

The Northwestern Lutheran

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Jan 15

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

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ISAIAH 53: 1-4

Who is this that comes from Edom,
All His raiment stain'd with blood,
To the captive speaking freedom,
Bringing and bestowing good;
Glorious in the garb He wears,
Glorious in the spoil He bears?

'Tis the Savior, now victorious,
Traveling onward in His might;
'Tis the Savior, O how glorious
To His people is the sight!
Satan conquer'd, and the grave,
Jesus now is strong to save.

Why that blood His raiment staining?
'Tis the blood of many slain;
Of His foes there's none remaining,
None the contest to maintain:
Fall'n they are, no more to rise,
All their glory prostrate lies.

Mighty Victor! reign for ever,
Wear the crown so dearly won;
Never shall Thy people, never,
Cease to sing what Thou hast done:
Thou hast fought Thy people's foes;
Thou hast heal'd Thy people's woes.

COMMENTS

The War and the Missions It was predicted that the war would have a very damaging influence on the missions in Asia and Africa. Even now these predictions have been shown to be well founded. The barbarians and semi-civilized heathens of these countries have been apt scholars when their white guardians and instructors showed them how they could use weapons against each other. In some cases European governments have instigated their barbarous wards to wreak bloody destruction on the settlements of their enemies. Missionaries find themselves helpless to stop the practice and find all their efforts to continue with their work of evangelization almost useless. We hear of a missionary that recently returned to Kamerun, Africa, with several thousands of dollars in gold concealed about his person, who was detained by savage tribes at Benito and prevented from reaching the missionary colony to whose aid he had come. The natives feel that all restraint formerly imposed upon them is broken for ever. Mr. Beanland, that is the missionary's name, reports that he found at Benito many missionaries from Kamerun (German). They have left the African coast, on account of bom-

bardments and landing parties from British and French men-of-war, which have forced the German colonial forces far into the interior. This practice is in direct violation of all agreements made by the powers in regard to war in colonial possessions. The rule is that the white races should never carry their warfare to territories that are inhabited by barbarians for the simple reason that they are always used to help in the undertakings of their white masters and in that manner lose the fear and respect, which so far has guarded the white man from the attacks of the natives much more than his actual power. H. K. M.

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One Sect Less in Wisconsin There will be few regrets when it becomes known that Wisconsin—Waukesha in particular—has lost one of its distinctive features, though the distinction of this feature was of the kind that makes a "black eye" distinctive. The "Holy Jumpers" have moved! Bag and baggage they boarded a long train and betook themselves and their contortionate religion to Texas, where they have purchased a large tract of land. They are a communistic body and own and work their property together. They received their rather odd name from the capers they were wont to cut when the "spirit moved them" in their exciting meetings. They will find the hot Texas sun somewhat damaging to the free exercise of their diverting devotions. At Waukesha it was necessary at one time to confine some of the more exuberant spirits of the sect in the county jail; there they continued their frantic "jumping" and noise making until the fire department cooled their ardor with the soothing stream of their largest hose. Down in Texas, water will not be quite so plentiful and in that respect they are better off there. The expedition numbered nearly 100 adults and as many children when it left the old Fountain House at Waukesha for Bullard, Texas. Duke M. Farson, brother of the Chicago millionaire John M. Farson, is the leader of the cult. H. K. M.

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"Kansas Language" What's that? A new kind of universal language? Like Esperanto or Volapuek? Nothing of the sort. Someone in Kansas has discovered that the preaching in country churches does not keep the rural congregations together. "The state is dotted with rural churches abandoned for lack of interest by farmers and their families." That is a sad state of affairs. The man

who discovered that, also found the cause. He thought he found that the young preacher, fresh from the college and seminary (and he is the one that usually draws the assignment to the small country parish) is very learned in culture, doctrines, and schisms, in history and science—"but doesn't know a disc harrow from an ensilage cutter." He is not in touch with his hearers and his sermons travel over their heads. They do not understand him and eventually stay away. It is plain that the country preacher according to this authority is the cause of the decline in the rural church. Now for the remedy: a man making such important discoveries may naturally be expected to find the remedy for the evil with little or no trouble. The cure is as simple as it is unusual. The Kansas board of administration of the State Agricultural College is planning to establish a summer course for country preachers to correct this sad condition. The preacher that expects to take advantage of this course may leave his Bible and his books at home, also his pencils and his paper; all he needs to bring is a pair of the standard Kansas variety of blue jeans—the serviceable overalls that we all know. When he gets there he will be given a course in "Kansas language" by becoming familiar with the art of plowing, of hoeing corn, of feeding pigs, and if he is very industrious and pays close attention to his lessons, he will no doubt find out the difference between a "disc harrow and an ensilage cutter" and will be given a beautifully embossed diploma. He may hang the diploma on the steeple of his abandoned church and there can be no doubt that all the farmers of the township will flock once more to fill the empty pews so that they may hear from his own lips that he knows the functions of a disc harrow as well as he knows his history and chemistry; the "Kansas language" will then have triumphed over spiritual indifference.—What a farce! We have a majority of country parishes in our synods. There has never been a complaint that they are shrinking or being abandoned. On the contrary, our city pastors often express the wish that they could be as sure of their parishes as the country preachers are of theirs. Our country parishes are the backbone of our church; and if these gratifying conditions had been brought about by preaching in the "Wisconsin, or Minnesota, or Dakota language," we are quite sure we would have heard about it. It is true that the preacher who leaves the path of Gospel preaching will inevitably go astray and will tread paths that will first disgust his hearers and then will estrange them entirely, not because he fails to use the "Kansas language" but because he fails to use the "Bible language." He may preach a very harrowing discourse on "discs" in an effort to regain their interest but we can foretell just what those farmers of his church will say. They'll say: We know more about discs now than he will ever know, why doesn't

he preach to us about God?—that's what he is here for.—It is not a secret and so we will give the Kansas gentlemen that are going to such expense about their country preachers a little "tip": if they carefully investigate the neighborhood of one of those deserted country churches, they will come upon a group of three buildings, one of them is much like a small farmhouse, and has about it all the evidence of being inhabited by a family that makes the most of limited resources by thrift and good housekeeping; near it is a frame building, painted white, that may have a little tower, or steeple, and looks like a church (the Kansas gentleman would surely take it to be a church if he would not know that the deserted church at the other crossroads is the church of this district); the third building is the smallest of the three and is quite plain—like a town-meeting house, or a district school—only smaller. If he should happen by on a Sunday morning between nine and ten o'clock he would see that all the roads of the neighborhood lead to the corner and that farmers' families in wagons, surreys, and buggies were making it their goal. A well filled church would intrude upon his observation at the stroke of ten and he would hear some very hearty singing and some very earnest preaching—he may not understand the sermon because most likely it is German, but he will have understood one thing: the farmers of that neighborhood have not stopped going to church, they have merely changed the church where they attend and he would find that the reason for the change is the very plausible one that the farm which formerly belonged to the other parish changed owners and is now worked by a German Lutheran who naturally goes to his own church. The three buildings we pointed out to the investigator are plainly not meant to be permanent; in time they will be replaced by more fitting structures.—Some investigators cannot see a Lutheran church with a telescope, but the fact remains that in those Kansas prairies that have seen the decline of the older churches, German Lutheran families with their church by their thrift and by the strength of the Gospel preaching which they hear, are the heirs of the land, as they are in so many of the best farming sections of the Northwest. If we but send our home missionaries to them in time, we will never find it necessary to send our seminary graduates to an agricultural college to learn the "Kansas language." H. K. M.

HE HUMBLED HIMSELF

In the Christian church this season of the year has for centuries been set apart and devoted to a special purpose. To many who confess Christianity this purpose is not clear. To their mind Lent is a season when the Christian of right ought to do or suffer something from which he is wholly, or at least in a great measure,

free in other seasons of the year. This thought is bound to work harm. The blessings of this time are spiritual, and by nothing which is in our power to do or in our ability to suffer can we come even by a hair's breadth nearer to their possession. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." Far from counting it a loss that human deed and human suffering avail nothing here, the true child of God rejoices in the grace and bounty of Him who "hath blessed us with all spiritual blessings in heavenly places in Christ." In the Son, our Redeemer, our hopes for a blessed Lenten season are centered. The Word preached, the hymns sung, the prayers offered in this season—they all speak of what He did and what He suffered for us. Our observance of Lent thus finds us devoutly "looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame." For our peace, our faith, our hope—as well as our grateful service under Him in patience and humility—we would seek better to know that "**He humbled Himself**" for us.

Of Whom It Is Said The condition our Savior entered when He humbled Himself is called the state

of humiliation. It is described in the

Second Article of our Creed with the words: "Conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried." Owing to its importance, this doctrine is often and most clearly set forth in the Bible. Phil. 2: 5-8 we read: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He who humbled Himself is here called Christ Jesus. That is the name borne by our Savior, the God-man, the Word "made flesh." Therefore it is plainly wrong to ascribe humiliation to the Son of God only and to believe He suffered it to the full when He became the son of man: this would make the Savior's "obedience" a hollow seeming, and the "death of the cross" a mockery, for the Changeless One cannot die. Christ Jesus is described as "being in the form of God" and again as "being found in fashion as a man": in His person the divine nature and the human nature are so intimately joined together that each partakes of the properties of the other. This God-man "humbled Himself."

What It Means "Christ Jesus, being in the form of God, thought it not robbery to be equal with God." This signifies that our Savior, though He was the equal of God or, in short, Himself God, did not parade His Godhead and make boast of

it before men in the days of His flesh. Jesus Christ was true God, for the Scriptures ascribe to Him divine names, divine attributes, divine works, and divine honor and glory. In a recent article of this series we dwelt at some length on the Bible proof for this truth, thus it is not necessary to go into detail here: Scripture says, "in him dwelleth all the fulness of the Godhead bodily." This being the case, there was nothing to forbid His appearing as such among men and calling forth their continued fear, or wonder, or admiration, by manifesting His divine majesty and proving that He was "equal with God." But this was far from the mind which was in Christ Jesus. To the condescension which He showed by coming into the flesh at all, He added untold depths of self-humiliation. He did not lay aside or strip Himself of His divine majesty and glory; the miracles He performed by the will of the Father clearly deny that: but, what was a far greater sacrifice, always possessing these divine parts. He abstained from their continual use and manifestation: though "equal with God" He "took upon Himself the form of a servant." When by all rights it was His to rule and exact obedience, He elected to serve and obey; He humbled Himself to be the most lowly among men, "became obedient unto death, even the death of the cross." The history of His life, suffering, and death, as it is unrolled before our eyes in the inspired Word of the four Gospels, is so vivid in its portrayal of the humility of Jesus Christ, that we need not point to special instances and features to prove the reality of what St. Paul asserts when he says of our Savior, "He humbled Himself."

To What End Our Lord tells us for whom He suffered humiliation when He says: "The Son of

man came not to be ministered unto, but to

minister, and to give his life a ransom for many."

Matt. 20: 28. Every act of His life's service, every

pang of His agony and death was His because He stood

in the stead of the sinner. "Ye know the grace of our

Lord Jesus Christ, that, though he was rich, yet for

your sakes he became poor, that ye through his poverty

might be rich." 2 Cor. 8: 9. In the prophecies of old

the "seed of the woman" was pictured as working out

our redemption by service and suffering, and the

Jesus Christ of "the fulness of time" is the true and

literal fulfillment of God's promise. Just as in the

First Adam man fell by pride and disobedience, so in

the Second Adam, which is Christ, he is raised up

again by humility and obedience. By faith it is given

us to say: "Surely he hath borne our griefs, and carried

our sorrows: yet we did esteem him stricken, smitten

of God, and afflicted. But he was wounded for our

transgressions, he was bruised for our iniquities: the

chastisement of our peace was upon him; and with his

stripes we are healed." Is. 53: 4. 5. True

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faith begets love. While we joyfully confess to Him who humbled Himself for us:

"My faith looks up to Thee,
Thou Lamb of Calvary,
Savior divine";

may it be given us, in humble gratitude to add:

"Oh, let me from this day
Be wholly Thine." G.

PRAYER BEFORE BATTLE

From earliest times we know that Christians on entering battle have given their thoughts to sacred things in prayer. Though some of the traditions about the Christian soldiers in the Roman armies, such as the "Thunder Legion" of Marcus Aurelius, are hardly authentic; there is no doubt that the behavior of Christians on entering battle deeply impressed their pagan associates. Today the army chaplain often acts in his official capacity before the troops are sent into the firing line and generals watch their work closely, not for religious reasons but because under the high tension which holds the men at such solemn moments the chaplain can do much to make or mar the spirit of the combatants.

Prayer should not be looked upon in this cold, calculating way. And the chaplain whose efforts are most appreciated by the soldiers is the one who is able to impart a spirit of joyous confidence and fearlessness, not necessarily the one who makes the most inflammatory appeal. As Christians who are facing the gravest situation that can be imagined, sentimental emotions, though easily called forth, are just as easily recognized by the soldiers themselves to be far beside the mark; the Christian who realizes that the battle may bring him death wishes assurance on two things: that his faith will be acceptable to God, and that his terrible work is done in obedience to the just laws of God.

Modern Christianity that is tainted through and through with the insipid sentimentalism of ethical theories, fears this test. Many of its adherents agree with the opinion of G. Bernard Shaw that our churches

should be closed until the war is ended and that the men in the field should be equally shut off from religious discussion. Their conception of Christianity is of the milk and water kind that only feels at home when it trails in the wake of "society" ladies as they go slumming; the kind that elicits a half hour's discussion in connection with the latest "sex" novel or problem play; when the dreadful reality of war bursts upon it and it is called upon to answer vital questions of life and death it vanishes like a will-o'-the-wisp. The religion that is dissipated by the smell of powder is a fraud; it sometimes takes a war, terrible as it is, to cure men of the delusion, but the cure is worth the price.

Christians have always turned to their faith with renewed devotion in times of stress such as war brings, at home as well as in the field. That splendid champion of the Lutheran cause in the Thirty Years' war, Gustavus Adolphus, king of Sweden, invariably dropped to his knees in sight of his army before battle and uttered his prayer of childlike faith in the hearing of his men. Then he would mount his horse and lead the charge without fear, and his advancing hosts would sing one of the sturdy Lutheran hymns of faith, such as "A Mighty Fortress," or "May God Bestow on Us His Grace,"—and all this was done in heartfelt piety in spite of the grim business of killing, which makes war so awful. The battle of Lutzen, in which the brilliant King of Sweden was killed, was begun after Gustavus' fervent prayer: "Now let us advance! In the name of our dear Lord! Jesus, Jesus, Jesus, do Thou help me battle to-day to the glory of Thy Holy name!"

Frederic the Great was not a pious man, but after the battle of Leuthen, which had been a glorious victory over an enemy three times his superior in numbers, his weary troops camping on the bloody field united their voices in the magnificent hymn, "Now thank we all our God." Perhaps Frederic realized that night that his military genius would have been of little avail, if he had not had men that were imbued with that spirit.

In the German armies in the war of 1870, the chaplains were eagerly looked for by the soldiers before battle. It was not entirely the wish to conquer which dictated prayers for divine assistance, it was rather the solemn preparation of the man who realizes that he is on the way to his Maker. We quote one such battle prayer or battle sermon.

It was the bloody battle of Gravelotte, one of the most desperate engagements that history knows. The almost superhuman exertions which for a time seemed to lead to no results had discouraged some bodies of troops; despair had dulled their senses even to their own danger. A division chaplain approaches one such group and is given permission to speak to the men.

He said: "Soldiers, we are facing the enemy! Be faithful unto death! By command of my Lord Jesus, as a minister of the Gospel, I absolve all of you that are truly penitent and believe in Jesus Christ of all your sins in the name of the Triune God. Now pray to your God. Let your battle-cry be: With God for King and Fatherland! Go ahead, Hurrah!"—There is no "Amen" to this prayer, but in a believing heart "Hurrah" at the right time may well stand for "Amen." That the men advanced to victory adds nothing to the story.

It is difficult for those who are strangers to the faith that triumphs over death, wherever it may be found, to recognize the spiritual strength of such faith on the battle field,—they can only see in it a patriotic outburst. There may be in it a demonstration of the highest patriotism, but it is the patriotism that receives its vitality from trust and confidence in Almighty God through the cleansing power of the blood of Jesus.

H. K. M.

A MUNICIPAL CHURCH

"Do you believe this despatch from San Bernardino, California?" asks an exchange as it prints the following:

"San Bernardino, Cal., Dec. 14.—Advocating the abolishment of all churches in the city, and the building in their stead, by a bond issue, a tabernacle seating over 2,500 and the appointment of a municipal minister who would administer to the spiritual needs of San Bernardino, Mayor J. W. Catock to-day gave out a formal statement. He advocated:

"The abolishment of all churches; the building of a huge tabernacle by the city; the appointment of a municipal minister who must perform all marriages and officiate at all funerals free; prohibition by law of the soliciting of funds from congregations and the entire city to be members of the church, which would be maintained by municipal taxation.

"'Let us have only one good route to heaven, and a municipal minister to point the way,' concluded the Mayor."

Since reading this despatch, we have been busy trying to conjure up a mental picture of the situation that enterprising mayor would bring about. What an addition to the already sufficiently interesting features of a spirited political campaign, the office-seeking clergyman, closeted with the political boss in earnest conversation; urging a most attractive platform on his interested hearers at a party rally; attempting to gain the endorsement of his fellow citizens by kissing their babies and by shaking hands with Tom, Dick, and Harry, whom he had never even recognized before; frantically defending his character against the vicious attacks of opposing candidates.

And how about that "only one good route to heaven"? To leave it entirely to the municipal minister to decide on it, were not true democracy. Will the selection then be made by popular vote, or will the matter be referred to the Committee on Highways? Will that route, once selected, always remain the same, or will a new party coming into power re-route the whole community. And, if the good people of San Francisco should grow progressive enough to emulate the example of San Bernardino, but decide on a different route, will both routes lead to heaven with equal directness? We fear there will be a few difficulties to surmount.

But, whether he is a statesman whose name will go down in history or a mythological character, we welcome the mayor of this despatch as the consistent exponent of the views of many of our fellow citizens. He expresses what they dimly feel and has the courage of conviction to attempt to carry such views into practice. For this mayor is but an able leader, and not the whole movement. Some years ago, we had the pleasure of listening to a stranger who set forth in private conversation these very same views, but with an additional suggestion, which we would respectfully recommend to the Mayor of San Bernardino, namely, that the municipal preacher be at the same time a trained physician and surgeon, and thus able to attend to the physical as well as to the spiritual wants of a certain number of citizens placed under his charge. He was to be endowed with quite a little authority, one of his many duties being, if we remember correctly, to see to it that people were scientifically mated, in order that a high grade of citizens might be produced.

We do not consider it impossible that the plan of Mayor Catock matured under "religious" influences. In this connection we are reminded, for instance, of a former Milwaukee minister who, advocating before a convention of public school teachers the abolition of all parochial and private schools, solemnly declared: "The State is the Kingdom of God." And this is, perhaps, what a preacher who has become prominent through his political activity meant, when he remarked in an address given at a recent political affair: "I am a Methodist preacher, but I am not one who spends most of his time asking 'shall we meet each other over there'? I am more interested in the practice of the golden rule than in speculation on the golden streets in the promised land."

This conception of what constitutes the work of the Church is rapidly becoming general. Civic and economic questions are frequently made the subject of a Sunday's discourse. Social service takes the place of pastoral work. Reform is aimed at, rather than regeneration. Prohibition is the Kingdom of God to some. No wonder that we hear so often the complaint

against denominationalism and the proposal that at least all Protestant churches unite. For according to these views all preachers do indeed stand merely on the common grounds of citizenship, their parish is the community, and their mission to elevate the morals of the citizen and to improve social and economic conditions. Mayor Catock can claim credit only for having seen this more clearly than others and for having given the thought its practical expression.

Nor have our law makers, on the other hand, been slow to meet the friendly advances of the reform minister, they have adopted "reform" as their motto, and have set about to regulate everything in sight. There is a marked tendency to-day to add to the function of the government, and to extend its control over the individual as far as possible. This applies especially to the case of the child. We quote from a letter published in a daily paper of recent date: "There is building up within the school system a powerful police bureau, molded on the lines of the Russian gymnasium, a police system which if permitted to expand could dominate the physical and moral existence of every child and parent. This police system is still in its infancy. Nevertheless, its minions have extended their powers to the extent of forcible entry without warrant, judicial right of summons against parents, and punishment for lese majesty."

While we are not in a position to pass on the correctness of the writer's assertions, we are convinced that they contain at least a grain of truth. When we review the new features, some of them, we admit, commendable, which have been introduced in the public school in late years, and read what is proposed for the future by enthusiastic educators, we see the time coming when an announcement of the happy event will read thus: "Born to the City of Milwaukee, Jan. 15, a healthy son," or daughter, as the case may be, the parents being merely incidental to the affair. The relation of the individual to the community is being over-emphasized at the expense of his relation to the home, and, what is more, to his God. Many cannot understand that man may have any wants which the state cannot supply, or interests that he does not share with all his fellow citizens. In Mayor Catock we find the highest possible development of this growing community spirit: "Let us have only one good route to heaven, and a municipal minister to point the way."

But whence these views and why the opposition against the churches now existing? Was he, perhaps, perplexed by their doctrinal differences and thus unable to decide which church he would join? Then a half-hour daily of prayerful Bible study would be the better way out of his difficulties. No committee report will ever set his heart at rest, nor will the voice of a man who alone is permitted to point out a route to heaven bring him certainty. Heaven does not be-

long to San Bernardino, influential and powerful as that town may be otherwise, it belongs to God. And there is only one route to heaven, no official engineer will be able to lay out a new one. "I am the way, the truth, and the life: no man cometh unto the Father but by me," John 14: 6. And John 5: 39 tells us how to find this way: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." No latitude is permitted: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8: 31, 32.

We warn the Mayor: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." He may not know it, but every one of his constituents has a soul, which feels itself responsible to God alone. This makes him a person existing for himself, independent of the community, having interests which are not common property, and duties that he cannot devolve upon the state. But here lies the trouble, men deny the divine origin of religion, and strip Scripture of its authority as God's Word; they would use religion as a cloak, while they deny its power in heart and life. Such people desire something that sounds and looks like religion, but which will leave them untrammelled in their views and desires. They are like the man who asked to be received into one of our congregations as a passive member. In surprise, we asked him to explain. Well, he was willing to pay his dues, for which he would consider himself entitled to the service of the minister on demand; but the church was not to bother him otherwise. This man would certainly remove to San Bernardino, if he learned of the municipal church to be established there.

We did not know that the mayors and councils of our cities had already solved all the problems of municipal government, so that they are now free to seek a wider sphere of activity. On the contrary, there is constant complaint of mismanagement and inefficiency, and election time usually finds our officials carefully explaining to the voter why they had not been able to accomplish this or that during their last term of office. Let them apply themselves faithfully to their legitimate duties, and they will not find time to meddle officially with religious matters, nor will they be inclined to assist the citizen too far in administering the affairs of his home.

But, judging from the recommendation that the soliciting of funds from congregations be forbidden, this appears to be a matter of finance rather than of conscience. Are the churches of your town pauperizing your constituents, Mr. Mayor? That were unusual. We have discussed this very matter with welfare workers, have gained some experience ourselves, and ours is a far different conclusion, namely this, that very few active church members become a burden to

the community. In fact, we find that they who contribute most freely to their church, often also head the list when subscriptions are gathered for purposes of public charity.

We can think of but one more plausible reason for your attitude. We see you sitting in your office at about noon, before you on your desk the acquisitions of a fore-noon, to wit: two tickets for a highly moral theatrical performance rendered by a certain Young People's Society; two for a chicken dinner to be served by the Ladies' Aid of another church; and four more for a bazaar conducted by a third religious organization; when a somber-garbed sister enters, approaching you for a contribution for the support of an absolutely non-sectarian Catholic institution. And when the door closes behind her, you arise in your wrath and issue your pronunciamento. And in this we are with you, Mr. Catock. You have been abused, that cannot be denied. True, we see on your desk a dozen or two of tickets, also, for dances and benefits given by different non-religious organizations (and you do not plan to municipalize all unions, lodges, and singing societies), but that does not palliate the offense of the churches. They do not act within their authority when they collect from you. They have no right to exact tribute from or to lay a tax on all citizens, they are to receive but the thank-offerings of the faithful. They are entirely wrong when they use a mild form of blackmail in order to obtain moneys or goods from the merchant. Do not listen to the specious argument that all citizens ought to be glad to contribute toward the support of the churches because the entire city enjoys the blessings of their influence. It's wrong. If people do not maintain churches because they feel the need of them for themselves and are convinced that they are receiving inestimable benefits from their church, let them resign. But otherwise let them foot the bills, and not ask those who are not interested to do it for them.

Put a stop to that abuse, Mr. Mayor. But do not immediately think of introducing an ordinance forbidding this practice and providing for a fine or for the imprisonment of the offender; it is one of our great faults that we so easily take refuge to law-making when we are afraid to do our duty personally. Be a man. Refuse every collector kindly but firmly. Explain to him that you will not assist any church but your own, even if you should experience a falling off in your business or should fail of re-election. That is the only sane cure for the evil, and the only effective one. Certainly, if you are a business man, you will in future also have to refrain from using the influence of the minister to sell your goods, and from offering special inducements to the Ladies' Aid in order to draw them to your store. But we are convinced that, if this were tried for a time, none of us would want to return

to the present system of mutual exploitation that roused you to propose so radical a remedy.

If we thus divorce the church from municipal affairs, and from business as well, we believe, Mayor Catock, that we will not be in each other's way. We will leave the administration of the business of the community to you, and you will permit us to continue our church work and to solicit funds for it from our people. Peace will reign again. J. B.

Apropos of this subject, read the following:

CHARITY HOLDUP OR BLACKMAIL?

Editor Evening Wisconsin: Please permit me to use a little space in your valuable newspaper to call attention to an ever-increasing nuisance that confronts the Milwaukee businessmen and manufacturers.

In these strenuous days of financial stress, institutions like hospitals, churches, social centers and welfare organizations of all description which exist on public subscriptions or donations signed or given by persons charitably inclined, many of these have felt the decline and stress as much as business institutions, frequently more so.

It is well that deserving organizations should not be forgotten nor curtailed in their income, which in most instances is expended in a good cause and for a good purpose.

The individual as well as the corporation should go the full length of their possibility to assist and co-operate in lightening the burden of the deserving and well conducted institutions. There is reason to believe that much good is done privately, and much, we know, is done publicly.

The methods employed to reach these charitably inclined individuals or merchants are frequently at variance with good ethics and even good business. Well meaning women, with the interest at heart of their institution, are chosen to call on their friends and those who might be interested, for subscriptions or donations, and some times the sale of tickets for theatrical or concert performances given for the benefit of their particular organization.

Frequent complaints have been heard from merchants of the arbitrary and sometimes even insulting manner in which these charitable women request or demand contributions. They will point to a competitor, who has given \$10 or bought ten tickets, or has done this or done that, with a view of inducing a larger contribution from their present victim. Merchants, upon making inquiries from their competitor quoted by the ladies, were dumbfounded to find that he had either not been seen at all or had made a much smaller donation than stated, or had in some instances given nothing.

Some of these highly polished and well dressed charitable ladies have not hesitated to stoop to the making of statements as to the amount of their trade within their victim's store, going as far as to say that unless a certain contribution were made they would have to transfer their trade to the store giving the larger amount. It has been known that in meetings of these charitable women merchants or individuals have been publicly denounced for their failing to make such contributions, or diminishing them, as their own conscience dictated.

It would be going too far to quote some of the actual revolting details and methods that have been resorted to under the mantle of sweet charity. Charity thus has ceased to be charity, it has become a holdup or blackmail. Charitable institutions should heed for their own benefit the sign of the times. They should not kill the goose that lays the golden egg, they should remember that there are many deserving institutions existing upon the charity of the public.

The greatest proportion of this public consists of bankers, brewers, corporations of all descriptions, merchants of all trades; those with open offices and stores are usually called upon to contribute their share and they have nobly responded whenever asked in a noble cause. They therefore have the right to have their feelings respected and should not be subjected to the hideous and distasteful methods employed by some of our well meaning ladies in the name of charity.

A MILWAUKEE BUSINESSMAN.

DIFFERENT KINDS OF GIVERS

First, those who give spontaneously and generously, but only to themselves—auto givers, as they might be called.

Secondly, those who give thoughtlessly, without any real or high motive—givers of the occasion, as it were.

Thirdly, those who give as a sop to conscience and self-esteem; in a species of atonement for the evil they do—penitential givers.

Fourthly, those who give as a matter of display, to win public applause for their generosity—theatrical givers.

Fifthly, those who give because others give, because they are expected to give, and are ashamed not to give, and therefore give grudgingly—conventional givers.

Sixthly, those who give because they feel as though they ought to give; who give through a sense of duty and not through love—moral givers.

Seventhly, those who give in the spirit of Jesus; who give because they love their neighbor as themselves, and above all things desire to help him—spiritual givers.

To which kind do you belong?

There are lots of men who will sing with gusto in a missionary meeting:

Were the whole realm of nature mine,
That were a tribute far too small.

But when the collection-plate is passed, the sentiment suddenly changes to

When we asunder part,
It gives us inward pain.

—Church Visitor.

ITEMS OF INTEREST

Jerusalem's Canal

Archaeologists are manifesting much interest in the discovery of Baron Rothschild's excavating party of a water canal at Ophel, in Jerusalem, southeast of Temple place, which is older than the famous canal of King Hezekiah. It was also on a different land level. The discovery throws some light on the early water supply of Jerusalem. The

Rothschild excavations are still in progress.—Indianapolis News.

Is Oldest College

Founded in the year 972, A. D., the Mohammedan University of El-Azhar ("The Luminous") is the oldest existing university in the world. It is the Oxford of the Mohammedan world, and is at present attended by upward of 10,000 students of all ages, and from every eastern country, from the Caucasus to Somaliland. Board and lodging is free. The teaching consists chiefly of Mohammedan dogma, which is laboriously committed to memory from sacred books.

Church Finance

In an article in the "Churchman," Bishop Lines calls attention to the questionable advantage, at times, of large endowments. "Ordinarily," he says, "it is well that the Church should be dependent upon the people for its support. Most of us need that stimulus to do our full duty.

"There are as many parishes in England suffering because well-provided clergy will neither die, nor resign, nor do their duty, as there are parishes suffering in our own Church in this country where everything is voluntary."—The Lutheran.

Warning to Clergy

A wireless dispatch from Berlin by way of Sayville says that the Pope has sent a delegate to Paris and London to request the French and English Catholic clergy, "not to abuse enemy nations in divine service," according to an announcement made by the semi-official news bureau. The holy father, it is stated, will take action against recalcitrants who fail to heed this request. The papal delegate, it is further announced, has been instructed to point out to the French and English clergy the exemplary conduct of the German clergy in this respect.

A New History of the Lutheran Church

The History Committee of St. Matthew's Lutheran Church, New York City, contemplates the publication of a history of the Lutheran Church in America which will embody much new material recently found in archives and libraries relating to the Lutheran Church in Colonial times. It will be a book of about 600 pages, and contain rare illustrations, portraits and fac-similes, and be of a much wider scope than the little book published in connection with the recent 250th anniversary of St. Matthew's congregation.—Luth.

The Church in Finland

Finland has 536 Evangelical Lutheran congregations, of which 438 are large self-supporting parishes, and 97 are missions. Notwithstanding Russian interference, they are said to be increasing from year to year, and every year missions are becoming self-supporting. Statistics for 1910 show that 98.2 per cent. of the inhabitants are Lutherans, or about 3,050,000 persons. The Methodists have eleven congregations and the Baptists thirteen, with a combined membership of about 5,000. The Roman Catholics number about 400 members, and the Greek Catholic Church, or State Church of Russia, has 34 congregations, with a membership of 52,000.—Lutheran Church Work.