in at least one instance in the deportation of a Russian who belonged to only one organization in the United States, and that a Methodist church!" We need more men like Governor Russell.

J. B.

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Dr. Aked on the Sabbath Dr. Aked, who is ranked as one of America's foremost preachers since the day he landed from England, has discovered a word of Christ which he believes should apply in the controversy now going on between those who are asking the legislation for better observance of the Sabbath and those who are not so sure that they need legislation to establish their Sunday habits. Dr. Aked introduced his remarks by saying: "Christ said the Sabbath was made for man, and not man for the Sabbath." After this auspicious beginning we are quite prepared to have him go on quite intelligently, though not in very intimate connection with the words he just quoted: "When John Knox visited John Calvin one Sunday afternoon he found him engaged in a game of bowls. If Knox had taken off his coat and played at bowls that afternoon the religion of Scotland would have been a satire for the next 200 years."

John Knox was the founder of the church of Scotland and is known in history for the sternness with which he governed the conduct of his followers. Calvin, whose disciple Knox was, is accepted as the real founder of the reformed theology which represents the younger wing of the Reformation, Luther standing for that other great division of protestantism which bears his name.

Aked's observation is quite pertinent in so far that he emphasizes the inconsistency of agitators who fight desperately for opinions that had their origin in such

a trifling accident as a certain man's personal views. Calvin was as strict and legalistic as a man could well be. He had rules aplenty for Sabbath observance—but he liked to bowl on a Sunday, therefore bowling escaped the ban. Knox didn't like to bowl, his fiery zeal knew no relaxation weekday or Sunday, consequently his Sunday programme was so sweeping that it even excluded the Calvinistic bowling and much more besides. Aked is quite right in questioning a morality that seems to hinge on Knox's (or somebody else's) dislike to take off his coat and join Calvin in a bowling match on a Sunday afternoon.

The miracle is that so many men, quite as intelligent as Dr. Aked, have failed to see that the whole Calvin-Knox system of morality law is highly immoral because it substitutes some man's opinion, often based on nothing more than his personal dislike for a certain thing, for that which God Himself has left to every man to decide in his own conscience according to the needs of his soul which he knows from the Gospel.

H. K. M.

* * * * *

Why Prayer At All? Prayer is sacred with the true Christian. It is a precious privilege purchased for us by the suffering and death of our Savior, an exercise peculiar to them that have "received the adoption of sons;" others cannot pray. What the Milwaukee Leader reported from Washington a few days ago was therefore well calculated to touch a true Christian where he is sensitive. It was the following:

"Dr. J. J. Muir, pastor of the Temple Baptist church of Washington, was elected chaplain of the senate yesterday largely because of his reputation for brevity in his prayers.

"He promptly made good with a prayer of 42 words, which is expected to stand as a model for the session. It follows:

"Our Father, we thank Thee for the light of another day and for all the opportunities it may bring to us of the privilege of service in Thy name. Glorify Thyself through our lives we humbly beseech Thee, for Christ's sake, Amen."

Dr. Muir won out in a field of five contestants."

The whole incident is a travesty on prayer and we hope the Christian in the senate felt it and acted accordingly. What we consider appropriate action is indicated by our question, why prayer at all? The very prayer Dr. Muir made shows the reason for so doing. He asks: "Glorify Thyself through our lives, we humbly beseech Thee, for Christ's sake." Do you consider that a petition in which the Jew, the infidel, the Free-mason can join with the Christian? And when the Christian does gather with these ostensibly for "prayer" is he not glossing over all the differences which divide him from them? "Whosoever denieth

the Son, the same hath not the Father." 1 John 2: 23. It were well to remember this at this time when so much is said of the Fatherhood of God and the Brotherhood of man. Whosoever does not accept the Second Article of the Apostles' Creed literally as God's own word denies my Savior and therefore has not my God. I may as a part of my duties meet with such to discuss and regulate this world's affairs, but I cannot meet in prayer with such since we have not the same God. So, as far as the meetings of the senate body and the like is concerned, Why prayer at all?

* * * * *

How? How do you amuse yourself? Do you think the dance is a safe amusement?

Bans Shimmy, Toddle From School Dances

Chicago—"Peter A. Mortenson, superintendent of schools, ordered the community center at Britain school closed until the social committee will agree to eliminate objectionable dancing.

"The superintendent stated he was taking the first step to banish the shimmy, toddling and cheek-to-cheek dancing from the schools.

"It was reported that a committee of parents condoned the dancing.

"I do not say that these modern forms of dancing are immoral, but I do not consider them good form, and especially not suitable for community entertainments in the schools," said the superintendent.

Go to College, Boys!

St. Louis—"F. Leslie Clendenen, proprietor of a fashionable dance hall, will permit no more public dances at his place until the "wave of immorality, due principally to the 'shuffle' and 'toddle,' ends." Simultaneously the rule against "shuffling" and "toddling" at Washington university had been removed.

"Lip to Lip" Dancing

Manhattan—"Lip-to-Lip" dancing by students at the State Agricultural college is reported by the Rev. Lewis Jacobson, after attending the dances for three months.

Where? Where do you get your ideas on life, where do you send your child to get them? If the film is a great teacher, what does it teach? We have gleaned the following film story from a Sunday paper:

"Love"

"The story of an unselfish sin"

"Natalie and Tom loved one another. They plighted troth before Tom left to seek a fortune.

"Her mother dead—the fault of exposure, malnutrition and housing conditions—and her sister facing a drab future in the same environment; Natalie rebelled.

"Though the flesh sin, the soul may remain pure.' And the soul of Natalie Storm, consecrated to love of her sister, remained pure through an experience that would have embittered any woman.

"Tom returns to find Natalie the plaything of another—a rich man. But loving her, he trusted her and love proved the great redeemer."

When thousands upon thousands let such teaching sink into their soul, do we still wonder why things seem to go wrong?

G. What? What do you feed your soul, you, for whom the Lord has shed His blood, you whom He admonishes to work out his salvation with fear and trembling? Is it this:

"There's a rare scene of Youth and Beauty disporting itself in the gorgeous Roman Bath. A Startling Climax—the Girl deserted by her sweetheart confronts him in the presence of his wife! It is Sir Arthur Wing Pinero's most brilliant moment in a play of sudden twists."

"See the fascinating and Spectacular Dance of the Butterfly Girl, as clad in shimmering Gossamer Fabrics she glides gracefully across the wine laden Table Top, hesitating at each plate to receive the smiles and adoration of her admirers."—Items from Milwaukee Journal.

J. B.

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An Echo From the Dark Ages

It is like a breath of the atmosphere of the Darkest Middle Ages to read about the wild career of the Padre Ciavolino, an Italian friar of the Franciscan brotherhood. Still a young man at 34 years of age, he had since his 21st year, when he was ordained a priest and made a doctor of theology, gone through the whole calendar of villainies of which a vile and sensuous man can be guilty.

He was known as one of the leading pulpit orators of his order and though he brazenly confesses that he lost all faith in what he was preaching, he continued to go through the forms of his priesthood in order to gain the opportunities to carry out his beastly designs in all forms of debauchery and dissipation.

He closed his dark record by assaulting and killing his superior in the Franciscan order when this man reproved him for his reprehensible conduct and refused to furnish him with funds that the adventurer needed to go on with a shameless affair with a public dancer.

It is not fair to charge the Roman church as such with the deplorable conduct of this one of its sons. Similar things might happen in any religious community. But it is not unfair to reflect that a career of shame and dissipation running over a span of twelve years, much of it happening under the eyes and within the knowledge of the laymen of the church and most of it known to the officers of the church is only possible

in a Roman Catholic country whose inhabitants know only as religion the external worship of papal practice. The more solidly a community stands under the Roman banner, the more likely that such things happen.

Before the Reformation stories such as this were by no means rare. Many who were utterly disgusted with such occurrences raised their voices against it and clamored for reforms. They were trying to cry down the wind. Just as in this instance, powerful family alliances and other similar combinations could easily protect the flagrant offenders, and they did. There was no change until the piety of the priesthood came to mean something to the laymen and to the clergy and came to mean the same thing to both. That change did come within the church of the Reformation when Luther preached the Gospel and let the Word make Christians, conscious Christians, of preachers and hearers alike.

After that Rome found it expedient to clean house to save its face. In a country like Italy, where Rome's word is paramount, the impiety of a wayward priest is allowed to be offset by the impiety of the ignorant but loyal laity. Loyalty is what Rome demands; other considerations are secondary. H. K. M.

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An Abusive Prayer As we wrote the above about prayer at the opening of the Senate's sessions an incident came to our mind which aptly shows to what ends such prayers may be bent. It happened down in St. Louis and the occasion was the convention of the 48 committee. The Milwaukee Journal reported the following:

"The Rev. George Chalmers Richmond, pastor of the Central church of St. Louis, made the most astonishing prayer that ever emanated from a political pulpit. It was delivered before the convention of 48 and was frequently interrupted by applause.

"Mr. Richmond asked God "to destroy Palmerism, Penroseism and all kinds of paganism," and to bless Eugene Debs and William Bross Lloyd. He arraigned Wall Street, the Republican and Democratic parties and England and America as the enemies of God.

"Amid shouts of applause at the close of the prayer were many cries for copies. The delegates tossed their hats to the ceiling and danced ecstatically."

The pastor who had such an active part in this scene may have carried the conviction home that he had done something "smart," quite on par with some of the other doings of the "political pulpit," but for the humble, thoughtful Christian, perhaps present in the body of the assembly, the incident must have been extremely painful and, as is sometimes the case, he took home with him the feeling that something sacred to him had been defiled with the touch of sacrilege; and, as the worst part of it all, he had the uncomfortable feeling that he, in a way, was party to it all. Yes, and

that is right: you are accountable for the acts of a body with which you identify yourself, unless you make your protest as evident as your adherence to that body is. In this case, it would seem, such a protest were easily made right then and there. In other cases where the aims, the principles, the very existence of a body stand for a glossing over of vital differences—a false union, as in the lodge, there is one form of protest which is radical and effective: "Depart ye, depart ye, go out from thence." Is. 52:11. G.

DOWNNAME, BISHOP OF DERBY

(Note: His Treatise of Justification, with special reference to the writings of Cardinal Bellarmine, in defense of Romanism, was published in 1633, from which we produce the following quotations:)

"The first capital error of the Papists is, that they confound justification and sanctification, and by confounding of them, and of two benefits making but one, they utterly abolish, as shall be showed, the benefit of justification; which notwithstanding is the principal benefit which we have by Christ in this life, by which we are freed from hell, and entitled to the kingdom of Heaven. And this they do in two respects: for first they hold that to justify in this question, signifieth to make righteous by righteousness inherent or by infusion, not to be the pardoning and forgiving of sin, but the utter deletion or expulsion of sin by infusion of righteousness. Thus they make justification wholly to consist of the parts of sanctification.

"For if they should hold that justification consisteth partly in remission, that is the forgiveness or non-imputation of sin, and partly in renovation or sanctification, then they must confess, that there are two formal causes of justification, which Calvin objected against the Council of Trent, (and may truly be objected against such of the Fathers as held justification to consist, partly in remission, and partly in renovation) and consequently should be forced to acknowledge two ways of making men just, by one and the same act of justification; the one by imputation of that righteousness, by which, being without us, we have remission of sin; the other, by infusion of righteousness inherent, by which sin is expelled.

"The Papists, by remission of sin, understand the expulsion or extinction, the utter deletion or abolition of sin, which is not a distinct action (as they teach) from infusion of righteousness, but one and the same action, which is the infusion of righteousness expelling sin: and is an action of God, not without us as the other, but within us, working in us a real and positive change: and therefore remission of sin in the Popish sense, belongeth not to justification, but to perfect sanctification, as being a total mortification of sin, which none attain unto in this life; but of this

point I have already treated in the second question of the first controversy. Secondly, the Fathers oftentimes use the word justification in the same sense that we do according to the Scriptures, as implying the forgiveness of sins, and acceptation unto life by the satisfaction and merits of Christ communicated unto us. As namely, when they teach, as very oft they do, that we are justified by faith alone; which they could not have taught, if by justifying they had meant sanctifying; for we are not sanctified by faith alone, as all confess. Thirdly, the Fathers did not look to be justified before God by any righteousness inherent in themselves or performed by them, but renounced it, as being unperfect and stained with the flesh. And therefore where they speak of justification by inherent righteousness, they meant sanctification and not justification before God, whereof our question is. For they profess that by inherent righteousness, no man living can be justified in God's sight as I have showed in this third controversy, and in the fifth and sixth.

"Whereas, they derive imputed justice, calling it *putativam*, as if it were an imaginary righteousness only; which also, they say, doth both derogate from the glory of God, to whom it were more honorable to make a man truly righteous, than to repute him righteous, who in himself is wicked, and also detract from the honor of Christ's Spouse, who is only arrayed with her Husband's righteousness, as it were a garment, being in herself deformed; I answer first, whom the Lord doth justify, he doth indeed and in truth, constitute and make them righteous by imputing unto them the righteousness of Christ, no less truly and really, than either Adam's sin was imputed to us, or our sins to Christ, for which he really suffered. Secondly, whom God justifieth or maketh righteous by imputation, them also he sanctifieth, or maketh righteous by infusion of a righteousness begun in this life, and to be perfected when this mortal life is ended. And further, that it is much more for the glory both of God's justice and of his mercy, when he justifieth sinners, both to make them perfectly righteous by imputation of Christ's righteousness! and also having freed them from hell by the perfect satisfaction of his Son, and entitled them to the kingdom of Heaven by his perfect obedience; to prepare and to fit them for his own kingdom, by beginning a righteousness inherent in them, which by degrees groweth towards perfection in this life, and shall be fully perfected so soon as this life is ended, rather than to justify, or to speak more properly to sanctify them only by a righteousness which is imperfect and but begun, which in justice can neither satisfy for their sins, nor merit eternal life.

"The Papists do not only hold that justifying faith may be without knowledge, but that also it may better

be defined by ignorance than by knowledge. This faith, which is without knowledge, they call implicit faith; because they, believing some one common principle, as namely, *I believe the holy Catholic Church*, do thereby believe *implicite*, whatever is to be believed, that is, whatsoever the Catholic Church believeth and propoundeth to be believed. And therefore this they call also an entire faith; because thereby a man doth not only believe the written word, but also unwritten verities, which are the traditions of the Church of Rome, and both of them, not for themselves, but for the authority of the Church propounding them to be believed."

J. J.

A SEMICENTENNIAL

The confessional Lutheran church of America celebrates this year a semicentennial of no small import. It is the Fiftieth Anniversary of the organization of the Ev. Luth. Synodical Conference of North America.

To the Joint Synod of Ohio and other States must credit be given for the initial steps towards the organized union of several large synodical bodies into one which for fifty years has been known as the Synodical Conference.

At the convention of the Joint Synod of Ohio in 1870 a committee was appointed to correspond and confer with other synods occupying the same position of faith and practice and, if deemed advisable, to hold a conference with them. The object which was had in view by this appointment was to bring about a closer union between these bodies and especially to secure their co-operation in the general work of the church, beginning with the important work of education. The committee of the Ohio Synod opened a correspondence which resulted in the appointment of committees by the officers of the Missouri, of the Wisconsin and of the Norwegian Synods to meet with the Ohio Synod's committee for conference on the subject mentioned.

From January 11-13, 1871, these committees met in Rev. Beyer's congregation at Chicago. The Ohio Synod was represented by Prof. M. Loy, Prof. E. Schmid and the Revs. Herzberger, Belser and Loewenstein; the Missouri Synod by Prof. Walther and the Revs. Schwan, Gross and Loeber; the Wisconsin Synod by Prof. Ernst and the Revs. Bading, Hoenecke, Adelberg and Thiele; the Norwegian Synod by the Revs. H. A. Preus, Ottesen, Rasmussen and Prof. F. A. Schmidt. The President of the Illinois Synod, Rev. Knoll, had also complied with the invitation, but without taking part in the proceedings of the convention, because the Synod represented by him was as yet in connection with the General Council. The convention organized by electing Prof. C. F. W. Walther President, and Rev. Herzberger, Secretary.

As far as the writer knows, the only representative at this convention who still lives and who for half a

century has figured prominently at the conventions of the Synodical Conference is the Rev. Prof. A. F. Ernst, Ph.D., the venerable President of Northwestern College, Watertown, Wis.

"One thing was especially noteworthy," says the report, "that the general aim of working together in more intimate external relations with each other was, from the outset, unanimously approved, and not even a question was raised whether this should be brought about. All were moved by the conviction that those who hold and advocate the same truth and pursue the same end of glorifying the Lord Jesus Christ by the manifestation of that truth, should not stand aloof from each other, and should not impede the glorious work of building up the church of the Reformation by coming into external conflict with each other in their efforts."

A "Form of Union" or a constitution was tentatively drawn up and submitted for ratification to the respective Synods and finally adopted at the second convention convened in St. Paul's church, Ft. Wayne, Ind. (Dr. Sihler, Pastor) November 14, 1871. At this meeting the convention adopted a Memorial "containing a comprehensive statement of the reasons why the Synods forming the Ev. Lutheran Synodical Conference could not join any of the existing unions of Synods bearing the Lutheran name."

Fifty years of sound, biblical, confessional Lutheranism! Fifty years of fraternal unity in doctrine and practice, of co-operation in the spread of the Gospel and in the upbuilding of the church of the Reformation! What a glorious manifestation of God's grace and blessings! What wonderful growth has this sound conservative body of Lutherans been permitted to witness during this half a century!

A sadness, however, comes over the spirit of our mind as we think of the departure from the Synodical Conference of the Joint Synod of Ohio ten years later which took the initiative in the union movement and of the old Norwegian Synod about a decade ago.

May the writer be permitted to make the following suggestions:

1) That we privately and publicly offer up our thanksgiving to God for having so mercifully preserved the Synodical Conference in union of faith and practice and for the countless blessings he has bestowed upon this union, with the prayer that he will graciously preserve it to our children for generations to come.

2) That during this centennial year earnest efforts be made to reunite with those Synods particularly, which were charter members of the Synodical Conference. The removal of doctrinal differences ought not to be a difficult task for Lutherans adhering to the Scriptures as the only rule of faith and doctrine and to the Confession of the Lutheran church as the only

correct interpretation of the Scriptures. The 400th anniversary of the Diet at Worms and the reunion of those Synods which originally formed the Synodical Conference, what a Jubilee Year would the year 1921 be in the Lutheran church and what an acceptable year to the Lord!

3) That in gratitude to God for the manifold blessings received during these fifty years the congregations belonging to the Synodical Conference be encouraged to gather a **Jubilee Fund of \$50,000**—the writer is modest in his suggestions—as an educational fund for the **Negro Mission**, the only joint undertaking of the Synodical Conference, and one of the objects for which it was organized.

May the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us: Yea, the work of our hands establish Thou it.

N. J. B.

GERMAN FOREIGN MISSIONS STILL OSTRACIZED

From a recent article in *The Literary Digest*: "What Germany Says to Our Churches," it appears that a hostile, or at least, negligible attitude toward the German missions in foreign countries still obtains, not only in England, but in America as well. It is stated in said article, that Professor Adolph Deissman, of the University of Berlin, was requested by the General Secretary of the Federal Council of the Churches of Christ in America, to present a full statement of Germany's present situation and to say what he thought the Federal Council could do to aid his country. The Professor, together with others, is quoted as saying that the blackballing of the Fatherland by the League of Nations is a serious reflection, not on Germany, but on all the Christian forces of the world. Referring in particular to the foreign missionary labors he complains that German missionaries have been ostracized from the colonies and other countries where they ministered before the war, and in behalf of these he appeals to the Federal Council of Churches in America to throw into the balance its whole authority for the purpose of liberating the German Christian missions in heathen countries, oppressed at present.

To this *The Literary Digest* editorially remarks, "these appeals on the part of German religious leaders do not seem to convey any signs of repentance for the war-blame of which Germany has been guilty." "With the writer's (Prof. Deissman) sense of wrong is coupled no acknowledgement of fault." Regarding the ostracism of German missionaries from foreign fields the same paper takes pleasure in quoting the Rev. James Stalker, D.D., as saying in *The British Weekly* that "the expulsion of the German missionaries was an act of war, rendered necessary in most cases by the exigencies of this hour. It will be redressed, however,

when a condition of peace has been established." And as far as America is concerned in the matter **The Literary Digest** is pleased to quote an editorial writer in **The Presbyterian**, who asks, "would it not be well for America quietly to watch the trend of events, as Germany takes a useful if subordinate part in spreading the Gospel to heathendom, before she interferes? Let Germany prove her good intentions toward Britain and France before American Protestants interfere. Perhaps I am led to say these things because of the impression made on my mind by those "Protestant Weekly Letters" which eminent theologians of Germany sent to America before we entered the war, and in which they condoned the deeds of German militarists that were horrifying the world—the sinking of the *Lusitania* being one such mentioned by name by these Protestant clergy as 'necessary.'"

We see from these comments that the attitude toward German foreign missions is still hostile. And we would ask, in the first place, is the German Church as such, more particular the German foreign missions, are they adjudged guilty of the war-blame that they should first show signs of repentance, before asking for redress of their present oppressed state? Have they really violated international law, or interfered with the policies of British rule before or during the war? Just for a moment let us hear one of their leaders. In reply to a letter sent to Germany by a body of influential British Christians who were ready to resume fraternal intercourse with the German Christians, Missionsinspektor W. Nitsch sent a frank and fraternal letter under date of August 19, 1919, in which he stated: "Our missionaries have never failed in their duty towards the British Government Our missionaries go forth as disciples of Jesus and messengers of God; but they are Germans, and wish to remain Germans. They will not carry on a German propaganda; they never have carried one on; they have kept themselves far from all political activities and will do so in the future; but they cannot and will not become English. You understand and approve this, surely."

It does indeed seriously reflect on the Christian forces in England and America, where the German foreign missions still seem to be ostracized. Has it ever occurred to them what ostracism of Christian missions implies? To expel missionaries of the Gospel and banish their work from any foreign country, under any plea whatever, whether it be as a war-measure, or for political reasons, is nothing less than persecution of the most serious nature. Is the writer in **The Presbyterian** who proposes a watchful waiting as to the course of German foreign missions, who asks Germany to prove her good intentions toward Britain and France before American Protestants interfere—is he led to such attitude toward German missions because of the impressions made on his mind by those "Protestant

Weekly Letters" from German theologians condoning such deeds of German militarists as the sinking of the *Lusitania*?—let him know that ostracizing Christian missions from heathen people is a far greater crime than war crimes. Why? Because it is a crime interfering with the work of the Triune God for man's salvation. It is in the last analysis, a crime against the Father who sent His Son to the heathen, against the Son who redeemed the heathen by His blood, against the Holy Ghost who would bring the heathen to faith in their Savior through the agency of mission work, a crime against Jesus Christ, the Head of the Church, who gave the command: Preach the Gospel to all nations!

Moreover, has it never come to the minds of those English or American Protestants, who, though they concede that German missions have been banished from various fields of labors, yet, for political reasons would not use their authority, to reinstate these missions, that unless this grievous wrong is speedily righted, the Christian missionary enterprise at large may face some extraordinary situations in the near future, and that this same policy may be turned with disastrous effect against British and American missionary work in various important fields? Listen to what Dr. Arthur J. Brown says on "The Problem of German Missions" in **The Christian Work**, in the issue of June 5, 1920: "There is danger that, in dealing with a temporary exigency regarding German missions; we may see war animosities and restrictions projected into the period of peace reconstruction; government inspection and supervision of mission schools established in ways that exacting or hostile officials may render oppressive; the freedom of unselfish missionary work for the evangelization and uplift of non-Christian peoples subordinated to the nationalistic political program of a ruling power, and principles adopted which will ere long be turned with disastrous effect against British and American missionary work in several important fields."

In this connection it may furthermore be of interest to our readers to quote from the *Foreign Missions Year Book of North America, 1920*, the following statements:

"The Continental leaders of missionary thought, together with some British leaders and a few from America, fastened great hopes upon the theory of the supernationality of missions. This thought seemed to be a natural concomitant of the idealism so strongly emphasized by America. The Peace Conference shattered the hopes of these leaders; in fact, it took from the German missionary societies five-sixths of their foreign work, and left them not the shadow of a hope that this condition would be revoked.

"What more natural than that the leaders of the neutral countries should therefore wonder as to wheth-

er American leaders had done all that could have been done to urge action which would have preserved to the German societies the fruits of their Christian labors of years? Moreover, if it is an established principle that missionaries may have their work overturned at the word of the controlling government, what assurance is there that a mission enterprise may be built up with any sense of permanency? If the missionaries must individually pass in review before the governmental authorities, may not the missions themselves become the tools of scheming officials and cease to be independent religious organization standing fearlessly, even against 'spiritual wickedness in high places?' (Mission Studies by Ed. Pfeiffer, 1920.)

The foregoing quotation has a correct bearing on the present situation of German foreign missions, and it would be well for our American Protestant Churches to consider its statements.

J. J.

A PRODIGAL IN PRISON

It is visiting day in the county jail in a Western mining town. Among the motley stream of visitors—Mexicans, Hungarians, Bulgarians, Englishmen, Americans—we notice a minister of the Gospel. He is an Indian missionary, who makes regular visits to the Indians in the jail.

We follow the missionary into the jail. In passing through the ante-room we observe that all the visitors have to submit to an inspection of the bundles they are carrying. But the missionary, who also has several packages, is not requested to show the contents of his parcels. The jailer well knows that they contain no "moonshine," or hack saws, or other contraband.

We follow the missionary as he enters the jail proper through a large steel door. On the first floor we pass—behind bars, of course—a veritable museum of crude stills, barrels of raisin mash, "white mule," and "dago red." Mounting an iron stairway we arrive on the second floor, where men are restlessly walking to and fro behind iron bars. We give these men a hasty glance; the missionary greets a familiar face with a smile, and then hastens to the third floor.

Passing through a little corridor we come to a door and enter a spacious room, a so-called ward. What a sight! Here sits a young bride weeping as she embraces her young husband, who has become entangled in the Eighteenth Amendment. Yonder a Mexican mother, with a whole bevy of bright-looking black-haired children, is visiting her husband. There in the corner by the stove a large negro is entertaining a number of prisoners by singing and jiggling for them. There sits an old man all by himself; no one comes to see him. On the bed next to him sits a middle-aged man passing the time away at doing fancy-work!

And there at a window sit two Poles, in an unintelligible tongue bewailing their fate.

We have become so engrossed in this scene that we almost forget our missionary. Oh yes, here he is, just at our right, in a rather dark corner. He is squatting on a cot beside an Indian, and is watching two men play at cards on the cot before him. One of the players, the one facing us, is an old Indian, who later committed suicide by hanging himself from the bannister of the very stairs we have just ascended. The other player, apparently an Indian youth, has his back turned to us.

The missionary interestedly observes this young man, and during a pause in the game says to him, "Sabe la lengua de los Indios?" The young man, whom we now know to be a Mexican, replies in good English, "No, sir, I do not understand the language of these Indians; I am a Yaqui Indian."

Soon the missionary and the Yaqui are engaged in earnest conversation. The young fellow's name is Gregorio Villegas. His home is in Mazatlan, Sinaloa. He is only seventeen years old, and has been in the United States three years, during which time he has worked in places as far east as Virginia. He was deported once, but again crossed the border in a week. He then came to Mazatlan to look for work, but finding none, he was tempted into stealing a few small things from a second-hand store, at which he was caught, arrested, and was now being held for deportation as an undesirable alien.

He had attended a school in Mexico for a few years, where he had learned to read and write Spanish. But English he had picked up by mingling with Americans. And he had learned it so rapidly that he not only spoke it quite fluently, but could also read it somewhat. But he was eager to learn more English.

"Gregorio, does anyone come to visit you here?" interposed the missionary.

"No, sir, I have no friends here," replied the boy.

"Then I will be your friend and shall visit you whenever I come to see my Indians. And do you like to read? I have some Spanish papers at my home, which I shall send down to you," replied the preacher.

"Yes, sir, if you please," answered Gregorio with a smile. . . .

A few days later we are again with the missionary as he visits his friends in jail. Gregorio greets us cordially. Holding out his hand and firmly grasping that of the missionary he says, "I got those papers. They are good. Just like the Sunday School papers which the Salvation Army brings every Sunday. I like the pictures in 'em too."

The Yaqui—what handsome features he possesses, and how deep those beautiful dark eyes are, and what an appealing face!—the Yaqui again expresses his desire to learn more English, to which the mission-

ary replies, "Gregorio, I have a book at home which contains both English and Spanish. The English is on one page, and the Spanish translation on the other. This book will teach you English. But it will also teach you many other good things. I shall bring you this book next time. Do you want it?"

"Yes, sir, please bring it to me," replied Gregorio, his unfathomable eyes dancing with delight. . . .

Again it is visiting day. The passing interest which the missionary at first had for this youth has now developed into something stronger,—into brotherly love, or rather, the love of a Christian for a strayed soul. Perhaps that is the reason that the missionary was at the jail to-day just as the visiting hour began.

Gregorio was waiting for us. The missionary produces a package, removes the wrapper, and hands the eager Yaqui an English-Spanish New Testament. To say that the lad was delighted is but a mild way of expressing the joy that he evinced at receiving the Book. After a few appropriate remarks to the Yaqui, and a few words to the Indians, the missionary has to leave again. . . .

Visiting day at last again. To-day the missionary was more eager than ever to see his dear Yaqui friend. (I believe that he was at the jail even a little before the appointed time!) Had Gregorio read the Book? And what impression had it made on him?

Gregorio was sitting on his cot. He did not even look up when we entered. He was eagerly poring over the New Testament!

The missionary sat down beside his friend. Gregorio, thus awakened out of his study, looked up surprised; and his eyes, riveted on the missionary, seemed to beg pardon for not having arisen to greet us.

"Well, Gregorio, mi amigo, how do you like the Book? And how far have you read in it?" inquired the minister.

"Señor, that book is fine! I never read anything like that before. I am learning English too, for I read each chapter in both languages. I was just reading something very strange. The Book says here," pointing to the fifth chapter of Matthew, "'Love your enemies.' I cannot understand that."

"Yes, Gregorio, that sounds strange to us," said the preacher as he took the New Testament. "But that is what God expects of us. But listen! God has done that very same thing to us, to you. You are an enemy of God. But God loves you. He loves you so much that He has given His Son Jesus into this world to save you from your sins." And then there in that large ward in the jail, on a rude cot, the sinful Yaqui Nicodemus and the Christian missionary carried on a conversation that was very similar to that between Christ and the Samaritan woman at the well, or to that of Philip and the eunuch on his way to

Ethiopia. The two talked in an undertone, and we did not care to draw closer, for we felt that here was ground "where angels fear to tread." But when the missionary rose to go we heard Gregorio say, "Will you please, mister, let me keep this Book as long as I'm in jail here?"

And then you should have seen the over-joyed expression in the Yaqui's eyes when he was told that the Book was to be his very own! "Muchas gracias, Señor, many thanks, sir!" was all that he could reply.

At the next visit Gregorio was well into the Gospel according to St. Mark. The missionary sat down and read a chapter together with him, both in English and in Spanish. An earnest discussion ensued, during which the missionary referred to the story of the woman taken in adultery. And turning to the Gospel of John, he was surprised to notice that the pages showed distinct signs of having been read.

"Have you been reading here, too, Gregorio?" surprisedly asked the pastor.

"No, sir," replied Gregorio, rather timorously, as if he expected to be reprimanded, "but all the Mexicans in this room have been reading that Book. They asked me for it."

Gregorio had turned missionary among his many Mexican fellow-prisoners!

At a subsequent visit we found Gregorio sitting on his cot, his elbows on his knees, holding his head between his hands. He seemed to be doing some serious thinking.

After a mutually friendly greeting, the missionary asked, "Where is your Book, Gregorio?"

Pointing to the rear of the ward Gregorio replied, "I lent it to a Mexican woman who is visiting her husband to-day."

Looking in the direction indicated we saw a scene that we shall never forget. On a cot in one corner of the ward sat a Mexican woman reading from the Spanish New Testament to a large number of attentive Mexican prisoners, while beside her on the bed sat her rather numerous family. Perhaps for the first time in their lives these poor benighted people were hearing the pure Gospel! A look at the missionary's face showed plainly that he was experiencing somewhat of "the wondrous joy of soul-winning." . . .

On the next visiting day the missionary was again promptly at the jail. But when he came to the large ward—Gregorio was gone! He had been transferred to a federal prison preparatory to deportation. With sadness the minister went home again. But his face brightened at the thought that he had been privileged to proclaim salvation through Jesus to this Yaqui. And we are sure that he offered up a prayer to God, asking Him that this little New Testament might prove a blessing not only to Gregorio but also to his

relatives and many friends in the far-away, torrid state of Sinaloa, Mexico.

Dear reader, have you, from this account, learned to love Gregorio Villegas, the handsome young Mexican thief? Then pray to Him who pardoned the thief on the cross that He may give Paradise to Gregorio also. Have you felt real pleasure at hearing how wonderfully this youth came in contact with the Gospel? If you have, then, when you pray the Lord's Prayer, include Gregorio, and ask that the saving influence of God's love for sinners may also take effect in the heart of this young Mexican. And pray the Lord of the Harvest that He may not only cause the Seed to grow in the heart of this Yaqui youth, but that it may bear fruit an hundredfold, so that benighted Mexico, "the land of many crosses but not of the Cross," may soon be led out of the darkness of Romanism into the glorious Gospel of unconditional salvation through Jesus Christ. H. C. NITZ.

OUR WASHINGTON LETTER

Thank God the Pilgrim Tercentennial celebrations have come to an end. We attended the last one in Washington, it was held in Memorial Hall of the Daughters of American Revolution, on Forefathers Day, December 22, the day of the Pilgrim's landing at Plymouth. What a farce they have been, and how the poor Pilgrims, who above everything else were lovers of truth, have been misrepresented. They were praised for their love of freedom, they were called the founders of American civil and religious liberty, even President Wilson, who is an authority on American history, wrote in his proclamation: "It seems to me that the influence which the ideals and principles of the Pilgrims with respect to civil liberty and human rights have had upon the formation and growth of our institutions, and upon development and progress as a nation, merit more than a local expression of our obligation, and make fitting nation-wide observance of the day."

It was this kind of stuff that our people were fed on by speakers at public meetings and by writers in magazines and weekly periodicals both in the religious and secular press, and that were dished up to the children in the public school for a whole year. These Pilgrim fathers were indeed high-minded men and heroic characters, yet every unbiased reader of American history knows that, even though they were not so severe as the Puritans, they were intolerant, that they did not come to these shores to establish a colony where men in general should enjoy religious and civic freedom, but where they and those who agreed with them should enjoy freedom, others were persecuted and driven out. Pilgrim delegations from England and also Holland, where they sojourned for a while before coming to this country, visited us and

brought the President a souvenir. We also sent delegations abroad. There were many prominent men among them. One of the features was a pilgrimage over the same route which the Pilgrim Fathers traversed in England and Holland. The final celebration in Washington, on Forefathers Day was poorly attended. We had synodical visitors and they were anxious to go, so we went. We heard the usual stuff that the Pilgrims were lovers of freedom and founders of civic and religious freedom. The French Ambassador and a Methodist Bishop were the speakers of the evening. The former took occasion to refer to German war atrocities and foster race hatred, the latter to make the prophecy of brotherhood of nations, a United States of the World, which would embody the ideals and principles of the Pilgrims. As a matter of history, Rogers Williams and the Baptists established the first colony where there was general freedom and equality. They first laid down the principle of separation of church and state as later embodied in our constitution and are the founders of civil and religious liberty in this country and in the world.

We, however, admire the Pilgrims, even though they were intolerant, for their deep religious spirit, their loyalty to God and their convictions, and their high moral standards. Like our forefathers, for the sake of Christ and their souls, they braved the perils of the sea and endured the dangers and hardships of the wilderness. If these writers and speakers had praised these and shown how these have to a great extent disappeared from among our people, they would have done the country a real service. These are worthy of our appreciation and imitation. In a very illuminating article on the Pilgrims and Their Place in History, in the October number of the London Quarterly Review, a very high class publication, Prof. Sir William Ashley writes: "It is hard to see in what way the pilgrimage itself left any mark on the general course of events in America." In the light of this statement, this big Tercentennial is a comedy. Much ado about nothing.

* * * * *

It is very deplorable when church bodies and religious organizations use the same questionable tactics as the children of this world. Washington has an army of religious lobbyists trying to influence legislation by persuasion, and threats, and to secure the passage of their bills. Mr. Crafts, of the International Reform Bureau, at a meeting of this organization, said: "This will be a reform session of Congress or the God-fearing people will know which representatives have been derelict." Mayhap it may become a crime again to kiss one's wife on a Sunday, as it was in Puritan days. Our fathers never would have dreamed that in this land of the free it would ever be a crime to have a little "kick" in the Christmas mince pie. The Prohibition Commissioner has so ruled, and

threatened prosecution. The Lord's Day Alliance is trying to get Congress to pass a bill for the District of Columbia which will prohibit all secular work on Sundays, and also prohibit all sports and amusements, and close all stores, dancing halls, theatres, and bowling alleys.

Several conferences of the Methodist Church, South, are advocating a National Sunday Bill which forbids all work by Government employees, and interstate commerce (railroad transportation) on Sunday; also bars Sunday papers from the mails. It is evident from the increase in crime and lawlessness, that prohibition has not brought in the millennium which was promised; these organizations expect now to bring it about by all Sunday blue-laws.

While we personally prefer the quiet Sunday, and have always urged Christians to use Sunday as much as possible for spiritual purposes rather than for amusements and sports (there are six other days for these) still we deplore this legislation, which would force on the people the Puritan Sabbath. All this legislation has a religious aim, and has not merely in mind man's need of physical rest. These sects want to bring about a Puritanical Sabbath, which they think is the only right one; they cannot do it by their preaching, so they would make use of the arm of the State and enforce it by law, this is a mixture of church and State and contrary to the constitution. Furthermore, while the world may be made better externally, and a more decent place to live in, you cannot make people good, nor improve men morally, by statutes and laws. In fact, unjust laws make lawbreakers and increase crime. As an illustration we have the Prohibition laws; there is less drunkenness but more crime. So also these extreme Sunday laws while they may result in more people going to church, will lower morality, for people will not scruple to break them. Others who are not Christians, but good and law-abiding citizens, feel that an injustice is done them by such measures, and will resent it. Because of the political and sociological activity of many of the sectarian churches the great mass of the people no longer know that the true mission of the church is to preach the Gospel, to make known Christ, that He may save men from sin and perdition, and not by laws to regulate the nation's morals, and supervise men's conduct.

J. F. WENCHEL.

While your salvation depends on Christ and His finished work, and on that alone, your enjoyment of that salvation depends very much on yourself—on your holy walk with God, on your living a life within the veil—living daily by faith on Him who loved you and gave Himself for you. Without this you will never be a peaceful, praising, happy useful Christian.—Selected.

THE FRAGRANCE OF A GENTLE LIFE

Once, in crossing a meadow, I came to a spot that was filled with fragrance. Yet I could see no flowers, and I wondered whence the fragrance came. At last I found, low down, close to the ground, hidden by the tall grass, innumerable little flowers. It was from these that the fragrance came.

I enter some homes. There is a rich perfume of love that pervades all the place. It may be a home of wealth and luxury, or it may be plain and bare. No matter: it is not the houses, nor the furniture, nor the adornment that makes this all of sweetness. I look closely. It is a gentle woman, mother or daughter, quiet, hiding self away, from whose life the fragrance flows. There is a wondrous charm in a gentle spirit. The gentle girl in a home may not be well educated, may not be musical or an artist, or "clever" in any way, but wherever she moves she leaves a benediction. Her sweet patience is never disturbed by the sharp words that fall about her. The children love her, because she never tires them. She helps them with their lessons, listens to their frets and worries, mends their broken toys, makes doll's dresses, straightens out the tangles and settles their little quarrels, and finds time to play with them. When there is sickness in the home she is the angel of comfort. Her face is always bright with the outshining of love. Her voice has music in it as it falls in cheerful tenderness on the sufferer's ears. Her hands are wondrously gentle as their soothing touch rests on the aching head, or as they minister in countless ways about the bed of pain.

"The lives that make the world so sweet
Are shy, and hide like the humble flowers.
We pass them by with our careless feet,
Nor dream 'tis their fragrance fills the bower
And cheers and comforts us, hour by hour."

—J. R. Miller in the Lutheran.

MISSIONARY MATERIAL FOR OTHERS

"We have something like three million baptized Lutherans in this country who do not belong to any congregation. We need many more mission pastors to gather them in and many more Home Mission churches to receive them." So says The Missionary Survey, a Presbyterian monthly, in its issue of January, 1920, page 32.

What do you think of that? We have no means of ascertaining the accuracy of the figures quoted by this Presbyterian monthly. But we do know that the Presbyterians and others have long been recruiting their congregations from straying Lutherans. Many of their congregations will show a large percentage of people of Lutheran descent. Unpalatable as it may be, the fact cannot be denied that our Church has lost

many thousands of these people through our own remissness and is losing other thousands to-day. The figures of the Missionary Survey emphasize the tremendous task which confronts the Lutheran Church on the field of home mission. Unless we stand ready to take care of this host of nominal, unchurched Lutherans we must expect to have others consider them legitimate missionary material. The vastness of our missionary task here in this country, with its responsibilities and opportunities, surpasses all computation. We have done much, but our work is really only begun. Our possibilities are practically unlimited.

Of course, the straying of nominal Lutherans into other camps is something which cannot be entirely avoided. But there can be no doubt that in many cases losses have been incurred by a persistent, ill-advised attempt to compel the children to worship in the language of the fathers. Our failure to provide proper facilities of worship in the language of the country for American-born children is one reason for a rather alarming defection of our young people to other denominations. It is one of the vital problems of the Church to stop this leakage. When another denomination finds in the hosts of unchurched Lutherans an incentive for intensified missionary endeavors it is up to us to arouse ourselves to a full realization of our responsibility. In the face of the need of the hour the traditional prejudices and linguistic preferences that sometimes bind our actions are unjustifiable. We are sometimes tempted to say that they look like the tools of Satan employed to hinder the progress of Christ's kingdom. With all due consideration for the difficulties of the language transition period through which many of our churches are passing it cannot be emphasized too strongly that the one object of the Church is to save souls, even at the sacrifice of honored customs and cherished traditions. All signs point to the need of a policy of earnest, energetic mission work, backed by the consecrated, self-sacrificing support of the whole Church and conducted in the language of our country.—The American Lutheran.

REVERSED VALUES

Men and God do not agree at all as to the values of things. Man says one thing; and God flatly contradicts it. That is, the natural man; when he has been born again, and has received an entirely new nature from God, then man can begin to see things as God sees them. We can learn a lesson from the discovery made by a little boy who was just toddling up the first step of the stairway of knowledge. He brought home from school some slips of paper with a word written on each. Said he to his parents, "Do you know how I can tell these words? This way: I know 'little' is 'little' because it is big, and 'big' is 'big' because it is little!" Men would be saved from a lot

of mistakes and difficulty and trouble if they would just recognize that their "littles" are usually big, and their "bigs" are usually little. God settles it for us when he says, "For the wisdom of this world is foolishness with God" (1 Cor. 3: 19). And when we recognize the folly of our own wisdom then for the first time we begin to be wise.—S. S. Times.

THE ABUNDANT LIFE IN CHRIST

Life is more than mere existence, and the fact that every man is to continue to exist beyond this life would bring no comfort if we were not told by divine revelation, as to the quality of that future life, and how it may be made a happy and not a dreadful experience. Now that Jesus Christ in His gospel has brought life and immortality to light, we understand that for the redeemed—for those who repent of their sins and look for salvation to Christ alone—death can have no terrors, and immortality will be found to be perpetual blessedness. We need not grope in the gloom of a halflight, nor go back to Socrates or Plato for intimations of immortality, remarkable as were the speculative prognostications of those early Greek philosophers, for Jesus Christ, who came from the presence of the Eternal Father, has revealed the possible felicities of the other world for those, and those only, who trust and obey Him as Savior and Guide here below.—New York Observer.

THE VERSIONS OF THE BIBLE

The recent translation of the Bible have from time to time been the subject of much discussion, especially as to their comparative excellence. The sellers of Bibles, those who view the question from the commercial viewpoint, magnify the new version. In England, the revision approved by the English committee is considered best. In America, the revision approved by the American committee is most highly spoken of. On the other hand, the teachers of literature in our best institutions almost, if not altogether, without exception, commend the King James Version.

In making a translation from one language to another, there are two necessary requisites: the translator must secure with the greatest possible accuracy the thought and meaning of the writer in the foreign language, and he must be able to bring those thoughts over into the common language of his own people. We have high regard for the recent translators of the Scriptures in regard to their ability to understand the Greek and Hebrew of the original Scriptures. But we are constrained to say that we are not able to give them a higher place in this regard than we give to Calvin or some of the other Bible students who lived nearer to the Bible times. When it comes to the expression of these thoughts into the author's native tongue, carrying them over in all their shades and

substances into the language of the people, then we agree with the verdict of the professors of literature, and give many degrees of preference to the King James version. For this reason we join with those who believe that the omission of the King James version or even its accompaniment with the other versions, does a great violence to the children of our generation. It is a failure to give them the best. The recent versions can never command the attention which is maintained by the King James. There is no finer English and no version of the Bible which more promptly attracts and more strongly holds the attention of the reader, young and old, than does the version of 1611. The new versions are useful as commentaries, but they can never supplant the standard or so-called authorized version. To substitute the inferior for the superior is sure to mean great regret and confusion later.—The Presbyterian.

WEDDING ANNIVERSARY

On Sunday evening, January 9, a special service was held at the St. John's Ev. Lutheran Church at Burlington, Wis., to commemorate the silver wedding anniversary of Rev. and Mrs. Chr. Sieker. Rev. S. Jedele delivered the sermon, Rev. Robt. Wolff had charge of the altar service, Rev. Sieker responded with a fitting address. After the church services a social gathering was held at the school hall, supper being served by the women of the congregation. A liberal purse of silver, the gift of the congregation, and a gift of the neighboring pastors were presented to Rev. and Mrs. Sieker.

May the Lord, who hath helped them hitherto, continue to bless and protect them to the glory of His holy name!

H. J. DIEHL.

CHURCH DEDICATION

Zions Lutheran congregation in Lansing, Mich., is one of our English congregations, the number of which is steadily increasing.

Our mission board, realizing that there were fair prospects for the establishment and growth of such a congregation in the south end of the city, called Rev. C. Leyrer to this field last spring. So far God has blessed his work. The past summer he was able to organize a congregation with nine members. As no other place was available, services had to be conducted in the parsonage. This was a drawback to the development of the congregation, therefore the mission board recommended the erection of a church. A site was procured, work started this summer, and the building was completed this fall so that the congregation was able on the afternoon of the 28th of November to dedicate it to the service of the Triune God. It was a day of rejoicing for the small congregation, eliciting at the same time sincere gratitude to God for

His grace. And that there are many who are interested in her growth and rejoiced with her on this occasion was attested by the great number being present at the dedication. Rev. Leyrer had charge of the dedicatory services. The sermon was preached by O. Frey. Congratulations of the mission board were extended to the congregation by Rev. H. Schneider of Owosso while Rev. F. Kraus felicitated the members on their house of worship in the name of Immanuel congregation of Lansing. Vocal and instrumental music helped in no small degree to beautify the services.

The church, which cost \$8,050.00 to erect, which debt the congregation hopes to reduce materially within the next few years, having already made an initial payment of \$300.00, is a neat appearing structure, 30x54, has a tower, full basement with furnace. The seating capacity is estimated at 200. Pews, altar, pulpit, organ, crucifix, baptismal font, and one large window were donated by Immanuel congregation.

That Zion's members will show their appreciation of their house of worship, by diligently attending the services in it we do not doubt, but God grant that many others will avail themselves of the opportunity to hear the Gospel truths proclaimed from her pulpit. May the Lord prosper Zion and bless her pastor and all who gather with her in her new house of worship!

O. F.

NOTICE

Trinity Lutheran Church of North Milwaukee, Wis., will sell the pews of the old church cheap. Information given by Rev. Arnold Schultz, 419 37th St., North Milwaukee, Wis.

NOTICE

Trinity Lutheran Church, North Milwaukee, Wis., is offering 10 year coupon bonds in denominations of \$100.00 at 6% payable semi-annually, December 15, and June 15. These bonds are secured by a trust mortgage of \$25,000.00 on the entire property valued at \$60,000.00.

Information given by Mr. Chas. Krohn, 506 37th St., Milwaukee, Wis.

Trustee of trust mortgage,
ARNOLD SCHULTZ, Pastor.

CHANGE OF ADDRESS

Rev. W. J. Schulze, Hutchinson, Minn.

ACKNOWLEDGMENTS AND THANKS

Christmas gifts for our Apache Indians at Rice, Arizona, were received from the following: Ladies Aid of the congregation at Greenleaf, Wis; Congregation at Wrightstown, Wis.; Congregation at Grafton, Nebraska; Congregation at

Whitehall, Wis.; Wm. Mueller, Appleton, Wis.; C. J. Beitz, Norfolk, Nebr.; Misses C. and E. Roeming, Milwaukee, Wis.; Mrs. H. Jahnke, Milwaukee, Wis.; Mrs. A. Emmel, Mankato, Minn.; C. J. Bender, Red Wing, Minn.; Mrs. Naomi Douglas, New York, N. Y.; Mrs. Zali, Jefferson, Wis.; Edward Knoll, Milwaukee, Wis.; Wm. Peters, Lake City, Minn.

At the beginning of the new year the same station received a further gift of five dozen Bibles from the Sunday School of Bethlehem Lutheran church at Mason City, Ia.

Our hearty thanks to the kind givers!

H. A. ROSIN.

ITEMS OF INTEREST

Dress Angers Pastor; Bars Night Weddings

Pittsburgh—Evening weddings at Calvary Protestant-Episcopal church here are banned, under an order of Rev. E. U. Van Etten, the pastor. This action conforms with Rev. Van Etten's New Year's sermon, when, in a review of the times, he paid much attention to evening gowns worn by women. He commented on the "lack of decorum often manifested," and said that some of the gowns did not conform with the sacred character of marriage.—Wisconsin News.

"Angel's Choir" Proves Boy's Wireless 'Phone

Champaign—The mystery of an "invisible choir" which has stirred the congregation of a Paxton, Ill., Lutheran church, was solved on Sunday when it became known that Clarence Lundeen, 16, student, had been experimenting with a wireless apparatus.

Lundeen had connected a phonograph with a wireless sending set in his workshop. Then he transmitted the music produced to a large horn connected with an amplifier which was concealed in a tree just outside the church.

The church was in direct line with the sound from the horn and for this reason the concert seemed directly above the congregation.—Milwaukee Leader.

Methodist Women Get \$119,364 In Pennies

Chicago—Eleven million, nine hundred thirty-six thousand, and four hundred pennies were collected this year in the small paper mite boxes, three inches square of the Woman's Home Missionary society of the Methodist Episcopal church, according to Mrs. H. S. Earle, Detroit, Mich., secretary of the mite box department.

The pennies amounted to \$119,364. The gross total of all the receipts of the society were \$2,591,504, and of this amount \$119,364 were in pennies, an increase of 300,298 pennies this year.

Detroit is in first place with \$7,908; west Ohio second with \$6,502; north Indiana third with \$6,017; northeast Ohio fourth with \$5,340; Rock River, including Chicago, fifth with \$5,239.—Milwaukee Sentinel.

Hell Guide

Zion—Residents of Zion were given some new light on the terrors of the infernal regions on Saturday. Based on receipt of what he said was helligrams and accurate in every detail, he declares, advance sheets on a complete "handbook and guide to hell" were issued by Overseer Wilbur Gleen Voliva for the benefit of sinners.

"Every sinner is going to be punished with an overdose of his own sin," he declared. "A tobacco smoker will be locked up in a den full of tobacco smoke.

"A chewer of the filthy weed will be immersed to his neck in a vat of tobacco juice. A drinker will pass his term of purification in a natatorium filled with beer, wine and whisky.—Milwaukee Sentinel.

Cannibals Ate U. S. Marines, Claim

Washington—At least three American marines, as well as scores of native girls and children, have been killed and eaten by cannibals in Haiti within the last 14 months, according to detailed testimony taken by the naval board of inquiry and presented here.

The savagery which is practiced in the name of a new and terrible religion that has originated among the roving tribes of the hill country has struck terror to the hearts of the Haitian police and caused serious concern to the American marines engaged in suppressing outlawry and maintaining order on the island.

The sacrifice of three children at a terrible ceremony known as a "moon feast" is described in thrilling detail in testimony given by Lieut. Cukels at the trial of Cadeus Bellegarde, a Caco high priest, charged with having killed and eaten them.

The terrible tenets of the cannibal creed are contained in the Black Bible, as it is known among the natives. This book is said to prescribe a complete ritual for the eating of humans. No white man has ever seen a complete copy, although books found on captured bandits purport to be parts of it.

Naval authorities have learned that the Black Bible teaches principally that if a native eats the flesh of a white man he will live 100 years.

That if he eats his heart he will acquire the white man's courage and be immune from the white man's bullets.

That if he partakes of his liver he will acquire the white man's wisdom and his bayonet and knives will be unable to hurt him.

That if he devours his brains he will have the white man's powers of vision; and that if he rubs his rifle sights with the brains the weapon will always shoot true.—Wisconsin News.

Chicago Bandit Holds Up Minister; Takes His Bible

Chicago—Rev. Lee Wilcox was robbed of his Bible by a bandit. "I need the Bible worse than you do," the robber told him. "You're right," said the minister.—Milwaukee Leader.

Church Bans Professor Who Questioned "Real Presence"

Milan—A solemn decree of excommunication and suspension of sacerdotal rights have been promulgated by the Roman inquisition against the celebrated Dr. Ernest Buonaiuti, professor of the history of religions in the Royal university of Rome, according to announcement copyrighted in America by The New York Times Co. The decree declares:

"The aforementioned priest has been teaching for many years and pertinaciously propositions which are theologically erroneous and also manifestly heretical. Admonished many times over, he has made repeated acts of submission but has not given signs of real and true repentance and, indeed, has lately dared openly to deny the dogma of the real presence of Christ in the eucharist."

By the Congregation of the Holy Office, moreover, several Catholic monthly and quarterly reviews, devoted to philosophical subjects and the comparative study of religions, are prohibited.—Milwaukee Leader.