

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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THE MAN OF SORROWS.

O Sacred Head, now wounded,
With grief and shame weigh'd down,
Now scornfully surrounded
With thorns, Thy only crown!
O Sacred Head, what glory,
What bliss, till now, was Thine!
Yet though despised and gory,
I joy to call Thee mine.

How art Thou pale with anguish,
With sore abuse and scorn!
How does that visage languish,
Which once was bright as morn!
That Thou, my Lord, hast suffered,
As all for sinner's gain;
Thine, mine was the transgression,
That Thine the deadly pain.

So, here I fall, my Savior!
What is I deserve Thy place!
Look on me with Thy favor,
Be safe to me Thy grace.
Receive me, my Redeemer;
O Shepherd, make me Thine!
Be every good the Fountain,
Thou art the Spring of mine!

Forbid that I should leave Thee;
O Jesus, leave not me;
In faith may I receive Thee,
When death shall set me free.
When strength and comfort languish,
And I must hence depart,
Release me then from anguish
By Thine own wounded heart.

—Paul Gerhardt. Tr. by J. Alexander.

COMMENTS.

Presbyterian Union. Lutherans have been heard to say that no other church is so divided as their own. In saying that, they betray ignorance of the other churches of which they mean to speak. There is scarcely a Protestant denomination of any size that is not fully as divided as our own Lutheran church. Such division, never a cause for joy, should not be viewed with indifference but is a fact to be deeply deplored. As long as weighty reasons remain for continuing the divided state, all our regrets will not change matters. But our plight is not different from the conditions prevailing in nearly all the larger Protestant bodies and even in most of the smaller ones. Recently the Methodists were forced to confess their failure to reach an organic union, in spite of the fact

that they confessed agreement in doctrine. On the heels of that declaration comes the report of the Presbyterians. It does not tell us the causes of their continued disagreement, but at their recent council nearly all the speakers were unanimous in declaring that the time for the union of the seven bodies holding to the Presbyterian form of church government had not yet arrived. If successful, this union would have embraced a membership of three millions of believers.

H. K. M.

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The Panama Exposition. The Panama-Pacific Fair at San Francisco next year will probably offer exhibits intended to demonstrate the achievements and possibilities of American Protestantism. Since the Catholic Church has planned a magnificent reproduction of St. Peter's of Rome, Protestants feel put to their mettle. Just what will be done is still undecided. It is recognized that each denomination, as far as practicable, must be left to contribute its offerings in its own way. So much seems assured, there will be a great Bible display, Sunday School work will be shown, and the work of American missions all over the world will be brought to the notice of the visitor. If the American vice of "church unionism" does not intrude its presence, this may be made a splendid occasion for enlisting the support of those, who have been reluctant to give the Church their best efforts because of unsatisfactory "results."

H. K. M.

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Irish Home Rule. For some time past one of the great political issues of Great Britain has been home rule for Ireland. Just now it seems to have reached a crisis, friends and foes of the measure alike are threatening dire things. The home rule question has been a leading issue in many political programs since the days of Gladstone; little by little the Irish have gained the points they were contending for and there only remains the granting of home rule and they will have nothing left for which they must ask England. On the surface it appears to be a purely political question, but only on the surface; the reason for opposition discloses its real import. The Ulster men are Protestants, all the rest of Ireland is Roman Catholic. Because Ulster fears the retaliating partisan legislation of the Catholics its opposition to the grant-

Rev. C. Buenger, Jan. 15
 65 N. Ridge
 Kenosha, Wis.

ing of home rule is so bitter and unrelenting. While it may be true that Ireland has suffered untold hardships at the hands of its English Protestant masters, it is equally true that the Irish have always repaid in kind to the best of their ability. If placing them in absolute power means a continuation of their former methods, nothing is gained by taking the yoke from the necks of the Catholics only to place it on the Protestants, who have in the last half century gone nearly all the way in giving back to the Irish all the liberty that former political exigencies had deprived them of. The question is not so simple as it appears; we can hardly sympathize with the threats of violence which the Protestants are now often making, but we can fully realize their anxiety to preserve liberty for themselves. If there is to be home rule in Ireland, may it be of such a nature that will not imperil the freedom of religious worship. The day for out-and-out religious persecution and intoleration is over, that is true, but it is still possible to revive it in effect by all the many petty persecutions and annoyances that may flourish under the protection of apparently harmless laws.

H. K. M.

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The Real Danger. According to "The Pacific Baptist," a Buddhist priest in California is adapting some of the best-known Christian hymns for use in his religious services. He has, so far, modified "Nearer, My God, to Thee," "Joy to the World," and "O for a Thousand Tongues to Sing." The last-named reads as follows:

"O for a thousand tongues to sing
My holy Buddha's praise;
The glories of my teacher great,
The triumphs of his grace.

"Buddha, the name that kills our fears,
That bids our sorrows cease;
'Tis music in the speaker's ears,
'Tis life, and health, and peace.

"Hear him, ye deaf; his praise, ye dumb,
Your loosened tongues employ;
Ye blind, behold your Buddha come;
And leap, ye lame, for joy."

Heathendom seeking followers in a "Christian" land and for this purpose appropriating to the service of idols what was dedicated to the true God! But this is not the real danger. Though this priest has taken something from the Christian Church, he leaves it none the poorer. But the Church does grow poor and finally dies of starvation when it freely surrenders what God in His grace has given it, the inspired Word of God and especially the Gospel of Christ, crucified for the sins of the world. And this is frequently done. Many "Christian" sermons could easily be adapted to the use of any heathen religion. We quote a few

examples from sermon extracts recently published:

"All that He (Jesus) afterward accomplished in Jerusalem was the natural consequence of what He determined within Himself in the retirement of the desert. There He decided what to do with His life; what to do without; what to do with. He deliberately decided to do without property; without power; without over-awing miracle. He refused a 'sign' of His Messiahship. He went about doing good." "The great benefactors of the race have come prevailingly from the rich poor. Such was Jesus. Such was Paul. Such was Lincoln. From the rich poor have come not only the prophets of every age, but poets and musicians—indeed the greater part of those who have led humanity on its upward march." Another speaker said: "That was the supreme purpose of the death in Calvary to draw men. It draws by its infinite heroism. All men admire bravery."

Nothing of God's eternal plan of salvation; nothing of the divinity of Christ; nothing of His vicarious atonement; nothing of the power of His cross to save men from all sins, from death, and from the power of the devil: we have here merely a human reformer, who, like many others, by his own resolve dedicated himself to the service of humanity to lead it upward by word and example. A Jesus, indeed, whom even the infidel will accept.

A third preacher declared: "The modern man's view of the Bible must be scientific rather than traditional. He must ask what the Bible really is, and not what some people think an infallible book ought to be." He called the Bible a library selected by common consensus from a much greater number of books that have at some time been considered sacred and adds: "The same insight that selected these books from a mass of literature must select from them the portions that are of the greatest value for our common life. This does not require any supernatural gifts. The human heart responds to some of the great passages and the Bible will be considered inspired exactly as it has power to inspire." There is, accordingly, no difference between the Bible and the Koran or the Veda, for they too have inspired many men. But the Bible says: "All Scripture is given by inspiration of God." 2 Tim. 3: 16. "But though we, or an angel from heaven, preach other gospel unto you than that which we have preached unto you, let him be accursed!" Gal. 1:8.

Such preaching within the Church deserves far more to be viewed with apprehension than the most aggressive work of priests of any heathen religion.

J. B.

MODERN ANTI-TRINITARIANS.

The doctrine of the Holy Trinity, as taught in Scripture, necessarily implies the rejection of all false

religions and religious organizations of the anti-Christian type. The confessions of our Lutheran Church do expressly say in the first article of the Augsburg Confession: "Our Churches condemn all heresies which have sprung up against this article."

Historically the denial of the Trinity has always been associated with the decay of true Christianity. The denial of the Triune God, Father, Son, and Holy Ghost, inevitably leads to the denial of God's work of atonement and redemption through Christ, His Son, of justification through faith in the Savior, of regeneration by the Holy Ghost, as well as of the sinfulness of man and his alienation from God, of his need of redemption, in fact of all the doctrines pertaining to our salvation.

To exemplify the foregoing statements we need only point to a few religions in vogue in our day which deny the Triune God. Such religions are Unitarianism, Christian Science, New Religion, and as a religious organization of the anti-Christian type we may add the Lodge, particularly Freemasonry.

Unitarianism. It is said, that Unitarians have no formal Creed. But in a book, "What do Unitarians Believe and Teach?" published by the British and Foreign Unitarian Association, London 1906, we read, page 1, "What is Unitarianism? The briefest answer is, that it is that form of Christianity which holds to the faith in the simple Unity of God,—that God is One, **not a Trinity**; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but **not God**. Around this great central position have commonly grouped themselves some other beliefs of hardly less importance. Thus Unitarians regard man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as including everything that heals and helps man towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come."

These words need no explanation. They emphatically deny the Triune God, Father, Son, and Holy Ghost, they deny the divinity of Christ, as well as the redemption of man through Him. Man needs no Savior, according to Unitarian teaching, because he is "not fallen and totally depraved." In fact Unitarians hold that every human being is by nature a child of God and therefore entitled to everlasting happiness.

Christian Science. Another religion which denies the Holy Trinity. In the first place, Christian Science denies the personality of God. The God of Christian Science is no Person. He is not the Lord God to whom a tired soul may turn and say, "Thou, o Lord, art my refuge and my help!" not the Lord God in heaven who will look down on that weary soul and say, "Fear thou not, for I am with thee: be not dismayed; for I

am thy God." No, God is only a principle, the absolute principle. This principle pervades the universe. The universe is all principle, idea or mind. God is identical with nature, identical with man. God is all in all.

Let us hear some of the testimonies of Christian Science. In Rudimentary Science, page 8, we read, "In Christian Science we learn that God is definitely individual, and **not personal**;" on the same page, "An individual God, **rather than a personal God**."

In Science and Health, 1906, page 331, the following statements are made: "God is individual, * * * divine Principle, Love, the universal cause, the only creator, and there is no other self-existence. He is all—inclusive. * * * * Life, Truth, and Love constitute the triune Person called God,—that is, the triply divine Principle, Love. They represent a trinity in unity, three in one—the same in essence, though multiform in office: God the Father; Christ the spiritual idea of sonship; divine Science, or the Holy Comforter. These three express in divine Science the threefold, essential nature of the infinite. They also indicate the divine Principle of scientific being, the intelligent relation of God to man and the universe."

Science and Health (Index) "God impersonal Being."

Judged by its own statements, therefore, Christian Science teaches, God is not a Person, but an impersonal Being. Hence it follows that there are no persons in the divine Being and that this Being is not the Triune God. And this C. S. teaches in plain words: Science and Health, 74th Ed. p. 152, "The theory of three persons in one God, suggests heathen Gods."

Here, then, we have a flat denial of the Holy Trinity. C. S. does not believe that there are three distinct Persons in God, Father, Son, and Holy Ghost, and yet only One God, does not believe that each of these Persons is of the same divine essence, of the same power and glory and coeternal. No, instead of these three Persons it teaches a triply divine Principle, Life, Truth, and Love.

What a perversion of the doctrine concerning God! Any one accepting the God of Christian Science necessarily denies and sets aside the God of the Bible, the Triune God, but who would abide in the doctrine of Scriptures concerning God must of necessity repudiate the teaching of Christian Science.

"New Religion." It has been predicted in recent years what the religion of the future will be. It is termed the "New Religion" and as such has first been presented to the public in a lecture delivered at Harvard, July 22, 1909, by Chas. W. Eliot.

One of its propositions concerning God is this: It will be monotheistic. That is to say, it will be Unitarian. It will reject the doctrine of the Trinity. All promises given of the Father, Son, and Holy Spirit,

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as distinctive personalities in the unity of the God-head, for man's salvation, will be set aside.

Here are the very words of this new religion according to the official report of the lecture mentioned, as published in "Harvard Theological Review," Oct. 1909; page 395: "The new religion is thoroughly monotheistic, its God being the one infinite force; but this one God is not withdrawn or removed, but indwelling, and especially dwelling in every living creature. God is so absolutely immanent in all things, animate and inanimate, that no mediation is needed between him and the least particle of his creation. In his moral attributes, he is for every man the multiplication to infinity of all the noblest, tenderest, and most potent qualities which that man has ever seen or imagined in a human being. In this sense every man makes his own picture of God. * * * * The central thought of the new religion will therefore be a humane and worthy idea of God, thoroughly consistent with the nineteenth century revelations concerning man and nature, and with all the tenderest and loveliest teachings which have come down to us from the past." * * * * *

"The new religion also rejects the entire conception of man as a fallen being, hopelessly wicked, and tending downward by nature; and it makes this emphatic rejection of long-accepted beliefs because it finds them all inconsistent with a humane, civilized, or worthy idea of God."

Enough of this new religion! It is not new. Ever since the Gospel of Christ has been proclaimed it has walked side by side with it as a darkling shadow. But it is one of the signs of the times. It is a witness that, as St. Paul says, 2. Cor. 4:3.4. "If our Gospel be hid, it is hid to them that are lost: in whom the God of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Lodge Religion. Speaking briefly of religious organizations in our day which reject the doctrine of the Triune God, we would finally refer to the Lodge, particularly Freemasonry.

What does Freemasonry teach concerning God? Speaking of Deity, Mackey, a masonic authority, says: "This Divine Being, the creator of heaven and earth, is particularly viewed in masonry in his character as the great master builder of the worlds, and hence Masonically addressed as the Great Architect of the Universe." (Juris. p. 93.) Quoted from Wagner Freemasonry.

Who or what is this Great Architect of the Universe? The following official declaration is given as the key for the correct answer to this inquiry. "Freemasonry proclaims as it ever has proclaimed, the existence of a Creative Principle which it terms the Great Architect of the Universe." (Supreme Council A. & A. Rite.) Here then we see that the Masonic deity is a principle, not a person. Freemasonry denies the personality of God. Hence it follows that it does not worship the true God, Father, Son, and Holy Ghost. Freemasonry is decidedly pantheistic. Its God, the Great Architect, is the soul of the universe, and the universe is the garment in which he is clothed. Away with the religion of Freemasonry! It is a false religion, and each and every Christian believer should beware of it.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? etc." 2. Cor. 6: 14-18.

Such is the practical bearing of the doctrine of the Holy Trinity upon all false religions. Believing in God the Father, Son, and Holy Ghost we must of necessity repudiate all false religions. But since this is not within our power, but in the power of God's grace, we have ever reason to unite in that excellent prayer used in our Church on Trinity Sunday.

"Almighty and everlasting God, Who hast given unto us, Thy servants, grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; we beseech Thee, that Thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end." J. J.

OTLOH'S PRAYER.

In prayer is revealed the real need of man; even in the prayer of the Pharisee there is very evident what he is most in need of, though he may be unaware of the revelation. Some of the few bright spots on the dark pages of the history of the Church before the Reformation, are found in the prayers of devout men of those days, who clung tenaciously to their Gospel faith in spite of the devastating influence of a degenerated doctrine. A beautiful prayer of that kind is the prayer of Otloh, of the monastery of Emmeran, who composed it about 1050 in Latin and German. In the

translation offered, which is made from a German church paper, those portions which show the taint of his surroundings are enclosed in brackets. With these parts omitted, it might still serve as a splendid example of humble Christian devotion.

"Almighty Christ, thou art the one consolation and the eternal salvation of all that believe in Thee and hope in Thee, enlighten my heart that I may weigh Thy goodness and grace and so deplore my sin and baseness before Thee, as I ought.

"Put out those fires, O Lord, that the Enemy has kindled within me, those fires of voluptuousness, of unrighteousness, and of uncleanness; kindle within me the desire for the Life Eternal, that I may love it so, and so thirst and hunger for it, as is needful unto me.

"Then make me so holy and strong in Thy service that I may uncomplainingly bear all tribulation which may come to me in this world for Thy honor and Thy Name's sake, or for my own or my neighbor's welfare. For all this, O Lord, give me strength and wisdom!

"Grant me such faith and such trust in Thy goodness, such charity, such fear, meekness, patience, and obedience as I need above all else and as are due to Thee, O Thou Almighty One, and to those of my fellow-men with whom I live.

"Again I implore Thee, grant me such purity of thought and of my body, sleeping and awake, that I may be worthy and zealous to walk to Thy altar and in Thy service.

"Further I pray, endow me with all those virtues, without which no man can be acceptable unto Thee; all this for the sake of Thy Holy Nativity, of Thy suffering, of the holy cross, on which Thou didst redeem all the world, of Thy resurrection and ascension into heaven and through the grace and comforting of the Holy Spirit. In this comfort and strengthen me against all the persecutions and temptations of the Evil One.

["Then help me by the intercession of St. Mary, the eternal virgin, and of St. Michael and the whole heavenly host, and by the intercession of St. John the Baptist, St. Peter, Paul, Andrew, James, John, and all Thy Apostles, and by the prayer of the Innocents, slaughtered by Herod for Thy sake. Then help me by the intercession of St. Stephen, Lawrence, Vitus, Pancratius, George, Maurice, Dionysius, Gereon, Kilian, Boniface, Januarius, Ypolitus, Cyriacus, Sixtus, and all their fellows. Then help me by the intercession of St. Emmeran, Sebastian, Fabian, Quirinus, Vincentius, Castulus, Blasius, Albanus, Antoninus," etc., etc.]

"And yet I pray that Thou extend Thy mercy unto our whole Church that it may be made strong by Thy help to minister to my needs and to all those that seek Thy grace. Remember us all in Thy all-embracing love that Thy honor and praise may dwell on earth.

"Remember, O Lord, all those that are gathered in

Thy Name, wherever they may be, and bless them with all things needful.

"Hear my prayer for all those who have asked me to pray for them when they came to me in confession or came otherwise for spiritual help; may the faith and trust they have in Thy grace and in this prayer be realized. Be Thou gracious unto them, O Lord, and remember that Thou hast enjoined us to pray for others, James 5:16.

"For all our rulers, in the Church and in the government, I beg Thy infinite grace; guide them to govern themselves and all those that are under their care.

"To Thy care and mercy I commend all my family and relatives.

"Further I pray that Thou reward all those that have helped me in all my life and those that I have caused trouble, worry and work from the beginning of my life unto this hour, reward them as their most urgent needs require.

"Where I have failed in any way to comfort those whom I should have comforted, where I have caused injury and harm, do Thou help and heal according to Thy goodness.

"Because of the unrighteousness, the enmities, and the perils of daily life, that are permitted according to Thy will, my petition invokes Thy grace, for Thou art the Creator of all things.

["Then I pray to thee for all our departed brethren (fellow-monks) that are buried here, especially for those that died in the true faith. I also pray for all the dead of our brother-hood and for those whose alms we were wont to receive. And I pray for all those for whom any one may desire prayer, that they may profit by my being alive and living am able to pray for them even if they are dead.]

"Finally do I commend myself, body and soul, and all my work and endeavor to Thy grace for all those things which I cannot recognize as needful for myself because of my infirmity, negligence, or indifference; do Thou for me what I have failed to ask according to Thy power and might, for Thou art good and wise.

"Into Thy hands, O Lord, I commend my spirit and my body."
H. K. M.

BOY SCOUTS.

The Boy Scout movement was started in England in 1908 by Lieutenant General Sir Robert Baden-Powell. In spite of its so recent inception it takes a prominent position among the "movements" of the day, having been taken up in the United States, Germany, Chile, Argentina, China, Japan, and other countries. In our own country alone 300,000 boys have flocked to the new standard; 40 salaried officials are employed at an annual outlay of \$59,300.

That the new movement has found great favor with the masses, is plainly shown by the astonishing growth it has enjoyed. For many this is proof enough of its necessity in our times and its very success satisfies them that it supplies one of the crying needs of to-day. We Lutherans are averse to newfangled ideas, nor will a closer acquaintance with this one cause us to regret our position.

In advancing this cause in his home city one of its advocates says: "Our boys need something." He concedes that they have good homes, good parents, good schools, and good teachers, but asserts that, being "social animals" and needing the companionship of their kind, they require a new kind of oversight of their "mob spirit." He likens the boy to a young fox, whom you can catch, lock up, and hold in captivity, only to have him sometime hear the call of the forest, break the bars, and get beyond your reach. Thus with the boy, you can "catch him young, tie down or bar him in, tell him that he can find all that he needs in the home. You can rule him by a series of 'thou-shalt-nots,' but some day the 'call of the forest' comes and your boy has broken down all bars." He says: "Our boys need a place which is their own, where their 'mob spirit' can be worked out along right lines. They need leaders, who understand boys, and who can help them develop along right lines."

The boys this man has in mind have a crying need, but he is looking in the wrong direction to fill it. What these boys need is a "good home." The place where they have been tied down and barred in, where they have been ruled by a series of "Thou-shalt-nots," is not deserving of the name home; it is no wonder that they feel out of place there, and long to change their condition. Boys certainly need "leaders who understand them and can help them develop along right lines," but these are not, under ordinary conditions, to be of man's choosing, this right and responsibility has been given to the parents by God. Where the home is as He intended it to be, development "along right lines" is one of the chief features. Of course this home has its "Thou-shalt-nots," too, for they are of God, but they are not felt to "tie down and bar in," since the spirit of obedience is taught and implanted by the Gospel of our Savior, who says of our boys "of such is the kingdom of God."

The great need of our youth to-day is a truly good home, and such poor makeshifts as the Boy Scout movement only go to prove it.

And how do the advocates of this new system propose to carry out their work? They would if possible, get an early hold on the boy. "If you have a boy over 12, get him interested," says one. "To instill the military virtues of loyalty, honor, and obedience; to give the boy something to do, something to think about, and something to enjoy, with a view always to char-

acter building, for manhood, not scholarship, is the first aim of education." The first step to be taken is indicated in the words: "Before a boy becomes a Scout, he must take the solemn Scout Pledge:

On my honor I will do my best

- 1) To do my duty to God and my country, and to obey the Scout Law;
- 2) To help other people at all times;
- 3) To keep myself physically strong, mentally awake, and morally straight."

A leader tells his boys how this solemn Pledge is to be considered: "Read the Scout's **oath**, and notice the first three words, "On my honor." The Scout Law prescribes that a Scout must be trustworthy, loyal, obedient, brave, reverent, etc.

In the Boy Scouts we thus have what is practically an oath-bound order, invading the province of the home and of the church, yet responsible to neither; we have a league where boys of all confessions and creeds are banded together on oath to "do their duty to God"—unionism in its worst form; we have here a movement for moral uplift in which laws are everything and the Gospel of Christ is at least totally disregarded, if not despised.

God preserve our homes and our church from such movements! May He help the fathers and mothers of our day clearly to see where their duty toward children lies and give them patience, wisdom, and strength to fulfill it. G.

"WITH MANY SORROWS."

There is a surprisingly strong statement in one of Paul's letters to Timothy. He is talking about people who want to be rich and of the temptations into which they come. Some, following this lure, and going down beneath these temptations, have, he declares, "pierced themselves through with many sorrows."

It is impossible to read the daily papers without thinking some such thought as that. Not only of money-makers, but of many sorts of pleasure-seekers and passion-followers, how true it is that they are being led to a painful, gloomy end! That will be the goal, instead of the bright thing they hope for—a soul which has pierced itself through with many sorrows.

We are apt to get a totally wrong idea of the warnings and invitations of the Bible. Young people, particularly, are tempted to think that God must be an unfriendly, even a cruel Being, to wish to deprive them of their pleasures. It is not so at all. God wants to lead us to pleasure, not away from it. So he tries to woo us from the things that must bring sorrow in the end. Innocent pleasure and hearty work we may, and should, enjoy to the full. But certain pleasures and certain tasks are not of that kind. They have only one end—a soul pierced through with many sorrows.

It is a poor bargain: the lights, the laughter, the thrills, now; the gold, the jewels, the houses and the lands gained by unjust strife now—after that, the sorrow-pierced soul. There is a better way. It is the way of wisdom. God "giveth us richly all things," all things good and pure and kind, "to enjoy." "The blessings of the Lord, it maketh rich, and he addeth no sorrow therewith."—Selected.

GOD SEES ALL THINGS.

Many a man who hesitates to commit a sin when he thinks he may be seen by men, does not consider that he is always and everywhere under the allseeing eye of the Lord. Many a sin would never be committed if we always bore in mind the fact that nothing remains concealed from the omniscient God.

A farmer had the custom of going into his neighbor's corn field at night to steal corn. Usually he went alone, but once he took with him his little son who had learned the seventh commandment and also knew that God sees all things. On reaching the corn field, the father after looking in all directions to assure himself that he was not observed, began to tear off the corn and ordered the boy to hold the sack open. Suddenly the little fellow said: "Father, you forgot to look in one direction to see whether some one is looking." Startled, the father dropped the sack and said, "Where should I look? Who can see us?" The child replied, "You should have looked upward to see whether God is looking."

The word of the child sank down into the heart of the father. He left the place and was cautious in the future not to take anything not belonging to him.

Yes, many a sin would not be committed if we always bore in mind the word of Hagar: "Thou Lord, seest me."—Selected.

RUSSIAN GLOOM.

Deputy Vershinin of the Russian дума recently began an investigation into conditions prevailing in Russian monasteries and arrived at results which are startling. He found that a former priest named Kuzmin had been languishing in a monastery dungeon for a dozen years without the formality of a trial or even a formal accusation. The case of this priest induced the deputy to apply for a дума commission to thoroughly inquire into the affairs of the monastery in question. This course brought the subject to the attention of the public and investigation took a much wider scope. It was found that at least 200 "heretic" prisoners, male and female, were being kept under like conditions at 12 different monasteries and convents of the Czar's European provinces and Siberia. In fact, "heretics" are still being spirited away, with-

out trial or inquiry, to suffer a lot as deplorable as that of the convicts in the Siberian transport prisons. Some of these prisoners are priests who have been guilty of misconduct, but the great majority are "heretics" who have not even been told of what heresy they are accused. This system has been followed in Russia for 300 years, as A. S. Prugavin states in his book on the subject. This writer was so fortunate as to reach the inmost recesses of the Souzdal monastery, where the priest Kuzmin was confined, and bore away a number of documents which thoroughly expose the system. One document gives a list of the unfortunate victims held there and the reasons for their imprisonment. According to this catalogue a few have lost their liberty "by imperial decree" or "for irregular conduct" or "owing to immoral life"; in most cases, however, the reason given is, "for harboring thoughts contrary to orthodoxy," "for irregular thoughts contrary to church doctrine," "for spreading heretical views among the peasants." The term of imprisonment is, in nearly every instance, to end when the prisoner comes to "repentance." For the heretic this, of course, means full obedience to the most far-reaching decrees of the Holy Synod and an unconditional acceptance of all its dogmas. Those heretics, however, who are considered by the church as requiring such heroic helps to "repentance" are generally firm in their convictions. Besides, the monastery chief is alone the judge in the premises and the more prisoners he holds, the more important his monastery appears in the estimation of the Holy Synod. Thus we can readily understand how priest Kuzmin for 12 long years suffered such radical treatment at the hands of the church and yet found no "repentance." In point of years his suffering under the system of the Holy Synod does not stand alone. During the reign of Catharine II. a priest named Primenoff was held in solitary confinement for 57 years.

How deep the gloom where the Gospel of Christ Jesus does not reign and how thankful ought a people to be who enjoy peace and freedom in its kindly light.

G.

ITEMS OF INTEREST.

WORK OF THE MISSOURI SYNOD IN INDIA.

Missionary C. Huebner reports: The new church at Maruchaltalei will be dedicated February 8, during the meeting of the Fourth General Conference at Nagercoil.—At Kirangulam 32 persons are being prepared for baptism.—On the Fourth Sunday in Advent he baptized 21 persons at Mangulam.—At Kandanguli 15 catechumens are being prepared for baptism; likewise in Kelunkadi.

Missionary H. Stallmann reports: The plague is still raging in Ambur. Although half of the inhabitants of the city have fled, yet 23 deaths occurred in one day. Our Lower Secondary School will in all probability remain closed

till March.—In Vinnemangalam he instructs 7 catechumens. The school is in a flourishing condition.

Missionary Geo. Kuechle reports: The school at Sanankuppam was closed on account of the plague. Three pupils of the school fell victims of the dread disease.—Sunday after Christmas, Missionary Kuechle was privileged to perform his first baptism of heathen. Two men from Yercuddi were baptized. Seven others are preparing for the sacrament.—Luth. Pioneer.

LUTHERAN MISSION AMONG THE NATIVES OF AUSTRALIA.

For a number of years our brethren in Australia have been working among the native Australians. The work has been progressing satisfactorily, and the prospects are bright for the future. A colony of 160 natives has now settled down in the immediate vicinity of the mission station, and these are being rapidly evangelized and civilized. On November 9, Rev. Wiebusch, the missionary in charge, had the pleasure of baptizing 10 young natives after a thorough course of instruction. The mission also conducts a home for native children. The native Australians are probably the least intelligent of human beings, and we must therefore the more rejoice when we hear that they also can be taught the sweet story of Jesus and His salvation.—Luth. Pioneer.

THE LABRADOR OF THE SOUTH.

While there are many missions in South America, there have been few attempts to give the Gospel to Patagonia. In 1831, Mr. Williams undertook to do missionary work in Tierra del Fuego, but temporarily abandoned it on account of unusual dangers. Then Captain Gardner took it up; a Patagonian Missionary Society was formed in 1844, and another attempt was made to establish a station at Tierra del Fuego, only to fail like the first. In 1850, Gardner, together with Richard Williams, Rev. Mr. Maidment, and several Christian laymen, took up the forlorn hope. The story of their subsequent experiences is one of the most thrilling in the history of missions. Snows, and arctic cold, and the intense hostility of the natives overcame the brave party, and one by one they died, their bodies being found next year when a relief vessel arrived. Their work, however, resulted in the firm establishment of a mission in 1854 in that inhospitable region. In 1902, there were three mission stations.—The Christian Herald.

ICELANDERS IN CANADA.

Along with other immigrants the Icelanders have been coming to North America. Many of them have found their way to the United States, but by far the greater number have settled in Canada, and especially in the providence of Manitoba. Here they have set the pace for all the incoming races. In Winnipeg there are Icelanders worth from \$100,000 to \$500,000. Outside the city it is not unusual to find Icelanders with farms of 1,000 acres, all of which they have earned in that country, for few of them had \$100 in their possession when they arrived. The log cabins of the first settlers have given place to neat and comfortable dwellings, and the farming is carried on with the most advanced type of implements.

The people are all Lutherans from their home country, and are mostly churchly, though they are not by any means all found in the church. Icelandic pastors have been laboring

among them for many years. In 1885 it was possible to form an Icelandic Synod, which now has 15 ministers, 43 congregations and 3,538 communicant members. The church property is worth \$126,505, and the money raised for benevolent purposes was \$1,461. They have 1,441 Sunday-school pupils in 22 Sunday-schools.

Most of these congregations are in the province of Manitoba, but a number are also found in Minnesota and North Dakota. The churching of the Icelanders in this country has been a difficult one, because of the scarcity of pastors and the distance between the settlements. In many places the settlements or colonies can be visited by a pastor only a few times in a year and supplied with Word and sacrament. Often their spiritual needs cannot be supplied at all for years, because they cannot be reached and the bread of life administered to them. The little synod is putting forth great efforts to look after the spiritual interests of as many as possible.—Ex.

BRIEF ITEMS.

Cannibalism Still Carried On.

In the more remote parts of the world the shocking practice of man-eating has, as yet, not been entirely done away with, although the wide spread of the Gospel has done much to open the eyes of the heathen to the horrors of this dreadful custom. A recent despatch from Sydney, N.S.W., reports that some of the people of the New Hebrides still observe the old custom of their fore-fathers. According to this news item natives of Malekula island a short time ago murdered and ate six teachers of the Walla island mission station. The fact that these teachers were themselves native converts, and thus really of their own people, seems to have made no difference to the man-eaters.

Increase of the Ministry.

The Episcopal church is sorely in need of men to carry on its work. Recently a number of Episcopal clergymen and laymen have formed a society for the "Increase of the Ministry." Through private subscriptions and otherwise they hope to be able to assist young men through colleges if they have an inclination to serve the church.

A Change for the Better.

At Galesburg, Ill., the Universalist pastor of the local church renounced his creed and declared his acceptance of the new Congregational creed. In giving his reasons for the change, he said that he had long felt the need of a more aggressive and positive faith than his former church offered. He was not satisfied with the position of the Universalist church on the divinity of Christ, he believes that Christ is divine.

The Lamsery of Kumbum.

The famous lamsery of Kumbum, one of the centers of Buddhist worship, was burned to the ground. It was named in honor of the founder of the present lamaist Buddhism and was a treasure house of ancient documents of inestimable interest to students of history. The temple was really a vast prayer hall and was said to have been one of the most remarkable and magnificent structures of its kind.