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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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No. 1.

AT THE CLOSE OF THE YEAR

(Wisconsin Synod German Hymnal 580:
Gott Lob, ein Schritt zur Ewigkeit)

A step into eternity
The vanished year has taken.
O God, my heart doth yearn for Thee
As solemn thoughts awaken.
Thou Fount from Whom my being flows,
What streams of grace Thy love bestows,
Each day my soul refreshing!

I count each hour, and day, and year,
In weary calculation.
When, O my life, wilt Thou appear
Perfecting my salvation?
I long, from mortal fetters free,
To put on immortality,
And bask in Thy communion.

Thy holy love's warm, glowing fire
My heart's love hath requited.
My spirit yearns with fond desire
To be with Thee united.
O let me wholly dwell in Thee;
Unto Thy Bosom draw Thou me
Nearer, and ever nearer.

Could I but see Thee as Thou art!
I wait for Thee in anguish!
Come, O come quickly, ere my heart
In death's cold grasp doth languish.
Come, in Thy beauty, glorified;
Behold Thy faithful, waiting Bride
Adorned for Thy appearing.

I leave in fervent trust to Thee
The time of Thy returning.
But well I know it pleaseth Thee
To know that I am yearning
For that all-glorious Day to dawn
When I shall see Thee, Precious One,
And haste with joy to greet Thee.

It fills my heart with bliss to know
Thy love will leave me never.
O Bridegroom mine, I love Thee so,
And shall confess Thee ever!
Thou Prince of Life, with joy I may
Await the coming Bridal Day,
Thy riches to inherit.

I praise and thank Thee fervently.
The year that now has ended
Hath drawn me nearer unto Thee;
My steps are upward wended.
By grace let me continue them,
Until I reach Jerusalem
And see the pearly portal.

Should my frail knees in weakness fail,
And mortal strength forsake me,
Give me a faith that will not quail,
Stretch forth Thy Hand to take me!
Grant to my heart Thy strength sublime,
That I may ever higher climb
Until I reach Thy Heaven.

Proceed, my soul, upon Thy way
In fearless faith enduring.
Let not the world cause thee to stray
With pleasures vain, alluring.
And when the weary way doth bore,
Then, as an eagle, upward soar
On wings of pure devotion.

Dear Jesus, unto Thee in flight
My soul hath now ascended.
Drawn by Thy love, in pure delight
My upward path I wended.
O what is time and space to me!
I sojourn in eternity
Living in Thee, my Jesus!

Translated from the German.

Anna Hoppe.

A NEW YEAR ALL AROUND

II Cor. 5:17: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Every New Year all mankind wishes one another a **Happy New Year**, — and all things remain as they were beforehand: **Old**. Nothing is changed by simply saying so. Unless some God-appointed transaction has taken place all the wishing of a **Happy New Year** is sounding brass and tinkling cymbal. It is empty. It is vain. It is an imitation. It is the devil's lie. Man can have no **Happy New Year** except by the one Medium appointed by God. All else is empty form, a chasing the will-o-the-wisp, a fond dream of a delusion from which man will finally wake up to grim disappointed reality: An **Unhappy New Year** for all years: eternity.

Let us not join in with this empty well-wishing that will only result in disappointment, but let us join in the well-wishing of the despised, small number that is passing on the well-wishing of the Lord: **A Happy New Year All Around**, not only for a year, but for all years: eternity. This is called to our attention again in the small portion of the word chosen. We read: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."

Jan 27
Rev C Buenger
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What a wonderful word. It calls to our attention the one sure but only source of a **Happy New Year** for time and eternity. For if the change year after year from the old to the new means anything, it is to remind us of the real **New Year** which can only be had through **Christ**. "Therefore if any man be **in Christ**, he is a **new creature**." That makes it very plain that the trouble can not be remedied by change of environment as the Gospel is preached to-day from so many pulpits. It clearly shows the trouble of an **Unhappy New Year** lies not outside of us. We can never truthfully excuse ourselves by an Adam Eve-like excusing of ourselves, — trying to put the blame upon others, — yes finally upon God (Gen. 3:8-13), but it shows us the trouble, the root of all unhappiness is within us. "Therefore if any man be **in Christ**." That implies that as any man is outside of Christ he is not a new creature. He can have no **Happy New Year**. So the unbeliever may wish a happy **New Year** all the time, but it remains empty words, it can never bring about the new **creature**, creation, that is absolutely necessary for a **Happy New Year**. "For we are **God's workmanship, created in Christ Jesus**" we read in Ephesians 2:10.

It all hinges upon the being "**in Christ**." Now, what mean these words? "**In Christ**." You will find an answer to this given by God Himself through His servant Paul in this letter of Paul to the Ephesians. The very theme of the epistle is: "**In Christ**." Read it for yourself at one sitting. Read it again. The answer will become plainer and plainer, and at the same time you will be getting **in Christ** more and more, and as a result of that you will be experiencing a more and more **Happy New Year**. This matter of being **in Christ** is hard to explain. It is contrary to the natural man, to our reason, we cannot understand it (1 Cor. 2:14). The Scripture speaks of it in comparisons of earthly experiences. In John 3:5 we read of it in the picture of a new birthday: "**Ye must be born again to become a new creature**." Only another way of saying: "**Ye must be in Christ**." In short it means that we do not trust in ourselves, our birth, what we can do, our works, our morality, our good name, our intellect, our talents, our accomplishments, **but in Christ, His birth for us, in what He has done** (1 Pet. 2:24), **in His works** (Titus 3:4-6), **by His morality, His good name, His intellect, His talents, His accomplishments** (Jh. 19:30).

"If any man is **in Christ** he is a **new creature**, — creation. He is created **again** (Jh. 3:7). Not by himself or his own efforts. Just as little as that was the case physically, just so little being born again, a new creature. He was entirely passive. God was the active one (Eph. 2:8-10). The same God that called us into being the first time, called us into being **again in Christ** (through Christ's merits) after we had died spiritually (Gen. 3:3; Eph. 2:1-5). God made **Christ**

to taste death for every man (Heb. 2:9). We could not newly create ourselves. It isn't in us. But since **Christ** tasted death for us we are **Created anew in Christ**. We are a **new creature**. God says so, little as we may feel it or see it. It being not what we feel or see, but **what saith the Lord**.

Being a **new creature in Christ** the result is: "**Old things are passed away; behold, all things are become new**." That is a **Happy New Year** indeed. **In Christ, by faith** in Him, old things pass away, things, all things become **new**. **Christ** is the source of a real **New Year**. **In Christ** we shed our old opinions and get new ones. We dismiss old views of things and receive new ones. We exchange false old standards of all things for new standards. We have new desires, new hopes kindled, new fundamentals, principles, affections, new plans, new light, new feelings, new purposes; new true happiness instead of false, imitation happiness; new **life, new man, new name, new song, yea, a new heaven and a new earth**. All things are become **new**. God speaks of these in His revealed Word. Let us take a few as our time allows and thereby get a still more **Happy New Year** into our hearts and lives.

Being a **new creature in Christ** gives us a **new life**. Paul in the Spirit speaks of this on this wise: "Therefore we are buried with **Christ** by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in **newness of life**" (Ro. 6:4). Yes, God can take that old shattered life of yours and make a **new life** of it. He that made your life the first time can and will do it **again in Christ**. **Yea, He has done it. It is already finished**. Put your shreds of a life of disappointments, heartaches, pains of body and soul, broken hopes, shattered aspirations, deepening gloom and sadness, into His hands **in whom** you have been created **anew**: so that the **old things will pass away, and all things will become new**. So that you may have a **Happy New Year** indeed.

Being a **new creature in Christ** is described by the Word as being a **new man**. In Col. 3:9-10 we read: **Ye** have put off the **old man** with his deeds, and have put on the **new man**, which is **renewed** in knowledge after the image of Him that **created him**." Again Eph. 4:22-24: "That ye put off concerning the former (old) conversation (life) the **old man**, which is corrupt according to the deceitful lusts; and be **renewed** in the spirit of your mind; and that ye put on the **new man**, which after God is **created** in righteousness and true holiness."

Being a **new creature in Christ** we have a **new name**. It is not any longer Abram but **Abraham**, the Father of many. It is no longer Sarai, but **Sarah**, the princess of God. Not Jacob, but Israel the victor over God. Not Simon but Peter, the Rock of faith built on the Rock of Ages, **Christ**. Not self-righteous Saul, but **Christ-righteous Paul**. God remembers our

old name no more. Though our name may not be changed outwardly yet the very same word gets new meaning with God. A new birthday: a new name. Jesus says: "I will write upon him a new name" (Rev. 3:12).

A new creature in Christ needs and gets from God a new heaven and a new earth. Rev. 21:1 we read: "And I saw a new heaven and a new earth: for the first (old) heaven and the first earth were passed away." The Christian lives in a new world, imperfectly but "looking for the full realization of the new heaven and new earth wherein righteousness reigns (II Pet. 3:13). With the new song of the Happy New Year through Christ (Rev. 14:3) that will be a Happy New Year indeed. W. F. B.

COMMENTS

The Biggest Public Question Not so long ago it was considered an abuse of the reader's good nature to write anything about the relation of Church and State. Yet it is, as it always has been in this republic and in most other States, the biggest question. It is far from being a dead issue. Every observer to-day must agree that it is a burning question. And quite likely it is destined to remain a burning question with no prospect of final settlement. It will never be settled on party lines, for never will those who are most keenly aware of the problem find any party able to set it forth in the right light.

Just now "Church and State" has edged into the consciousness of our citizens through the back-alley entrance of the prohibition fiasco. Now, after it is all over, the public realizes that organizations that depended upon certain churches for their numerical strength and for certain church people for their financial support foisted the illconsidered law on the country. And it is now realized that this group, actually a minority, is able by its concerted effort to keep it on the books to the joy of all those shady elements that are profitably employed in getting around it.

In its exasperation at being taken in so completely some of the sleepers who are now awakening are foaming at the mouth in their belated denunciations of the meddlesome churches. But little good that will do and little good it is doing. The same people who as "astute" politicians and office holders sold out to the Anti-Saloon League and its abettors, are still going on with the farce and trying to bargain for dry votes while they lie to and cheat the slow-witted wets. Senator Bruce relieved his feelings when the Senate reopened for the short session by denouncing the name the Methodist Episcopal Church and its Board of Temperance, Prohibition, and Morals which has offices within a stone's throw of the Capitol in Washington. In his heated remarks he felt called upon to

hold up the beautiful example of the Roman Catholic Church. "It has," he said, "in many respects set an example of dignity and wisdom in its relations to the State which might well be imitated by the sectarian extremists in our Protestant communions." That sort of talk is not going to remedy matters. It may be Senator Bruce's personal opinion that the Roman Catholic Church is a model of circumspection, an opinion that is, strangely enough, echoed by many of the loudest agnostics in the land; but if ever other churches assume the policies of Rome then what little shreds of liberty are left will join the Confederate flag in the ragman's bag.

Senator Bruce and other critics of political churches show their exasperation, just now over prohibition, but unfortunately the principle of separation of Church and State is so hazily outlined in their minds that they do not recognize other infractions of it, especially if they should profit by such irregularity politically.

It was poor taste at this time to hold up Rome as an exemplar of correct behavior, at the very moment when its highest representatives in the land, backed by the vociferous activities of the Knights of Columbus were deluging the land with partisan propaganda in enlisting the sympathies of our country for their side of the Mexican mixup. It is well that wiser counsels have prevailed in the administration and that the United States again gave official recognition to the principle of separation at home and abroad. No, Rome, of all denominations, is least trustworthy as an example in proper conduct. It may be that the stench of our present prohibition mess makes the Anti-Saloon League and its denominational sponsors the most unsavory of the politico-religious meddlers, but there is always the hope that it will yield to the next wave of emotional morality. That is small consolation, indeed, but it leaves room for the hope that at some future day the politicians will cease to trust their political future to such uncertain allies. In the case of Rome there is no hope that it will be different. It is too worldly-wise to waste its powder on piffling issues. It never ceases to watch for the main chance. Its one aim is power; not to write one law into the statutes but the power to dictate all laws and to be recognized as above the law. When Rome seems to be inoffensive and inactive it is gathering its muscles for the spring. If that be wisdom, as Senator Bruce implied, then beware of wisdom.

The dignity of Rome as a model for others is more apparent than real. It knows how to wait. That always looks like dignity. Its high ecclesiastics are ever conscious of their old tradition and of the effectiveness of their trappings; they carry their heads high. And never do they carry their heads higher than when they impersonate benevolence and humility; that is their most telling show of pride. It looks like dignity. The lion earned for himself the title of

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king of the beasts on similar characteristics; but after all, the lion is only a murderous cat with nothing regal about him excepting his well-husbanded and relentlessly used strength.

By comparison Rome looks dignified beside the Anti-Saloon League. But that does not say much. Churchmen in Illinois, under the baleful influence of their infatuation for prohibition freely confessed that they would vote for any man who promised them support for their pet measures even if they had to close their eyes and hold their noses while they dropped their ballots. In such things Rome does not lose its dignity — it never makes such admissions.

To keep apart the affairs of Church and State; to limit the State to such activities as have nothing to do with religion; to keep Churches out of legislation and permit them to conduct their own affairs without interference; to secure for all citizens the freedom to obey the dictates of their consciences and avoid all preferences of one church or of one group of churches over any other — that is the big question of the day. It is more to us than merely a method of getting along with each other; it expresses our conception of the force and meaning of the Gospel — a spiritual force that cannot be contained in material vessels such as laws. Others will adhere to the principle of separation from other motives; that is none of our concern. We know that we cannot convert them to our views unless they share our faith in Jesus Christ, our Savior. We demand our rights, when that becomes necessary, as citizens to whom the observance of this principle was pledged by that government which we established and which we support with that understanding. It is not necessary, as indeed it is impossible, to secure allegiance to that principle on the ground of identical motives of all concerned.

It is conceivable that the day may come when the United States repudiates this principle; in that day we will be persecuted, for with us it is not purely a political matter, it is with us essentially a matter of Christian faith. We hold to this whether the State does

or not. In America it is a fortunate political accident that it is found in our organic law. It is conceivable that Rome, for example, if it ever gain the ascendancy in our country would nullify the principle; it is inconceivable that a genuine Lutheran Church, if it ever gained absolute power through preponderance of its members would think of limiting its application. If it would do so it would have denied its innermost character.

Oddly enough the Lutheran Church does not find in other churches genuine allies in its contention that the integrity of this principle must be kept inviolate. There is a lack of understanding for the high ground on which a citizen and a Christian must stand to uphold for all alike the untrammelled freedom of conscience, either viewed as a religious conviction or as an ideal of cold reason, free of cant. Rome as well as the Protestant denominations transgress in theory or in practice, usually in both, the constitutional guarantee which on occasion they profess as their ideal. The other churches to-day are not our allies. In the nature of the case we cannot have allies; that would be the very political offense against which we wish to be safeguarded. But allies in the sense that others also are interested in the application of abstract principles of justice may be found. Nothing could be stranger than the modern phenomenon that those (besides the Lutherans) who are speaking most plainly and genuinely for liberty of religion are atheists or agnostics. Not that we would trust them to live up to their professions if they had their way, for the examples of the French Revolution and of the more recent Russian revolution forbid that, but taking their utterances at face value. It is not quite so strange when one considers that the sentiment for separation of Church and State which formulated the guarantees of religious liberty which are found in our constitution owed its origin more to the agnostic philosophy of the days of the French Revolution than to any pronounced Christian influence.

The Chicago Tribune editorializes on this subject about as frequently as we do, thus showing the importance it attaches to its discussion and the Tribune is politically speaking a most sagacious journal. The other day an irate subscriber took exception to its frank discussion and concluded his tirade with the sentence: "Not the least effect of these recent editorials of yours is the added conceit it gives to smart Aleck atheists." The writer betrays his inability to grasp the essence of the principle. No doubt he would be ready to denounce as un-Christian any man who would say: "The constitution should make an atheist just as secure in his conceit as any Christian; it should be just as fair to an atheist as to the most pious believer." Yet, that is just what separation of Church and State must mean if it is not a mockery. The presence of conceited agnostics does not imperil the

liberty of conscience in the least; the activities of conceited "Christians" who take it upon themselves to "put religion into the public schools" (religion of their own devising) and who in other ways try to impose their religion and their morality upon others are a real menace.

"Church and State" is a topic that should never grow stale; Christians should never be too preoccupied to give it their attention. It isn't one of the most entertaining subjects in the world but it is one that affects every man most vitally. H. K. M.

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Restraint, Not Prudery From several States and from different subscribers requests have been received to discuss the question of "birth control." We have refrained from complying with those requests. It is not prudery that restrains us but rather a sense of delicacy and a feeling that there is nothing to discuss. Those who are active in propounding their theories on this subject have failed to make out a case. Critics who are not hampered by any convictions born of religion or morality, of humanitarianism or economics assure us that the birth controllers have no facts of any sort for their propaganda; it is purely a theory even more tenuous than the related theory of eugenics which made a little stir and then was quietly dropped as one of those things that have no bearing on reality. For those of us who know the will of God from the Fourth, Fifth, and Sixth Commandments, there is little to say about the matter. Its propaganda is nothing more than a talking about it and about, and for, that we can muster no interest. H. K. M.

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The Waukesha Decision A ruling handed down by the attorney-general's office at the instance of Superintendent John Callahan is bound to be much quoted in the future though it brings nothing new. The public schools of Waukesha had for some time been dismissing certain students so that they might receive one hour's religious training in their churches every week. The ruling states that the public school, through school board or its teaching staff, must not, directly or indirectly, assist in securing religious instruction for anybody. The school board may authorize the dismissal of children from school for an hour a week, but it must not order cards to be delivered to different churches showing which children have declared that they desire religious instruction; neither are school rooms to be used for such instruction; least of all are public school teachers on duty to be permitted to give such instruction to selected groups who may be of their own religion. In general the ruling is a satisfactory re-statement of the position the State should take. H. K. M.

A Child's Question A little girl, not yet five years old, asked her mother: "Why must one live?" The mother replied that she did not know. The child then asked the same question of its father and received a similar answer. After the parents had left home for their work, the little girl drank a bottle of chloride of lime and was dying when they returned. This was in Vienna. What answer would most American children receive from their parents to such a question?

That question is an important matter. If grown-ups do not formulate it, it is because they have condemned themselves to stolid and stupid vegetation and not to life. The horrible solution found by the little girl but reflects the inability of her parents to perform the first function which parents would perform for their children: provide the answer to the very question asked by the little girl. Parents who leave that to chance are unfit and stand condemned as murderers even if their children do not commit suicide.

The tragedy of that little girl in Vienna might well serve as the tragedy of modern life. Young and old are unable to answer that simple question: "Why must one live?" They cannot answer because they have ruled the God who revealed Himself in Jesus Christ and in the Word out of their lives. They cannot answer; their preparation for life consists in cultivating an attitude that avoids the question. And when the question is asked and in place of an answer there is a confession of ignorance, many do not hesitate to draw the same conclusion that the little girl drew. If one cannot answer that question, what purpose is there in life? — The little girl knew all about poison — enough at least to kill herself — but neither she nor her parents knew about the love of God in Christ. H. K. M.

H. K. M.

**THE TEMPORAL POWER OF EVANGELISM
METHODIST RIGHTS IN POLITICS**

In recent issues of The Forum two articles appeared that should be of more than academic interest to our readers: The Temporal Power of Evangelism, by Washington Pezet, and Methodist Rights In Politics, by Clarence True Wilson, the secretary of the Methodist Board of Public Morals.

Mr. Pezet raises his voice in warning against the interference of churches in our national politics, referring not to the political aspirations of the Roman Catholic Church, but to those of Protestant churches.

The writer sees in Protestantism the religion that sets the private mind free from all external authority and that should, in consequence, be philosophically a repudiation of temporal power, but he finds that Protestant sects have, time and again, repudiated their own philosophy, as, for instance, the Calvinists in Geneva and the Puritans in New England.

Fifty years ago, he tells us, President Ulysses S. Grant said: "In the United States there are three political parties, the Republican, the Democratic, and the Methodist Church."

Mr. Pezet contends that this is demonstrably the case to-day, in proof of this contention offering information on at least three bodies representing Protestant churches that interfere with our national politics.

1) The Methodist Board of Temperance, Prohibition, and Public Morals.

Its home, from a circular:

The Methodist Building occupies a site which cannot be duplicated in Washington. It sustains the same relation to the Capitol that is sustained by the Senate Office Building, the House Office Building, the Library of Congress. . . . There is no other spot of ground in the Capital so well located as this. . . . The Methodist Building cost \$750,000. The Methodist Building is the first Protestant headquarter building to be erected in the National Capital, and this has been through the efforts of our Board.

The Board, "which is an official agency of the Church," according to Mr. Pezet now has the following personnel: "A Methodist Bishop, the Chairman; five ministers, one of whom is also a judge and the Board's very able General Secretary and real executive; four United States Senators; four Members of the House of Representative; one major-general in the United States Army; another judge; and seven other gentlemen among whom are several lawyers."

Purpose and Aims

From a circular:

It (lack of funds) prevents the application of the income to the vital and necessary extensions called for by **Protestant Statesmanship** in this year of our Lord — extensions that cannot be deferred and cannot be missed. . . . This is the time of a moral crisis involving law enforcement, temperance education, international prohibition, and the making of a dry world as those issues have never been involved before.

The Church at large could not forgive the Board of Temperance if it failed to exercise statesman-like wisdom at this period in the history and development of Washington.

We are very anxious that information concerning the work of the Board and the great effect on the work our building has already had as a center of Protestantism and equipment for Methodism should be in the hands of **key men** in the various strategic centers.

It is from this center directly across the street from the Capitol Building that we are directing and promoting the cause of temperance, prohibition, and public morals on a National and International Scale.

Methods

We are told that clipsheets are sent weekly to all Senators, and to the Members of the House, and to other persons interested, including some twenty thousand ministers. In this manner the opinion of the Methodist church on question of "public morals" and on legislation pertaining to such matters is broadcast through the country, the pulpit and the press doing

their share." It thus creates public opinion, and then acts as the legislative lobby for the opinion its own propaganda has created. And it does this as an official agency of the Methodist Episcopal Church."

2) The Anti-Saloon League.

This is housed in the Bliss Building. Mr. Pezet defines this organization with quotations from its circular.

"The Anti-Saloon League is specifically the authorized interdenominational agency of numerous church bodies." "The dry enforcement agency of the Protestant Churches." "The Anti-Saloon League is the strongest political organization in the world."

The writer finds that this body does not work in the open as does the Methodist Board. He tells us that it has refused to conform with laws applying to political organizations, claiming that it is a religious body.

Judge Lamar is quoted: "This country is now in the control of Protestant organizations as effectually as the Roman Catholic Church ever controlled any country. . . . Wayne B. Wheeler, General Counsel of the Anti-Saloon League exercises to-day a greater power over the destinies of this nation than any Catholic cardinal assigned to a royal European court."

3) The Federal Council of Churches of Christ in America.

In this organization twenty-eight Protestant bodies are represented. Mr. Pezet claims that it has in recent years spent much money for political propaganda. He charges it with interfering in politics in the interest of Prohibition, with the military establishment, the problem of capital and labor, etc., seeking to influence State legislatures and Congress upon about fifty items, besides also intervening in the foreign policy of our Government.

The Founders of our Government knew, the writer declares, that a free government cannot exist, if any group arises within a State that is powerful enough to challenge the authority of the State. Of such groups, they knew, the church can easily become the most dangerous. "Protected by its holy mission from salutary criticism, and sustained by the emotional power of the simple faith of good people, the church becomes the instrument through which the people may become the destroyers of their own liberties."

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In his "Methodist Rights in Politics," Secretary Wilson on the whole admits what Mr. Pezet says of the activities of the Methodist Board of Temperance, Prohibition, and Public Morals, declaring, however, that there are some things the Board does not do, viz., seek to get government positions for Methodists, ask for government support of denominational activities, and exercise any other pull or power, if its reasons do not convince.

He maintains that the Board has a perfect right to have a voice in such matters, as it is composed of American citizens and pays its full taxes in the District of Columbia.

His argument is about as follows. Though separate, the Church and the State are to a certain extent "working toward the same objects, the promotion of religion, morality, and education, the peace and order of society, — in short, the public welfare." The welfare of the Nation is dependent upon morality, education and civic decency. There is no morality without a religious basis. This the church must supply. The press will not do it. The lecture platform, with its intermittent effort, will not suffice. Party politics will never become a reformer.

Christianity is, therefore, always a fighting religion. Here are some of the evils it has destroyed: crucifixion as a form of punishment, gladiatorial exhibitions, prison abuses, piracy on the high seas, the African slave trade, dueling, polygamy, cannibalism, the lottery system, slavery in America, the opium traffic, etc. Christianity has nourished the sick, elevated woman, protected the child, etc.

The mission of the Church is to make this a better world here and now. Christ wants the world to be better for His having been here and for the fact that His organization is here.

Christianity effects this by preaching the highest possible moral and spiritual ideals and by living its ideals before the world. The writer, later, urges a renewal of the educational campaign that has given our country prohibition.

But it would seem that teaching, preaching and exhorting is not sufficient to produce the desired effect.

"The Church is to make this a better world by applying its religion to the principles of citizenship. It is to do it by massing its moral forces for the betterment of men, for the higher ideals, and by forcing the issue for righteousness whenever the crisis is on; for the Church can never stand by in the presence of what it regards as evil and not lend a hand to the struggle of the moral forces to achieve righteousness in the land. It is not only its right and privilege, but a bounden duty to organize for the betterment of the nation."

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This will make clear the position of Secretary Wilson and the Methodist Board. The mission of the Church is to better the world. Preaching and teaching are necessary, but they will not suffice. The "moral forces" must be massed in order to "force the issues of righteousness whenever the crisis is on." Moral forces as we understand the term are such as work on the heart of a man to cause him to want to do what is right. Here, however, moral forces are the men themselves who are standing for what they con-

sider right and are intent on "forcing" the issue. The only way to "force" such an issue is by propaganda and the marshaling of votes either in the popular elections or, and perhaps chiefly, in the legislative bodies of our land. Plainly, it means wielding political power.

That is the Calvinistic idea of the mission of the Church, an idea that has no foundation in Holy Scriptures.

According to the Bible the Church is not a reformer, but the preacher of repentance. It has only one means and one weapon, offensive and defensive, the Word of God. "The weapons of our warfare," says Paul, "are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." The Church is victorious when it conquers a heart for Christ, to believe in Him and to serve Him in love; and this victory will not have to be sustained by the strong arm of the civil law.

A church that is not satisfied with the Word of God as its sole means for achieving its purposes and its only weapon in the warfare against the world, has lost, or is losing, its spirituality and is surrendering its character as Church of Christ.

And now, from the standpoint of our civic life, which church is the "Church" that is to help the Government take care of our national life?

The Methodist Church, as the writer tells us, placed the Methodist Building in Washington "to lift up a standard in the most influential place it can be planted which will indicate what the Methodists believe in and stand for with reference to the teaching of temperance and its necessity for the public welfare of the United States and the world, — a standard of **prohibition** because . . ."

Now, in its opinion, for instance on the use of beer and wine the Methodist Church most certainly does not represent the Church of Jesus Christ. The Bible does not declare the use of these beverages immoral. In its fight for prohibition the Methodist Board has, consequently, fought for the peculiar opinion of its church as for a cause upon which depended the welfare of our nation.

In a recent issue, The Western Christian Advocate reports the founding of another organization in the Roman Catholic Church: "This fellowship has as its aim the creation in a few years of the largest Catholic lay organization in the world. We wonder if it is seeking to surpass the Knights of Columbus. We wonder, and our wonder is inarticulate."

But, why should not the Roman Catholic Church "mass its moral forces for the betterment of men, for the higher ideals," as the Catholic Church sees them, and "force the issues for righteousness," as the

Catholic Church conceives of righteousness, "whenever a crisis is on" —if the Methodist Church does this?

And why should not other churches do the same, thus bringing on a struggle between the churches for the control of our national life?

In the end one of them would prevail, and then — search history to learn what a church will do when once it has tasted of temporal power. J. B.

DISMISSING PUPILS FOR RELIGIOUS INSTRUCTION

The law permitting children of the state schools to receive religious instruction during school hours has been subjected to official scrutiny and in the following we present the findings as they were published in the Waukesha Freeman:

Madison, Wis.—Pupils of the common schools may be excused at certain periods for religious instruction provided that neither the school board nor the teachers have any connection with the dissemination of such religious instruction, Attorney General Herman L. Ekern stated to-day in an opinion to John Callahan, state superintendent of public instruction. Suel O. Arnold, assistant attorney general, wrote the opinion approved by Ekern.

At the same time the attorney general held that the common plan "under which cards to be signed by parents asking that their children be excused from school one hour each week to receive religious instruction are handed to the pupils by the teachers and passed on to the ministers of the churches designated by such parents, violates the constitution of the State of Wisconsin, prohibiting any interference with freedom of conscience or use of public moneys for religious purposes or the dissemination of sectarian instruction in the public schools."

Superintendent Callahan's request for an opinion on the legality of the practice of excusing pupils for such religious instruction was made at the request of the Waukesha school board which like numerous other schools of the state, has been following the practice for some time.

Duties are Limited

"Under the board general powers given by the statutes the school board undoubtedly has a reasonable discretion in prescribing school hours," stated the attorney general's opinion, "including the power to dismiss all or any group of pupils for any reasonable period. So long as neither the school board nor the teachers, as a part of their school work, have any connection whatever with the dissemination of religious instruction, there will be no violating of the constitution. As pointed out in this opinion the constitution is violated only when the teachers or the school machinery are connected either directly or indirectly with the dissemination of religious instruction."

The Waukesha school board requested of the attorney general, through the state superintendent, "an official opinion as to whether or not the school board has a right to dismiss pupils from their respective classes and at the request of parents, for the purpose of securing religious weekday instructions at their respective churches for the period of one hour per week during the statutory school month period of 20 days, and as to whether or not such practice and custom is a violation of the Constitution of the United States, the Consti-

tution of the State of Wisconsin, or the laws of Wisconsin, relative to the conduct of education in the public schools of the state."

Describing the manner in which the Waukesha schools ascertained whether or not the students wished to attend the religious instruction periods conducted by the churches, Superintendent Callahan explained:

Not School's Business

"Cards were provided on one side of which was an enrollment blank giving the name of the pupil and the church which was chosen and this was signed by the parent. On the back was some statement that the privilege would be withdrawn by school authorities in case of truancy or other violation of the privileges. These cards were given by the superintendent to the various teachers who distributed them to the pupils by whom they were taken home. In the cases where parents chose to take advantage of the opportunity they were returned signed to the teacher. After collecting them the teacher returned them to the superintendent who sorted them and passed on to the ministers the cards of those who had chosen his particular church."

Arnold's opinion quoted a decision of the New York supreme court in a similar case, declaring that "religious instruction shall not be given in the public schools or under their auspices. Religious instruction belongs to the parents of the children and the churches and religious organizations of the country." G.

OUR PRESENT POSITION

"God made us alive together with Christ and raised us up with Him and made us sit with Him in the heavenly places in Christ Jesus," wrote the Apostle Paul to the Ephesian saints. When he wrote these words, he was living in circumstances by no means heavenly. Bound day and night by a chain to a Roman soldier, Paul, the aged, was a prisoner, subjected to a coarse soldiery. The power of Rome held him captive. Nor did Paul write these words while transported by heavenly visions. The words come from a prisoner, a person from whom we might least expect to hear about heavenly things. Therefore Paul shows us that the power of the new life in Christ Jesus is very practical indeed. His example demonstrates to us that life in Christ is a fact, a fact of faith. This life in Christ Jesus, the power of this life, cannot be regarded as some extreme experience bordering on fanaticism of which we are afraid and which mars the truth. For Paul, as we have seen, this life was practical and powerful, and it can be the same for us.

The blessing of an enlightened country, modern conditions and even our religious life, all combine to make for some of us a smooth and easy Christian life, so that abundant life in Christ is hardly known and the need for it we may not even feel. The world sometimes is so mixed with the Christian life that one wonders where one ends and the other begins. Such a mixture never leads us to a life to the glory of God where we know and enjoy our position in heavenly places. The Apostle Paul knew the reality though he was in chains.

Though our circumstances may be comfortable, yet surely we need to be clad in armor for the conflict and be "strong in the Lord, and in the strength of His might." For the devil has not changed his tactics and the flesh is the same. If anything, Satan is more active and the flesh is more corrupt. So we to-day in this country of religious liberty and comfortable living still need the same practical power, the same new life in Christ Jesus, the daily realization by faith that we are seated with Him in heavenly places.

Many a child of God struggles hard to obtain this abundant life. In the same passage Paul tells us we are saved by grace, and it is grace which has taken us from death in trespasses and sins and, having quickened us and raised us up, has carried us all the way to our position in the heavenly places. All has been the grace of our loving and gracious God. And this grace is made real to us by our faith. Let us believe He has done it! Here in the midst of our circumstances, whether they are pleasant or trying, let us yield to God and believe His Word that we may know our present position in Christ. We can be comforted in the confidence that the Spirit of God longs to help us know this new life. He will do His utmost to lead us into it. He can bring us into that life which triumphs in a world of sin and sorrow, trouble and tears.

I have spoken with many Christians but how few are found who are truly satisfied. When they disclose what is in their hearts, volumes could be written to tell their sorrowful tales and trials. Many a heart is weighed down although the outward life may seem happy. We need to know Christ and His indwelling life more fully. Only One can really satisfy us and quench the thirst of our hearts. It is the Lord Jesus, He who said, "He that believeth on Me shall never thirst." The Psalmist cries, "Whom have I in heaven but Thee? And there is none upon earth that I desire besides Thee."

The grace of God toward us does not cease with our life on earth. Having given us all we need for an earthly life to His glory, He will in the ages to come "show the exceeding riches of His grace in kindness toward us in Christ Jesus." Eph. 2:7. Exceeding riches of His grace are still before us. Such a prospect ought to make us cast aside every hindrance and weight to live for God and His work that He might be glorified for ever and ever. G. P. Raud.

EXTREME MODERNISM — OR THE UNITARIAN CREED

As is well known, there are Modernists of all grades, ranging from those who still hold fast to the deity of Christ, though explaining away not a few of His teachings and miracles, to those in the Unitarian group who, like the editor of *The Christian Register*, have ceased to regard the Scriptures as reliable revela-

tion and have reasoned out a revelation of their own. As Unitarians claim a large following in other Protestant communions (which claim is by no means altogether unfounded) it may be well to gather some statements made by leading Unitarians and put them on exhibition. We shall quote from a lengthy article of Dr. Greenway in *The Presbyterian* of September 23rd:

1. A representative visited a Mohammedan school in Cairo and reports an interview with one of their teachers as follows: "I told him what I was — and asked him whether or not the Mohammedans would favor co-operation with the Unitarians. He asked me if besides denying the Godship of Jesus, we believed in the prophetic mission of Mohammed and in the religious value of the Koran. On receiving an affirmative answer, he was completely satisfied and said that he knew of no obstacle why the two religious bodies, Moslems and Unitarians, could not work together with the utmost cordiality."

2. "Islam should be looked upon as a sister of Christianity. It is nearer liberal Christianity in many respects than is the orthodox Christian faith." (From another professor in the Cairo Moslem School.)

3. "The character of a man's life upon this planet depends not upon divine intervention, nor upon prayer, but what we ourselves are and what we ourselves do. We are not under the protection of an external or beneficent providence. In its place we recognize a mighty evolution by force. Modern knowledge has taken away the Bible as the Word of God." (Unitarian pastor of a Minneapolis Church.)

4. "To say that Jesus was a perfect man is an assertion as impossible to believe as that the inhabitants of Mars eat nothing but unleavened bread." — John Chadwick.

5. "We do not believe it possible for any substituted being to take the consequence of a man's sin or to turn over to him a fixed quota of blessing." — Edward Everett Hale.

6. "Liberals, unhatched Unitarians, are in all the churches. Some way must be found to bring them together and to organize them on the basis of liberalism." — Rev. Minot Simons.

7. A prominent Unitarian says: "Ten years ago we set out to capture the large universities of the land, and we have practically done it, and now we are setting about to capture the Y. M. C. A. and the Y. W. C. A."

8. The president of the American Unitarian Association said some time ago: "Unitarians are on all important committees of the Massachusetts Federation of Churches." In Boston, Unitarians and Jews have voting rights in the Federation of Churches. The Religious Education Association has been largely under the influence and even leadership of Unitarians.

Professor Peabody was formerly president, and President Eliot was a speaker at one of its conventions. The greater universities are in large measure controlled by Unitarian thought when it comes to interpreting Christianity. Such schools as Andover Seminary, Mt. Holyoke, Wellesley, Smith, Vassar and Bryn Mawr have been swept away from their original Evangelical foundations, and their Bible chairs are occupied by men and women who delete the Scriptures not only of its supernatural content, but who rob Christ of His character as the Son of God and Redeemer of the world from its sin and guilt.

As this writer conclusively shows, the Unitarian camel has put its nose into the tent of Evangelical Christianity and displaced the Gospel in many an educational institution and many a pulpit.

—The Lutheran.

PENALTIES

Answering the question: "Does the death penalty prevent murder?" Judge Kavanagh claims that we have no excuse for theorizing upon this subject."

All the history of all races sets forth the universal judgment. Abstract reasoning amounts to mere chaff blown by an idle wind when not founded upon proven experience.

"Garofalo, in his great work on criminology, connotes the fortunes in that respect of the principal European countries. In every one of the thickly populated countries of Europe, wherever the gallows were taken down, at once the murderer leaped exultantly and undeterred into the foreground of the picture. Whenever the death penalty, though not abolished, was unwisely diminished, the red crime increased in almost exact proportion as the danger of that punishment disappeared. He shows this to have been the case in Spain, Belgium, France, Italy, Prussia, and Switzerland."

The common experience of nations goes to prove that evil men fear death more than any other consequences. Life imprisonment seldom means life imprisonment and does not deter the criminal. The Judge writes:

"Why may not as well any tramp leave his boxcar or his campfire in the woods and coming to the state declare: 'I dislike work. I wish the rest of the country to support me. Give me a good hotel for the rest of my life — anyhow for the next 10 or 15 years. Take off my rags, put on me good clothing. I like scientifically prepared food and lots of it. I am prepared to loiter through five or six hours of light occupation every day to keep my appetite good. My teeth aren't very good, so kindly send me a first-class dentist; also I'd like my eyes examined every once in a while. I hope you have a good, attentive doctor. I'm fond of amusements and since you have sports and theatricals in the evening, time will not hang so

heavy. Indeed, almost the only thing I miss will be indulgence in a few favorite vices, but maybe I'll feel better to lay off those for a little while. Yes, I think I may do very well here — even for the rest of my life."

"But a tramp has no right to make such a demand. In order to earn such an existence, one must kill someone first. How long are the American people going to tolerate this?"

"It is said that nine-tenths of the inmates of our great prisons never lived better, saner, safer or more comfortable lives than they do inside the prison. Their chief suffering from loss of liberty arises out of their inability to practice their favorite vices. The structural iron worker, the freight brakeman in winter running over icy boxcars, the sewer digger, even mail carriers in cold and heat, could well afford to trade places with the convicted murderer so far as personal comfort goes."

The probation and parole system as handled here in the United States is a menace to the public:

"I have come here to tell you what I believe, that anyone who knows, should warn his fellow-citizen. There has arisen in this country in the past 10 years a dangerous tendency to coddle criminals and you can't do that without at the same time, belittling the enormity of their crimes in their minds."

The speaker related efforts of the American Bar Association to study crime, its causes and methods of handling crime and criminals. One of the salient results of this study was a conclusion that while probation and parole laws are splendid, the way they are handled and applied in the United States, "they are a menace to the people of this country."

"I don't know how it is in Minnesota," he said, "but in most states in this country, they are being misapplied. Eighty-five per cent of the serious crimes in this country are made by men and women who have been convicted before and set free on probation or parole.

"There is a society in Chicago that says we should reform criminals by taking down prison walls and appealing to their better nature.

"I say, too, appeal to their better natures, but so long as thousands in this country are willing to enter your homes and take what they can get, and are merciless as a tiger, ready to kill if you resist them, I say if you catch such a criminal, let's appeal to his better nature, but while doing that and until we have grounds for believing his better nature has awakened, some other proof than mere passage of months be prescribed, keep him behind prison walls, until that change comes to him — let's be just to our families and neighbors, until that change comes to him, no matter how long it takes, let's keep the fellow safely locked up.

"The jury member," he said, "who neglects his duty and frees a murderer who is guilty, is a partner in the next murder.

"Juries have done much to break down respect for the law. These weeping, maudlin, sentimental people in the jury boxes are a menace. Your duty lies before you. Your country is calling on you for your help. The law is better enforced by protecting innocence than punishing the guilty. If the most popular man in town comes before you and he is wrong, follow your oath and say he is wrong."

The Judge has shown in his articles and in his lecture that he believes in God and in the Bible which he quotes. As a Church we are continually struggling against lawlessness and crime by teaching the people the Ten Commandments, preaching the Gospel of salvation, and as far as our influence reaches we are preventing crime and training God-fearing and law-abiding citizens. We attain this objective most successfully when we confine ourselves to the main work for which we exist as a Church. If our people would read their Bibles they would find guidance also on this question of crime and its prevention. We quote the Judge:

"As a criminologist, I am about to give you the principal reason for the rising tide of crime. People of this country are losing their touch with Almighty God. In the countries where churches are full, the prisons are empty, and likewise where the churches are empty, the prisons are full. There are too many empty churches in this country. If a man or woman respects the law of God, they respect the law of their country.

"Do you realize your little boy and girl think you the wisest man that ever lived? Of course they are young and get over it soon. But just now they think that. I want to ask, How many of you have taken your little boy and girl aside, not to preach but to tell them casually that you believe in God the Father? How many times have you told your little boy of his necessity of knowing his Father in heaven and going to Him in time of need? How many of you have done that? Not many. Why haven't you done it? Maybe you didn't think it was important and you thought maybe you had better leave that to your wife.

"It will sink three times deeper into his heart if you tell him that than if his mother tells him, and 20 times deeper than if the school teacher tells him.

"Why don't you go to church and take your children with you and let them see so that they can tell all their lives how you testified to your belief in God?

"And you mothers, how many of you have stopped to teach your children respect for proper authority, no matter where manifested, at home or in the street or in school, and teach respect for the rights of others.

"After all, the home is the foundation of it all. Don't you see it is to the home that men, stripped of illusions, fly back to their father's side and their mother's knees."

In conclusion Judge Kavanagh said, "Let us all join in this movement to bring back respect for our country's law. Let's think respect, act respect, and live respect."
— Lutheran Church Herald.

PUT THIS IN YOUR CHURCH BULLETIN

The McDowell family, members of Second United Presbyterian Church, of Cleveland, Ohio, holds a unique record. Chester McDowell, father, has never missed Sunday school for one Sunday in twenty-three years. Mrs. McDowell has a perfect record for eleven years. Charles, a son, has a perfect record for twelve years. Jean, a daughter, has not missed in eight years. Alvin, brother of Chester, has been there every Sunday for seventeen years. Bessie, a sister of Chester, has not missed in twenty-four years.

"Don't the McDowells ever have company on Sunday that keep them away from church?

Don't they ever go anywhere on Saturday night and get up tired on Sunday morning?

Don't they ever have headaches, colds, nervous spells, tired feelings, poor breakfasts, sudden calls out of the city, business trips, Sunday picnics, or any other trouble?

Don't they ever read a Sunday paper?

Don't they have a radio so that they can listen to "some mighty good sermons from out of the city?"

What's the matter with the McDowells?

— Epworth-Euclid Bulletin, Cleveland, Ohio.

"IF GOD SO CLOTHE THE GRASS OF THE FIELD"

Three men sitting on the piazza of a Southern hotel, were discussing religion. "Credulous and timid persons need religion," said one of the two younger men. "Without it they would find life unbearable. Reason has little or no hold upon them; religion keeps them in line."

"Religion is well enough in its place," said the other young man, "but that place grows smaller. Science tells us that the whole mystery of life can be explained in terms of matter."

"Gentlemen," the older man, a well-known judge, said gravely, "what you say leads me to believe that you may be able to answer one or two questions that I have thought over for a long time. What makes a blade of grass green?"

"It is merely a matter of vegetable salts," answered one of the younger men. "The kind and the variety of color depend simply on the proportions in which the salts are diffused."

"That is probably true," replied the judge. "Given a certain proportion of those coloring elements, as provided by the soil and selected by the plant, we get a green blade of grass. But how account for it? We

must remember that from all the varied properties of the soil the blade of grass must select precisely that which it requires for its own color; we must remember too that what is true of the grass is true of the rose. The least mistake would bring about a like change in the plant. But no mistake is ever made. How does science account for it?"

There was a long silence that was broken at last by one of the young men: "Why, judge, that's just plain plant instinct."

"Does that answer really satisfy your own intelligence?" asked the judge. "What do you say?" he inquired, turning to the other man.

"That question sounds simple enough, sir," was the reply, "but it goes deep. To tell the truth, I never thought of it in that way."

"And yet, gentlemen," said the judge, "though you have never thought deeply, as you say, of such simple everyday matters, you presume to belittle the province of religion in the world. My question about the blade of grass suggests that at the end of every path of human research God stands waiting. He is the only final answer to any question. The plant shares His life; its strange and wonderful intelligence is a part of His wisdom, as its use and its beauty are a part of His loving purpose toward men."—Youth's Companion.

THE NESTORIAN CHRISTIANS

"The Patriarch of the East," a seventeen year old boy from Assyria, is now being educated in England. The National Geographic Society calls attention to the fact that the few thousand remaining "Assyrian Christians" or "Nestorians" who survived the massacres of Turks and Kurds in their mountain home in the Turkish-Persian frontier and have made their way to the Mesopotamia plain near Mosul, are the pitiful remnant of the Eastern Empire which broke religious allegiance with Rome during the fifth century and established the Patriarchate of the East in Constantinople, which began a remarkable expansion and led, eight centuries later, in the time of Marco Polo, to the establishment of scattered Christian communities in all parts of Asia. These people are credited with having taught the Arabs all the civilization and culture they knew and with having preserved for the world numerous important Greek manuscripts from the early days.

More than 100,000 Nestorian Christians lived in the Assyrian fastnesses in the middle of the nineteenth century, but persecutions and conversion to other faiths during the past forty years have reduced their number to 10,000 or less. Says the National Geographic Society concerning them:

"The 'Nestorians' or 'Assyrians' are of great interest to students of religion and history because their isolation from the rest of Christendom has preserved

their religion in its ancient form. They are believed to represent more closely than any other existing sect the rites and views of the Christians of the first few centuries after Christ. The tenet that caused them to break away from the Western Church in 429 was their insistence on the double nature of Christ — man and God. Their churches are simple but sturdy structures. Some of those in the Assyrian mountains have been in use for 1,400 years. Services are conducted in the ancient Syriac language, but the priest translates his readings into modern Syriac.

"The Patriarchs of the Assyrian must be unmarried. They are chosen from the same family, a brother, nephew, or cousin of the Patriarch succeeding. This custom has brought about the anomalous situation of mere children being elected to a position usually thought of as the prerogative of a grey-beard. The Patriarch always takes the name Shamoun or Simon. He never tastes meat.

"Among the interesting traditions of the Nestorians are that they are descendants of the Ten Lost Tribes of Israel; that the Magi went from the Persian part of their homeland; and that they were converted to Christianity by the Apostles Thomas, Matthew and Thaddeus.

"The Nestorians, who in their day were one of the most active missionary branches of the Christian Church, have had missionaries sent to them in their period of decline. Both Protestant and Roman Catholic missions have been established in Persia and Turkey (now Iraq). The Church of England extended financial aid to the Nestorians to be applied in maintaining their own organization."

AN INNER MISSION CENTENNIAL

A garden house 10 feet wide and 10 feet long opened by Theodore Fliedner 100 years ago as the first refuge for released prisoners in all Germany became the cradle of the vast Lutheran inner mission operations at Kaiserswerth. Pastor Fliedner founded the first deaconess home one hundred years ago on October 13, 1830.

Born on January 21, 1800, the son of a country pastor with a large family, in the Hessian village of Eppstein, Theodore Fliedner experienced in his early youth the earnestness of life and had seen the need of the children of prisoners and of the sick. From 1836 when he opened his garden house as a prisoner's refuge until his death on October 18, 1864, Pastor Fliedner gave himself without stint to the establishing in the Lutheran Church of the inner mission activities.

When his deaconess home was opened in 1836 the first sick person to be admitted was a poor Catholic maid servant. With this beginning the sisters entered into the work of re-establishing the Apostolic office of deaconesses in the Lutheran Church in which

the characteristic gifts and ability of the women showed themselves throughout their work of serving and saving love. To the first deaconess motherhouse were added 29 others and at the time of Pastor Fliedner's death Kaiserswerth had a total of 425 deacons and deaconesses and more than 100 branch institutions in various parts of the world caring for 26,000 sick and 3,000 children. The number of deaconesses in the 400 stations had increased to 1,000.

In a brief eulogy of Pastor Fliedner and his work *Bilder Bote* suggests the thought that Pastor Fliedner found the correct principle of Lutheran deaconess work through his combination of association of the sisters, the regulation of the household by a mother superior and the development of an entire religious community. "And so the Kaiserswerth deaconess motherhouse weds primitive Christian love with the faith of the Reformation, and combines the holy purpose of martyrs of the church and the joy of service to God in a service of love to humanity.

WHEN YOUR PASTOR GROWS OLD

(From Our Lutheran Youth)

He had passed the Biblical three-score years and ten by nearly a decade, for in another month he would be seventy-nine — "going on eighty," as old people like to say. And for another ten years he might have been just "Honest Old Sam," as he had been for the last sixteen years, had not death intervened and bared his secret to the world.

His fellowmen knew Samuel Anderson only as a gentle old man who said little about himself and nothing about his past. Since 1910 he had been one of the "hands" of the Pacific Woolen Mills of Lawrence, Mass. — a humble manual laborer whose weekly wage had saved him from "going on the town," that ghost which haunts the mind of every independent Yankee. But his pastor knew that many years ago Samuel Anderson had himself been a pastor among the churches of his beloved New England hills.

And how well he had kept that secret, he and his pastor! Not because of a misprision, for no crime or moral lapse had sealed his lips; but years of sickness and loss and overpowering burdens and a moral heroism that bade him bear in silence "for the sake of the church."

The press dispatches were brief, but who can not read between the lines:

"Lawrence, Mass.—Death has revealed an aged mill hand here as a former minister, who at sixty-three was forced to turn to manual labor to support himself.

"Samuel Anderson who died at the City Hospital, had toiled in the Pacific Woolen Mills since 1910. Born in Rochester, N. H., in 1847, he was educated at the University of Rochester, and was ordained in

1876. For more than thirty years he preached in the smaller towns of Vermont and New Hampshire. Then illness overtook him, bills piled up and his small savings vanished. Unable longer to assume the burden of a pastorate he turned to manual labor.

"And so at sixty-three he became a 'hand' in one of the great mills that line the banks of the busy little Merrimac."

But why, you ask, should he veil his past because he became a day laborer? Certainly all honest labor is honorable. Every New England democrat knows that. Can it be that somehow without any bitterness in his heart, Samuel Anderson yet felt that the church had failed him in his time of need, that it had not provided some appropriate method of service in the sphere for which his gifts and training had fitted him, or some worthy pension for his old age?

I do not know, of course, but I do know that the treatment of its ministry in old age has been the crying shame of the Protestant churches of America. But, if you please, note that I said "has been"; for within the last fifteen or twenty years a decided change of attitude and action has taken place.

FROM OUR CHURCH CIRCLES

Fox River Valley Conference

The Fox River Valley Pastoral Conference convenes, D. v., on the 17th, 18th, and 19th of January, at Algoma, Wis. (A. Schlei, pastor). The first session begins Monday evening at 7:30.

Papers:

Exegesis on the Epistle lesson for the following Sunday: A. Schlei (A. Spiering).

Continuation of the biography of the Apostle Paul: G. A. Dettmann.

A treatise on the "Unio Mystica": G. Boettcher.

Divine service Tuesday evening with a sermon by K. Timmel (F. C. Uetzmann), and Confessional address by E. C. Hinnenthal (L. Kaspar).

F. C. Uetzmann, Sec'y pro tem.

Winnebago Pastoral Conference

The Winnebago Pastoral Conference will meet in the congregation at Neenah, Wis. (Rev. A. Froehлке), from January 24th, 7:30 P. M. till January 26.

The following papers will be read:

1. Christ's dealings with believers and unbelievers (Rev. M. Hensel).
2. Exegesis of 1 Tim. 5:18ff (Rev. W. Pankow).
3. Exegetical and homiletical paper on the Gospel of 4th Sun. p. Epiph. (Rev. Pifer).
4. A catechetical paper on "The Calling by the Holy Spirit" (Rev. Wm. Wadzinski).

Sermon by Rev. Kleinhans (Scherf).

Confessional by J. Dowidat (J. Schulz).

All the brethren are requested to register early.

F. C. Weyland, Sec'y.

Lake Superior Pastoral Conference

Lake Superior Pastoral Conference will meet January 11, 1927, in Escanaba, Mich. (Rev. C. Doehler).

Papers are to be read by the Pastors G. Schroeder, H. Kirchner, K. Geyer, C. Doehler, W. Gutzke, W. Roepke.

Confessional address: P. Eggert (W. Heidtke).

Sermon: W. Gutzke (H. Hopp).

Services to be held in the English language.

Paul C. Eggert, Sec'y.

Southwestern Conference

The Southwestern Conference will meet in West Salem, Wis., for its winter session from January 25 till January 27 (noon till noon).

Papers: Exegesis of 1 Thess. 4: 11-12, H. Schwarz.

Seventh and Eighth Article of the Augustana, J. Glaeser.

Exegesis of 1 Cor. 9, C. E. Berg.

Services Wednesday evening.

Sermon to be delivered by W. Litz (J. Mittelstaedt).

Confessional address by P. Lutzke (H. Pankow).

Announcement is kindly requested.

M. A. Zimmermann, Sec'y.

Mississippi Valley Pastoral Conference

The Mississippi Valley Pastoral Conference will convene, D. v., in St. Matthew's Church, Winona, Minn., P. Froehlke, pastor, on January 25th and 26th. Sessions will commence on Tuesday noon and close Wednesday noon. Communion services Tuesday evening.

Confessional address: Gamm (Fischer).

Sermon: Ehlert (Herwig).

The following papers will be read and discussed: 1 Peter, 15: 15 (homilet-exeget.): E. H. Palechek.

Continuous exegesis of Epistle to the Hebrews; 1st chapter: A. Hanke. W. Bodamer: selfselected theme.

All brethren are kindly requested to inform Brother Froehlke of their coming, resp., not coming at an early date. Rud. P. Korn, Sec'y.

To the Pastors of the Southeast Wisconsin District

Kindly send the Parochial Reports for 1926 before the 15th of January, 1927, to the Assistant Secretary, Pastor W. Keibel, 643 48th Ave., West Allis, Wis.

Carl H. Buenger, President.

Dr. Martin Luther College

The customary Christmas celebration on the evening of December 16th marked the close of the first quarter in Dr. Martin Luther College. Most of our boys and girls have gone home for the holidays.

The work could be carried on without any interference. The health of the student body as a whole was excellent. We had a very few so-called colds to contend with. However, for a time it did appear as if we were to have serious interruption. Diphtheria began to spread in the city. The local board of health cultured all the scholars in the city. It was found that we too had a few "carriers." We isolated these immediately as well as we could. But we were spared any serious visitation. Nevertheless, the condition forcibly brought before us the imperative need of an isolation hospital. We have arranged five rooms in the Boys' Dormitory as sick rooms. However, this is not an adequate substitute for an isolation hospital. What would we have done if we had one case or more of diphtheria? Our local hospital does not take patients ill with a contagious disease, our sick rooms do not afford the proper facilities either. I believe we all agree that we owe our scholars the protection that only an isolation hospital will afford.

The addition to the Boys' Dormitory has given us the desired relief. It has put an end to the congestion that obtained the last several years in regard to room. Now four boys are assigned to each study- and bed-room. This has made for better order and better health conditions. Since the cold weather has come upon us, we also realize that we have made no mistake in regard to mode of construction. The new building heats more readily than the old part and retains its heat much longer. This shows that the insulation is a real benefit.

We were obliged to place 65 girls in private room and board this year. For the sake of better supervision and on the advice of the Minnesota District Prof. C. Schweppe and Prof. A. Schaller have consented to take the supervision over these rooming places.

As we all remember, the various districts of our Synod were visited by representatives of our school for the purpose of laying before them the need of a new recitation building at New Ulm. Every district urged us to take the necessary steps to work out a definite program for the session of the Joint Synod next August. Our board appointed a committee to take hold of this matter. The impassable roads the last few weeks interfered with the work of this committee very much, but nevertheless this committee will work so much more diligently after Christmas in order to have definite plans and figures for discussion next summer.

E. R. B.

Installations

By authority of President Im. F. Albrecht the undersigned, assisted by Pastors F. Weindorf and W. P. Sauer, installed Pastor Paul E. Horn at Christ Church, Zumbrota, Minn., on the 25th Sunday after Trinity, November 21, 1926. Edwin H. Sauer.

On the 2nd Sunday in Advent, the 5th of December, 1926, Candidate Henry Lehmann was installed in the St. Peter's Congregation in Tripp County, South Dakota, by the undersigned, Rev. Wm. Holzhausen assisting.
W. J. Schaefer.

* * * * *

By request of President J. Witt of the Nebraska District the undersigned installed the Rev. Alfred Uplegger as pastor of the St. Peter's Congregation of Brunsville, Iowa, on December 19, 1926.

Address: Rev. Alfred Uplegger, Brunsville, Iowa.
Reuben O. Marti.

Acknowledgment and Thanks

The members of the congregation at St. James, Minn., sent our Dr. Martin Luther College kitchen a load of canned fruit and vegetables. We express our hearty thanks to all kind donors.

E. R. Blieferticht.

* * * * *

The members of the St. John's Congregation at Fairfax, Minnesota, Rev. Im. Albrecht, donated a shipment of potatoes, vegetables, canned fruit, lard and honey for our college kitchen. To all I express our appreciation and thanks. Due to an oversight this was overlooked in our previous acknowledgment.

E. R. Blieferticht.

* * * * *

The Sewing Club of Trinity Church, Marinette, Wis., donated the sum of \$25.00 toward equipment in the Addition to the Boys' Dormitory at Dr. Martin Luther College. Many thanks. E. R. Blieferticht.

MISSION FESTIVAL

Eagle River, Wis., Christ Church, Jos. W. Krubsack, pastor. Speakers: J. Krubsack, F. Raetz. Offering: \$81.10.

ITEMS OF INTEREST

Will Answer Questions

Prof. J. Bodensieck, Wartburg Seminary, Dubuque, Iowa, editor of the Lutheran Herald, official English weekly of the Iowa Synod announces that beginning at once a new department will be added to the publication to be known as "Lutheran Herald Question Box" to provide replies on inquiries of general interest which find their way to the editor's desk. Prof. Bodensieck expresses the hope "that by the addition of this feature the practical value of the Lutheran Herald will be increased.

Excavating Jerusalem's Wall

The progress made by Dr. Sukenik and the Jewish Archaeological Society in excavating along the walls of the City of Jerusalem is reported in a special copyrighted dispatch to The New York Times as follows:

"Discoveries at a point a few yards west of Herod's Gate in the present north wall of Jerusalem justified the expectations that the third wall, which turned south near the buildings of the American School of Archaeology, still continued

south of that place, as the foundations of a wall of the same type and size as those previously found have been uncovered under the present wall.

"Experts now suggest that the third wall went from a point opposite the tomb of Queen Helena of Adiabene along the side of the valley as far as the temple area. The corner tower mentioned by Josephus has been identified with the Herodian tower foundations, visible at the northeast corner of the temple area, near the Pool of Bethesda."

Did Jesus Use It?

Doubt has been raised as to the authenticity of the cup exhibited in Manchester, England, by Dr. James Rendel Harris, Greek scholar, which is said to be the one used by Jesus Christ at the Last Supper. Dr. David Moore Robinson, Professor of Archaeology at Johns Hopkins University, Baltimore, questions the possibility of determining which of the numerous cups reputed made in the early days of the Christian era was used by Jesus on this occasion.

"Dr. Harris is unquestionably able to render an authoritative translation of the Greek inscriptions found upon his cup," said Dr. Robinson, "but without the strongest corroboration of at least one recognized specialist in vases and other vessels of the period the authority of any inscription should be seriously questioned."

Illiteracy, and Church Membership

Recent Polish census figures show that out of about 30,000,000 people in that country 6,581,307 above the age of ten are illiterate. These are divided as follows: between the ages of ten and fourteen, 1,051,460; between the ages of fifteen and nineteen, 517,749; between twenty and twenty-nine, 1,023,191; between thirty and thirty-nine, 918,137; between forty and fifty, 1,833,302; above sixty, 1,000,748.

The proportion of illiteracy to religion is shown in the fact that 25% of the Roman Catholics in Poland, or 3,087,336 are illiterate; 48% Greek Orthodox or 1,174,664 are illiterate; 82% or 1,573,062 of the members of the old Russian Orthodox Church are illiterate and 28% or 626,075 of Jews are illiterate. Among the Lutherans in Poland, 93,058 or 12½% are illiterate. These illiterate Lutherans are found largely in the eastern provinces and Congress Poland, the portion of Poland handed over to Russia by the Congress of Vienna in 1815.

The Bible as Witness

In a recent dispute between the British government and Mohammedan authorities concerning a piece of land the Bible was referred to as proof of the claim, according to a report from Jerusalem. The Mohammedans, claiming the land near the sepulchre of Rachel, based their claim in part on Genesis 35:16, in which the location of Bethel is mentioned. The British government admitted this evidence and settled the case on that basis.

RECEIPTS FOR THE NEW SEMINARY AND LIQUIDATION OF DEBTS

Month of December, 1926

Rev. Wm. C. Albrecht, Sleepy Eye, Minn.	\$ 36.00
Rev. R. B. Gose, No. Mankato, Minn.	33.36
Rev. Carl C. Henning, T. of Grover, Wis.	10.00
Rev. Gust. Vater, Cataract, Wis.	10.00
Rev. H. Monhardt, Tp. Franklin, Wis.	100.00
Rev. Theo. Volkert, Racine, Wis.	161.00
Rev. C. E. Berg, Ridgeville, Wis.	2.00
Rev. J. Freund, North Freedom, Wis.	5.00

Rev. G. Ehnis, Monroe, Mich.	33.00	Rev. H. E. Heyn, Detroit, Mich. (Mr. John Rather, teacher em)	200.00
Rev. Henry Bruns, Sanborn, Minn.	25.00	Rev. J. Klingmann, Watertown, Wis.	53.00
Rev. Julius W. Bergholz, N. La Crosse, Wis.	10.74	Rev. J. Henning, Newville, Wis.	666.00
Rev. H. Cares, Mayville, Mich.	8.00	Rev. J. Henning, Deerfield, Wis.	830.50
Rev. C. H. Auerswald, Prairie Farm, Wis.	861.60		
Rev. C. H. Auerswald, Town, Dallas, Wis.	175.00		
Rev. Leo. Kirst, Beaver Dam, Wis.	181.50		\$ 7042.72
Rev. J. C. A. Gehm, Woodville, Wis.	40.00	Previously acknowledged	\$405837.55
Rev. J. C. A. Gehm, Cady, Wis.	38.50		
Rev. Ad. von Rohr, Hartford, Wis. (Ladies Sewing Circle)	25.00	Total	\$412880.27
Rev. J. Klingmann, Watertown, Wis.	10.00		
Rev. R. Jeske, Caledonia, Minn.	5.00	Expenses, December, 1926	
Rev. P. Gedicke, Brighton, Minn.	37.55	Jack's Letter Service	\$ 23.50
Rev. E. G. Hertler, La Crescent, Minn.	32.00	Northwestern Publishing House	7.50
Rev. T. E. Kock, Nye, Wis.	12.00	First Wisconsin National Bank, Safe Rent	25.00
Rev. A. C. Krueger, Goodhue, Minn.	5.00	Postage Stamps	5.00
Rev. M. C. Kunde, Centuria, Wis.	56.00		
Rev. M. C. Kunde, Centuria, Wis.	17.00		\$ 61.00
Rev. F. W. Weindorf, Oronoco, Wis.	5.00		
Rev. F. W. Weindorf, Poplar Grove, Wis.	16.00	Pastors serving two charges are kindly requested to state with every remittance to which of their congregations the respective sum is to be credited.	
Rev. E. Abelmann, Alma, Wis.	20.80	Please remit to us directly. It saves labor and prevents misunderstandings.	
Rev. John Schulz, Van Dyne, Wis.	310.50	One hundred and four congregations have now made their quota. John Brenner.	
Rev. A. Schlei, Algoma, Wis.	700.00		
Rev. Ad. von Rohr, Hartford, Wis. (Ladies' Aid)	100.00		
Rev. Ad. von Rohr, Hartford, Wis.	10.00		
Rev. H. W. Herwig, Lewiston, Minn.	1.00		
Rev. John Brenner, Milwaukee, Wis.	10.00		
Rev. Arthur Werner, T. Center, Wis.	66.60		
Rev. E. C. Hinnenthal, Forestville, Wis.	33.22		
Rev. H. W. Koch, Friesland, Wis.	7.50		
Rev. Martin F. Sauer, Brillion, Wis.	100.00		
Rev. H. A. Kuether, Smith's Mill, Minn.	15.00		
Rev. Rud. F. W. Pietz, Lomira, Wis.	10.00		
Rev. H. L. Engel, Brady, Mich.	19.63		
Rev. C. W. Siegler, Bangor, Wis.	44.00		
Rev. Aug. F. Zich, Green Bay, Wis.	25.00		
Rev. Wm. Schlei, T. Eaton, Wis.	69.25		
Rev. P. Burkholz, Sr., T. Mequon, Wis.	25.00		
Rev. P. Burkholz, Sr., T. Mequon, Wis.	37.00		
Rev. H. Wolter, T. Lomira, Wis.	100.00		
Rev. H. Wolter, T. Theresa, Wis.	63.00		
Rev. K. J. Plocher, Ridgeway, Minn.	45.00		
Rev. Arnold Sitz, Tucson, Arizona	100.00		
Rev. K. J. Plocher, Ridgeway, Minn. (A. L. L.)..	40.00		
Rev. Ad. Hoyer, Princeton, Wis.	150.00		
Rev. Geo. Tiefel, Hadar, Nebr.	25.80		
Rev. John Gauss, Jenera, Ohio	64.50		
Rev. V. Winter, Martin, S. D.	15.00		
Rev. J. R. Baumann, Red Wing, Minn.	100.94		
Rev. W. Fischer, T. Berlin, Wis.	5.00		
Rev. J. F. Henning, Eagleton, Wis.	30.00		
Rev. Geo. Kobs, Kendall, Wis.	35.00		
Rev. Wm. C. Albrecht, Sleepy Eye, Minn.	46.00		
Rev. R. C. Timmel, Sodus, Mich.	10.00		
Rev. Chr. Sauer, Ixonia, Wis.	35.00		
Rev. W. P. Sauer, Mazeppa, Minn.	30.00		
Rev. Carl C. Henning, T. of Grover, Wis.	16.00		
Rev. W. Fischer, T. Berlin, Wis.	10.00		
Rev. F. H. K. Soll, Yakima, Wash.	37.00		
Rev. R. A. Fenske, Ellensburg, Wash.	42.25		
Rev. H. L. Engel, Brady, Mich.	15.08		
Rev. F. E. Stern, Watertown, Wis.	240.00		
Rev. P. Burkholz, Sr., T. Mequon, Wis.	15.00		
Rev. M. A. Zimmermann, Melrose, Wis.	20.00		
Rev. E. H. Bruns, Delano, Minn.	71.00		
Rev. M. A. Haase, South Haven, Mich.	32.90		
Rev. J. F. Zink, Bay City, Mich.	343.00		

FINANCIAL STATEMENT

November 30, 1926

	Receipts 17 Months	Budget Allotments 17 Months	Cost of Home Mission 17 Months
Collections			
Pacific Northwest	\$ 1,363.42	\$ 1,900.94	\$ 13,851.25
Nebraska	14,380.28	10,978.26	14,212.37
Michigan	36,506.06	41,821.53	10,861.52
Dakota-Montana	18,800.84	13,544.41	25,331.03
Minnesota	70,071.59	79,746.15	23,338.03
North Wisconsin	75,721.33	107,548.12	10,081.32
West Wisconsin	91,374.39	110,542.16	17,317.62
Southeast Wisconsin	69,877.70	109,163.97	20,954.43
Total from Districts	\$378,095.61	\$475,245.54	
From other sources	943.15		
	\$379,038.76		
Revenues	99,472.90	98,936.44	
Total Budget Cash	\$478,511.66		
Budget Provisions		574,181.98	
Disbursements	572,803.63	572,803.63	
Deficit	\$ 94,291.97		
Unappropriated		\$ 1,378.35	
Receipts Distributed and Disbursements			
	Receipts	Disbursements	
General Administration	\$132,131.05	\$ 44,793.18	
Educational Institutions	166,470.43	273,434.33	
Home for the Aged	9,978.41	9,888.98	
Indian Mission	37,774.05	53,501.60	
Home Mission	90,531.57	141,278.81	
Negro Mission	21,464.51	21,464.51	
Polish Mission	1,269.95	8,417.09	
General Support	18,891.69	20,025.13	
	\$478,511.66	\$572,803.63	
		478,511.66	
Deficit		\$ 94,291.97	

THEO. H. BUUCK, Treasurer.