

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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ISAIAH 53.

Behold the sin-atoning Lamb,
With wonder, gratitude, and love;
To take away our guilt and shame,
See Him descending from above.

Our sins and griefs on Him were laid
He meekly bore the mighty load;
Our ransom-price He fully paid,
In groans and tears, in sweat and blood.

To save a guilty world, He dies;
Sinners, behold the bleeding Lamb!
To Him lift up your longing eyes,
And hope for mercy in His name.

Pardon and peace through Him abound;
He can the richest blessings give;
Salvation in His name is found,
He bids the dying sinner live.

Jesus, my Lord, I look to Thee,
Where else can helpless sinners go?
Thy boundless love shall set me free
From all my wretchedness and woe.

COMMENTS.

Fads are Decreasing. Dr. Carroll, formerly of the religious census bureau of the United States, still publishes annually a review of the growth of churches in the United States. In this year's report he says: "Few fads or 'isms' are making headway. Twenty years ago the number of new religious platforms put forth was from twelve to fifteen a season. Now the number of the annual output is from six to eight and but few gain any real following that lasts." That is encouraging as far as it goes, but there are still "from six to eight" too many. It is characteristic of the Lutheran Church that practically never does it serve as the starting point for any of these faddish religious novelties and we feel free to add that converts to these new sects from Lutheran ranks are very rare, though a single one is just one too many. It seems that when Luther in 1522 returned from the seclusion of the Wartburg to Wittenberg to calm the outbursts of the rabid and violent "faddists" of that day that were led by Carlstad, he forestalled any further attempts to make a personal whim the basis of a new "religious platform." Luther's method was very simple: he preached the Word of God and didn't waste time arguing. His success was complete

and thorough. To-day the only safeguard against the inroads of any "ism" is the very same Word of God, preached with the same untiring zeal. The light of the Gospel Truth is the one thing Christian Science, and all the rest of them, cannot bear. Mere reason and logical argument is necessarily ineffective against fanaticism, and these fads owe their origin and their existence to fanaticism and nothing else. Fanatics must be regenerated, converted, for they are sinners that have made their sin their religion; their sinful folly has upset their reason. "Professing themselves to be wise, they have become fools." Their folly cannot be operated upon piece by piece, it must come out root and branch. Only the Law and the Gospel can bring it out of them.

H. K. M.

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Popish Tyranny. That the danger of popish tyranny and domination is not negligible even in our country becomes very evident whenever the papal authorities find it necessary to show their inclinations and policies in the maintenance of their usurped rights. A Polish congregation of 2,500 souls, having paid for church property of considerable value and supporting it properly according to the strict standards of Roman Catholic demands, had occasion to require the services of a new priest. The Bishop sent them a priest that was distasteful to them and they refused to accept and receive him. Then the Bishop invoked the aid of the police authorities against the congregation and his insistence led to serious riots. The rioting grew to be so threatening that the state militia was thought of as the best means to secure the installation of the new priest. If more moderate counsel prevailed and the armed soldiery was not called out, it was merely because the congregation dreaded the wrath and the powers of the Church. There was no attempt to disguise the demands for complete submission of the whole congregation under the authority wielded by the Bishop and vested in him by the Pope. The "royal priesthood" of Christian believers have the right and the duty to call ministers, or priests, in their own unrestricted and God-given freedom. No Pope can curtail their rights because they are not man-made. Others may well know this and have known it. The incident related merely serves as a reminder that things are unchanged and shows to what lengths papal authority will go to enforce its

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Jan 15

decrees. If the bishops and priests do not hesitate to use force with their very own most loyal followers, will there be any delay in using still greater force against others? If it has not happened recently in our country, the only reason that can exist in the face of happenings like this South Bend affair is, that the time is not considered ripe for the full assertion of popish "rights"; when things are considered ready—on the Catholic side—there will be displayed the old Roman doctrine of force. Will this time ever come in America? It may. Before leaving the subject of the riot, we would venture to predict that the congregation, in spite of all the feeling displayed in this encounter, will soon be found back in the bosom of the Church as submissive as ever.

H. K. M.

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Holiness by Flogging. The Holiness sect, which seems to be a local product of Jasper county, Illinois, has recently encountered the opposition of the law because of happenings at its meetings. This sect, popularly known as "Holy Rollers," has the lovable habit of "rolling" the Devil out of its backward converts and candidates for admission; the trouble has been that the "rolling" very soon became quite ordinary flogging and was persisted in with merciless cruelty. If it had been confined to those adults that of their own free choice prefer that method of treating spiritual backwardness, it might have been tolerated; but these fanatics abused small boys that did not make the progress in their lessons that the elders demanded,—they were considered deficient in "holiness." Some of the leaders were convicted of a particularly barbarous assault upon two boys, nine and eleven years old. It was not merely a severe beating they administered to their unfortunate victims, but it was a continued and persistent flogging that extended through a whole day. The boys were naturally in a serious condition from the beating and from the enforced fast they had to undergo as a preliminary training to the exorcism of the Devil. Testimony showed that the Devil's presence was considered manifest because of the inability of the boys to remember certain texts they were to learn. Fanatic relatives, members of the sect, testified for the heartless floggers. That such a sect should find any followers at all considerably modifies the assertions made for our intellectual and spiritual superiority over former generations.

H. K. M.

THE HOLY TRINITY.*

"We all believe in One true God,
Father, Son, and Holy Ghost."

This is our holy faith. We believe unanimously

*A series of articles on the creed will subsequently appear during the year.

with the whole body of Christians the sublime article of the Holy Trinity.

The faith in the Triune God is distinctively Christian. It distinguishes the Christian religion from all other religions, such as the Jewish religion, Mohammedanism, Buddhism, Confucianism, New Religion, Christian Science, and all other religious organizations of the anti-Christian type in our day. Any one rejecting this article is outside of the pale of the Christian Church.

The doctrine of the Trinity does by no means imply a mere abstract idea of God, calculated merely to increase, so to say, a scientific knowledge of God, as modernists would have it. On the contrary, it is a living truth; it is the source of all spiritual life and blessing of all hope for fallen man, the source of our eternal salvation. It is safe to say, without a true knowledge of the doctrine, as revealed in Scriptures, that there are three Persons in one God, Father, Son, and Holy Ghost, all of the same essence and power and coeternal, yet distinct from one another, each being concerned and participating in the work of our salvation,—an understanding of the great mystery of our redemption in Christ would be impossible; while it is equally true that the great mystery of the Trinity is revealed to us only in the Gospel, that, "God was in Christ, reconciling the world unto himself."

It is a wonderful doctrine, the doctrine of the Trinity, and well may the Church in commemoration of the great deeds of the Triune God exclaim in the words of Paul, on the festival of the Holy Trinity: "O the depth of the riches both of the wisdom and knowledge of God!"

It is the mystery of mysteries, yet so God revealed Himself in His Holy Word, and it is in this we must look for a true knowledge of the Triune God.

Before treating of this doctrine specifically, however, in these columns, we would first present to our readers a brief historical view of the same, setting forth how it has become the settled doctrine in the Church and has remained so unto this day, while in a later article Scriptural evidences of its truth, as well as its practical significance will be shown.

Brief Historical View.

It is a well-known historical fact that errors crept into the early church regarding the doctrine of the Trinity. In the former part of the fourth century, after the pagan persecutions ceased, the Arian sentiments were advanced, which excited much attention in the eastern churches, and for a while, seemed to threaten serious divisions. The Arians denied the doctrine of the Trinity, contending that Christ is inferior to the Father, that He is a created being—the first of creatures, to be sure, and the being by whom all other creatural beings are made. He was not created in

time, since time began with creation; yet, "once he was not."

That was the heresy of the followers of Arius, a presbyter in Alexandria, and a man of keen intellect and of a serious, even austere character, who exercised much influence on the Christian Church of his day.

To prevent a schism in the church which this heresy seemed to threaten, Constantine, the first Christian emperor, having in vain attempted to appease the strife, called a general council to determine the question, which met in Nicea, a town in Bithynia, in the year 325 A. D.

This council may be considered the most solemn and important religious convention that has been held since the days of the apostles. It consisted of about three hundred and twenty ministers, or bishops, from the various parts of the Roman empire, to consult and decide on various subjects, the most important of which was the heresy of Arius. Among them were venerable men, tried men, who had "hazarded their lives for the name of our Lord Jesus Christ." They had passed through the Diocletian persecution, the most severe ever endured by the Christian Church, and most of these pastors, undoubtedly, had been personal sufferers in this distressing season. They had risked their all, and probably had lost everything but life, for the love of Christ, and the confession of His truth.

These faithful witnesses for Christ must have known what His Gospel was, what were the sentiments of the early fathers, and what the doctrine of the Church had been from the beginning. They were no more distant from the death of Christ and the early preaching of his apostles than we are from the active labors of Luther, and we do not expect future ages to say that we are unacquainted with the doctrines of the Reformation.

This Council of Nicea decided, with great deliberation and solemnity, that the opinions of Arius were wrong, and that the Son of God was equal and one with the Father. The creation of the Son was denied, and his eternal sonship or generation was affirmed; and the characteristic Arian phrases or watchwords were anathematized. The Council adopted a brief creed, written with great precision, which has been carefully presented to the present day, settling in particular the doctrine of Trinity.

In order that an intelligent idea may be formed of the character of this Creed we present it in full. It reads in English as follows:

I believe in one God the Father Almighty; Maker of heaven and earth, and of all things visible and invisible.

And in our Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God,

begotten, not made, being of one substance with the Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again, with glory, to judge both the quick and the dead; whose Kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life; Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshiped and glorified; Who spake by the prophets. And I believe one Holy Catholic (Christian) and Apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

Thus the Nicene Creed, as framed in 325 in Nicea; plainly states the belief in the Triune God.

The **numerical** unity, or the identity of the divine persons, as to substance or essence, however, is not explicitly asserted in this Creed. This idea finds a terse expression in the statements of a later creed called the Athanasian Symbol, which was composed by some author unknown, certainly not earlier than the closing part of the fifth century. It is not until near the age of Charlemagne that the first perfectly undoubted traces of its use appear. This creed contains forty statements, the first twenty-six of which deal specially with the doctrine of the Trinity. They are regarded as expositions or explanations of the original Nicene doctrine of the Trinity. Among the most conspicuous of these statements are the following:

1. Whosoever will be saved, before all things it is necessary that he hold the Catholic (true Christian) faith.

2. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

3. And the Catholic (true Christian) faith is this: that we worship one God in Trinity, and Trinity in Unity.

4. Neither confounding the Persons; nor dividing the Substance.

5. For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

6. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory Equal, the Majesty Coeternal.

7. Such as the Father is, such is the Son: and such is the Holy Ghost.

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8. The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

10. The Father eternal, the Son eternal: and the Holy Ghost eternal.

13. So likewise the Father is Almighty, the Son Almighty; and the Holy Ghost Almighty.

15. So the Father is God, the Son is God: and the Holy Ghost is God.

16. And yet they are not three Gods: but one God.

17. So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

18. And yet not three Lords: but one Lord.

24. And in this Trinity none is before, or after other: none is greater, or less than another;

25. But the whole three Persons are coeternal together, and coequal: So that in all things, as is afore-said: The Unity in Trinity, and the Trinity in Unity is to be worshipped.

26. He therefore that will be saved must thus think of the Trinity.

Thus the doctrine of the Holy Trinity has been settled in the early Christian Church, and from that time to this it has been the settled doctrine of the church.

In saying that the doctrine of the Trinity has been the settled doctrine of the Church from the Nicene Council and Athanasian Creed, we speak in reference to those public decisions; not intimating that this was not the general faith of Christians before those transactions. The very object of the Nicene Council and the Athanasian Symbol was to decide what was the testimony of the Scriptures on this subject, and what was and has been the sentiment of the Christian churches, and specially of the Apostolic fathers. Their great unanimity, when so numerous and from all parts of the Christian world, affords the highest evidence of the sentiment of the Church on this doctrine.

Speaking of later times when the Church was under the thralldom of Popery and the light of the Gospel had almost been extinguished through the gross errors of the Roman Church, there were the Waldensian Christians, living in the valleys of Piedmont and in

the mountains of Northern Italy, about 400 years before the Reformation, a people that were particularly noted for their attachment to the Scriptures. They, too, stated their faith in the Trinity with a brief simplicity, which shows to have been a sentiment with them altogether unquestioned. They say in the 2. article of their faith: We believe that there is one God, Father, Son and Holy Ghost.

At the time of the Reformation, the churches of the Waldenses, or those of them that had survived the fire and sword of the terrible persecutions they had endured from the Romish Church, were cordially embraced by Luther and his colaborers as Christian brethren.

Coming down to the age of the Reformation the Confession of the Lutheran Church, commonly called the Augsburg Confession, is equally clear on the doctrine of the Trinity. The first article of this Confession reads in part: "Our Churches, with common consent, do teach, that the decree of the Council of Nicea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom and goodness, the Maker and Preserver of all things, visible and invisible; and yet that there are three Persons, of the same essence and power, who also are coeternal, the Father, the Son and Holy Ghost."

We might refer to the other Confessions of the Lutheran Church, but this is unnecessary, as they all proclaim the great doctrine of the Trinity. On it the fathers of our Lutheran Church laid their foundation and built their hope, on it we children of the Reformation ground our faith, and we trust it will never be shaken.

J. J.

"WHAT THINK YE OF CHRIST, WHOSE SON IS HE?"

The Importance of this Question. Declaring that no man is able by his own efforts in good works and sacrifices to remove the discord existing between himself and God, Holy Scripture has ever preached to the world the Mediator between God and men, Christ Jesus. 1 Tim. 2: 5. 6. "He is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts 4: 11. 12. To know Him is life eternal, to be without Him, death. For this reason we are exhorted 1 John 4: 1: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." And we are immediately told how to try them, v. 2. 3.: "Here-

by know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

The question, What think ye of Christ, whose son is he? is therefore the touchstone by which we are to try the message of every teacher in order to ascertain whether his doctrine is true or false. We are to do this not only for the welfare of our own soul, but also in charity to others, that we may warn them should we find them to be in error. Now, as Christian Science comes to us purporting to be the divine truth and as such demanding faith of us, we pay no attention at all to the assertion that it has proved itself to be the truth by the healing of the sick, but simply apply the Scriptural test, asking, What does C. S. think of Christ?

The Answer of Christian Science. For the sake of brevity we shall quote only a few passages from the literature of C. S. in which it answers this important question.

On page 229 of Science and Health, the author quotes the words of Jesus: "Before Abraham was, I am"; "I and my Father are one"; and "My Father is greater than I." She then continues: "By these sayings he meant, not that the human Jesus was eternal, but that the divine idea or Christ was so, and therefore antedated Abraham; not that the corporeal Jesus was one with the Father, but that the unseen idea or Christ dwelt forever in the bosom of the Father, God; not that the Father was greater than Spirit, which was and is God, but greater, infinitely greater, than the mortal Jesus, whose earthly career was for a day."

"The invisible Christ was incorporeal, whereas Jesus was corporeal or bodily existence. This dual personality of the seen and the unseen, the spiritual and material, the Christ and Jesus, continued until the Master's ascension; when the human, the corporeal concept, or Jesus, disappeared; while his invisible self, or Christ, continued to exist in the eternal order of Divine Science, taking away the sins of the world, as the Christ had always done, even before the human Jesus was incarnate to mortal eyes."

We add a few statements which may aid us in understanding this view of C. S. They are taken from a lecture delivered by Judge Clifford P. Smith, C.S.B., of the board of lecturership of the First Church of Christ, Scientist, of Boston, Mass., at Pabst theater, April 29, 1912, reported in the Milwaukee Sentinel:

"The belief that he (Jesus of Nazareth) was not a man, or that his relation to God was different from that of other men, gave a supernatural and personal character to his acts and kept those who believed in him from comprehending the eternal and universal

principle which enabled him to do what was so wonderful as to seem unlawful or miraculous.

"Certain statements in the New Testament have been taken to mean that Jesus was God or that he was the only son of God. But he never said this; he spoke of himself as a man—'a man that hath told you the truth' (John 8: 40) and the relation with God which he asserted for himself he claimed to all other men.

"It has been mistakenly said that Christian Science denies the divinity of Christ. It would be more exact to say that Christian Science affirms the divinity of man. . . . Christ Jesus said, 'I am the way'; 'Follow thou me,' but to those who worship him as God he can not be the way; and the belief that he was not a man would prevent us from following him. . . . I repeat therefore that what was possible for Jesus of Nazareth is possible for every man in this world. He based the whole achievement on knowing, on knowing the truth, on knowing the true God and the real man."

Christian Science teaches a dual personality, mortal Jesus and Christ, the divine idea. "The Christ dwelled forever as an ideal in the bosom of the Principle of the man Jesus." Jesus is of but brief existence, disappearing at the ascension. Jesus is not one with the Father, but infinitely inferior to Him. Jesus is not God, not the only son of God. To those who worship Him as God he can not be the way, they cannot follow Him in doing what is both possible and necessary for them also to do.

The Testimony of Holy Scripture. Scripture does not teach a dual personality. "And the Word was made flesh." John 1: 14. "God sent forth his Son, made of a woman." These texts and others teach that there is but one person, Jesus Christ. 1 John 2: 22 says directly: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."

Jesus Christ is true man indeed. 1 Tim. 2: 5. 6. "For there is one God, and one mediator between God and men, the man Christ Jesus." He has a real human body. Luke 24: 39: "Behold my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye see me have."—Hebr. 2: 14.

He has a human soul. Matth. 26: 38; "My soul is exceeding sorrowful, even unto death." He was made of a woman, he increased in stature and wisdom, he ate and drank, hungered and thirsted, wept, slept, grew weary, suffered, and died.

But Jesus Christ is also true God, begotten of the Father from eternity, the Second Person of Holy Trinity. Rom. 9: 5: "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever."—1 John 5: 20.

He is not one of the many sons of God, but the only

begotten Son. John 3: 16 "God so loved the world, that he gave his only begotten Son." John 1: 18. Hebr. 1: 5.

He says this when He declares: "I and my Father are one." "He that hath seen me hath seen the Father." John 14: 9.—Mark 14: 61. 62.

Jesus did use the words quoted by Judge Smith. He did say, "I ascend unto my Father and your Father." He did pray, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." But in doing this He did not claim to all other men the relation with God which He asserted for Himself, nor did He imply that all other men are entitled to the same unity with God.

The whole chapter John 17 refutes this statement. Rom. 9: 5, John 3, 16, Mark 14: 61. 62, certainly do not apply to all other men. Gal. 3: 26. 27 we read: "For ye are all the children of God by **faith in Christ Jesus**"; Gal. 4: 4: "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the **adoption of sons**." Through Christ we receive what was not ours before, to which we were not entitled, which we could not by any means attain ourselves. We are by grace received into the fellowship of God and, eventually, into glory, but we do not become part of His being, we are not endowed with His attributes.

But this is said of Jesus Christ: "For in him dwelleth all the fulness of Godhead bodily." Col. 2: 9. He is eternal (John 1: 12), omnipotent (Matth. 28: 18), omnipresent (Matth. 18:20—28:20), and omniscient (John 21: 17—Col. 2: 3). To Him are ascribed divine works: Creation (John 1: 3), preservation (Col. 1: 17), the power to forgive sins (Matth. 9: 6), the authority to execute judgment (John 5: 27).

Jesus did not put off His human nature, but according to it He was exalted. He brought His body from the sepulchre (Luke 24: 39); bodily He ascended into heaven (Acts 1: 9); He is sitting at the right hand of God ruling over heaven and earth and governing His church (Eph. 1: 20-23.—Hebr. 1: 3. 13.—Hebr. 2: 8—1 Pet. 3: 22); He will come to judge the quick and the dead (Acts 1: 11—Matth. 25: 31-34.—1 Thess. 4: 14. 17).

We are to believe in Him and worship Him as our God. Phil. 2: 9-11: "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." John 5: 23: "All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him."

"What think ye of Christ, whose son is he?" The

answer of Peter is the answer of Scripture: "Thou art the Christ, the Son of the living God." It is not the product of human speculation, but God's revealed truth, "for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matth. 16: 16. 17.

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." 1 John 4: 15.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." 2 John v. 9.

J. B.

LET THE UNFIT DIE.

If the world were suddenly to be managed according to the many suggestions of the scientists, there would be many surprises in store for those that are clamoring for more science in the Church. For any one but the most superficial observer it is quite apparent that the learned gentlemen of science are not at all agreed among themselves. If they had no Church to oppose and to rail at, they would be pulling each other's hair as industriously as they are now attacking the Church. Men have formed the habit of asking for more intelligent and helpful treatment of the so-called socially "unfit"; it is a slogan that identifies the man that wishes to be known as a philanthropist. That has been considered the new note in modern philanthropy. But how far the different workers are removed from agreement on this point becomes evident when we hear the leaders of the work tell us about their aims and plans. Who is "unfit"? A fair definition, fair to those that use it most, would be: A person that is unable to secure for himself the comforts our time offers and is therefore unable to contribute to the prosperity of his fellowmen. But now comes Sir William Ramsay, a great name in the world of science, and says, "Would it not be better to let the unfit die outright, than to coddle them along and help them over one difficulty only to find them just as helpless in the next?" By taking over them and their children and providing for all their needs, we are only setting an example to others and preparing the way for the time when we must take care of all children. If the only standards of life were those of "fitness," Sir William would be right beyond the possibility of contradiction. But we as Christians recognize values besides those that are counted in terms of physical health and material prosperity, and we are not ready to let these men and children die, whether science agrees with us or not. We can see in them as much fitness for the heavenly kingdom as in any healthy or successful scientist or tradesman. If they can be led to profit by that fitness and they then must die because this world does not recognize such values, they die not as failures but as "successes."

There was a time in old heathen Sparta when the "unfit were allowed to die outright" according to this "modern" scientific suggestion. But since then Christ has died for all men and this message brought to the "unfit" will make them supremely fit for the end for which they were created. The difference between mere scientific philanthropy and Christian charity could not be shown more clearly. Any efforts to amalgamate them must lead to a sacrifice of everything that is truly Christian.

H. K. M.

ENGLISH MISSION AT APPLETON, WIS.

St. Paul's congregation at Appleton, Wis., Tim. J. Sauer, Pastor, held a special meeting Monday evening, Feb. 9th, to consider the question, whether the time had arrived to organize a separate English Lutheran congregation.

For the last fifteen years this congregation has been providing its few English speaking members with services in this language and has gradually increased these provisions in accordance with the demand. English catechetical instruction has to some extent been introduced in its parochial school and the plan of beginning an English Sunday school has repeatedly been considered. During the last few months morning services in English twice a month, in addition to the customary evening services, had been instituted and the advisability of establishing regular English morning services every Sunday was already being discussed. By this time the question arose whether the hour had now arrived to organize a separate English Lutheran congregation. To ventilate and decide this question a special meeting of the congregation was called and held Feb. 9th. A number of pastors from the neighboring cities, among them the President of the Synod, the Rev. G. E. Bergemann and the Representative of the Educational Institutions of the Synod, the Rev. Rich. Siegler, took part in the discussion. From the very outset the general opinion was prevalent among those interested that the plan of organizing a separate English congregation was not sufficiently ripe to be executed, as the St. Paul's congregation was willing to concede practically all the essential services of an English Lutheran congregation to the respective Lutherans in the community. Finally a motion was made to establish regular morning services in English after the close of the German services and to have English Sunday school, instruction, confirmation, confessional—and communion—services in the same language according to demand.—This motion was adopted unanimously. Nevertheless the congregation was fully aware of the fact that the time may come at a later date when an English congregation will be established, providing there is a real desire and a reasonable necessity for it. And when the

time will have arrived, the St. Paul's congregation readily will take measures to foster such a movement.

The President Rev. G. E. Bergemann heartily endorsed the position of the congregation and its trustees and stated that this was the correct and only solution of the question at present and in the near future, as it avoids the calamity of precipitating a small number of brethren into the heavy expense of supporting another pastor and erecting a new church edifice; while it affords all the opportunities that a new English congregation could offer.

The Representative Rev. R. Siegler also agreed with these statements and added that investigating the conditions in this field he found that at present the interests of the English Lutherans at Appleton are well taken care of by the provisions arranged by the St. Paul's congregation. But as soon as the mission committee of our synod is persuaded of an urgent necessity to establish English mission in this city, it will act so as to meet the requirements.

T. J. SAUER.

JOINT SYNOD.

On February 22, St. Paul's congregation at Appleton, Wis., celebrated the seventh Anniversary Day of the dedication of their church. Prof. O. Kuhlow of our Northwestern College in the two morning services preached a German and an English anniversary sermon. Pastor J. L. Kaspar delivered the German sermon in the afternoon and Pastor W. G. Haase the English in the evening.

Since October, 1913, an English Lutheran mission is being maintained at Lake Benton, Minn., Theo. Engel, Pastor. Three adults have taken baptismal instruction and a class of eleven is being instructed preparatory to confirmation.

Building operations have marked the outward progress of numerous congregations within the confines of the Winnebago Conference of the Wisconsin Synod during the past year. The Congregation of St. Luke at Kewaskum (F. Greve, pastor) at the beginning of last month dedicated a new church edifice, which according to competent opinion has been economically constructed. It has a seating capacity of 400 and with complete equipment will cost about \$15,000. St. Luke's numbers eighty voting members. The Montello congregation also boasts of a new church, erected under the leadership of the Rev. O. Theobald. Including a tower clock and all interior appointments, it costs in the neighborhood of \$20,000. The Winneconne congregation (O. Hoyer, pastor) has broken ground for a new church to be erected this spring and to cost approximately \$12,000. St. John's at Markesan has passed resolutions to replace its present house of worship by a new building and Pastor E. Benjamin Schlueter is busy taking up subscriptions for that purpose. A parsonage has been erected by the congregation at North Fond du Lac for the Rev. Paul Oehlert.

The Northwestern College board met at Watertown on March 3. The chief business transacted was the election of a professor to fill the vacancy now existing in the faculty. Rev. Ernst Wendland of Edgar, Wis., is the choice of the

board. He is a graduate of our own institutions and has been in the ministry for several years.

BRIEF ITEMS.

A New Church Paper.

Another Church paper has made its first appearance, the **Forward**. It is not a synodical organ, but a private enterprise. "A number of pastors, realizing that the time had come for publishing an English paper in the interest of the Buffalo Synod, and believing that the synodical funds should not be burdened with any possible loss that might result from such an undertaking, have joined hands and furnished the necessary capital to start."

Fire at River Forest Seminary.

On Saturday, Feb. 28, the Concordia Lutheran College in River Forest near Chicago was partly destroyed by fire. The fire originated near the roof of the administration building, supposedly from crossed electric light wires, and for a time threatened to lay the entire group of college buildings in ashes. By the heroic efforts of the students and the village department it was confined to the structure in which it started. The building destroyed was surrounded by four dormitories and in it were located the office of the president, nine large classrooms, the students' and professors' libraries, and the chemical laboratory. The River Forest institution is the new teachers' seminary of the Missouri Synod, dedicated in October, 1913.

On a Large Scale.

The Disciples of Christ, one of the most active churches of our day, recently inaugurated a "Men and Millions" movement; the ultimate aim is the Christianizing of the world. For this purpose it is seeking a fund of \$6,000,000.00 with which to make its many colleges more effective. They feel correctly enough that the preparation of well equipped workers is the first step in the extension of the Church. R. A. Long, a Kansas City lumberman, started the fund with a subscription of \$1,000,000.00. It is worthy of note that according to the wish of this initial donor the University of Chicago, which has a Divinity School of the Disciples as one of its departments, is not to share in the distribution because of unorthodox teaching.

New Methodist Mission Policy.

A new policy in mission work which has our hearty approval is to be adopted by the Methodist Church, if we are correctly informed. At present they are spending about \$200,000 a year on mission work in northern Germany and in Scandinavian countries. They have for years been missionating in these Lutheran lands and have succeeded in gathering, as a result, about 75,000 converts to Methodism. Frequent reports from abroad have indicated how our Lutheran people resent this effort as a reflection on the Christianity of the very people whose ancestors effected the Reformation and made evangelical faith and freedom possible. According to recent information a plan is to be adopted and is already in a measure entered upon which is an outgrowth of the conditions in southern Europe, Syria and the Holy Land. The work in Italy, on which \$55,000 a year is being spent, is to be strengthened and new work is to be undertaken in Bulgaria, Macedonia, Albania,

Asiatic Turkey, and Palestine. The Methodists say they feel that these countries offer more needy fields than those of northern Europe. Whoever knows religious conditions in these Lutheran countries heartily agrees with them. Methodists are now working in Bulgaria and in Jerusalem. If Methodists neglect the Lutheran countries of Germany, Denmark, Norway, Sweden, Lutherans will see that their brethren in faith have the Gospel.—"The Lutheran."

The Biggest Permanent Fact.

Thousands of experts have been hammering the Bible with unusual assiduity and scholarship, disproving the flood, hectoring poor old Jonah, muckraking David and showing alleged errors. But all of them put together are read by only a few thousand of the 1,500,000,000 people on earth, while the Bible remains more than ever the great Book of the world. The American Bible Society is nearing 100,000,000 copies issued since it began in 1816. But even that would not tell the whole story, for the British and Foreign Bible Society since 1804 have distributed more than 240,000,000 volumes. Any individual or sect may criticize and argue and dogmatize over or about the Bible, but the Book itself is the biggest permanent fact in the records of the human race.—Philadelphia Ledger.

\$26,000,000 for Missions.

The Foreign Missions Conference, representing all foreign boards in the United States and Canada, recently in session in New York, reports total financial gifts for 1913 from all Protestant Churches in both countries to have been \$16,458,000, as compared with \$17,317,000 during 1912. The conference states that the falling off last year is more apparent than real, and that amounts reported in previous years have been too large. The claim is made that for the first time exact data have been obtained.

Four boards have incomes about \$1,000,000 each for the year. Societies that are among the largest in the world are: Presbyterian North, \$1,837,600; Methodist North, \$1,539,400; Baptist North, \$1,195,500; American Board, Congregational, \$1,048,900.

Four other societies, with receipts last year exceeding \$500,000, are all but one from the southern states. None of the Canadian societies reach the half million mark. The four are: Protestant Episcopal, \$823,600; Methodist South, \$790,400; Presbyterian South, \$637,300; Baptist South, \$580,800.

America leads the world in money gifts to foreign missions, the total including England and the continent of Europe being for 1913 almost \$26,000,000. The United States and Canada give more than half. Of the lesser half England gave in 1913 an even \$9,000,000. The gifts cover all forms, as education, medical work, and endowments.

Gifts to home missions, United States alone, amount to \$45,000,000. All boards are now entering on a united mission campaign that is to conclude in March.

It is almost 100 years since Americans began Christian work in India, China, and other foreign fields. Up to now the total membership in all of their churches on these fields is 1,366,551. Of course, there are many more adherents, bringing the total up to from 5,000,000 to 7,000,000. There are 1,044,000 children in Sunday-schools, and 378,000 children in day schools. Christians on the fields are giving \$4,000,000 a year toward their own support, and some Christians have organized and themselves started foreign mission work. The number of American missionaries now at work in these fields is 10,000, with 48,000 native workers.—Ex.