

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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SAMUEL

1 Sam. 3

Hushed was the evening hymn,
The temple courts were dark;
The lamp was burning dim
Before the sacred ark;
When suddenly a voice divine
Rang through the silence of the shrine.

The old man, meek and mild,
The priest of Israel, slept;
His watch the Temple child,
The little Levite kept;
And what from Eli's sense was sealed,
The Lord to Hannah's son revealed.

Oh! give me Samuel's ear,
The open ear, O Lord,
Alive and quick to hear
Each whisper of Thy Word:
Like him to answer at Thy call,
And to obey Thee first of all.

Oh! give me Samuel's heart,
A lowly heart that waits,
When in Thy house Thou art,
Or watches at Thy gates
By day and night, a heart that still
Moves at the breathing of Thy will.

Oh! give me Samuel's mind,
A sweet, un murmuring faith,
Obedient and resigned
To Thee in life and death;
That I may see with child-like eyes
Truths that are hidden from the wise.

JAMES BURNS.

COMMENTS

A Challenge A Chicago pastor has issued a challenge to all other congregations. He is justified in feeling proud of the fact that in the work of his congregation there are twenty-five different nationalities that must be considered. Twenty-five nations are represented in his membership. It is very doubtful whether this unusual record can be approached by any other congregation; in that respect the challenge may stand. But there is a challenge of a different sort in the little story, if it brings to our mind the vastness of the field of opportunities for missionary work at our churchdoor. If a single parish, of less than average size, harbors approachable people of twenty-five different nationalities, it is a very insistent challenge for us to go out and find that dozen,

or half-dozen, that have been at our own churchdoor but were never led to make the step across the threshold. There is a danger of well established congregations becoming self-sufficient; because they do not need the help of others, they are likely to become somewhat forbidding even when they offer others the welcome of their church. This may not be the intention, there may be a real desire to see others join us, but very often this desire hides itself behind the extremely polite and correctly formal manner, in which the invitation is extended. One thing is very certain, the pastor and the members of the church that has the twenty-five nationalities managed to extend their invitations in a manner that was received as genuine. When our Lord invites us, that is the way He does it. When Christ says, "Come to me!" and we come, it is because we feel His true love for us in His invitation. We as Christians that should be active in the Lord's cause are grievously at fault if we permit the shadow of a doubt to cloud the genuine ring of welcome in our efforts to have others join us in receiving the blessings of Jesus. This season of the year in which our missionary festivals are principally held will give our enterprise new impetus; may it seek expression in making use of the field our own home offers for missionary endeavor. And may the challenge of that Chicago pastor be accepted in the good faith to disregard the artificial barriers of race and language when we go out as messengers of the cross. Lutherans are exceedingly cautious in their missionary work and they should continue to be so; where there is any reason to suppose that a man is a member of another flock that professes the faith in Christ, we do not consider ourselves at liberty to act. This divine ordinance must remain unbroken; but our country offers peculiar opportunities that must not be disregarded on account of mechanical observance of a rule that was given to help and not to hinder. Many come to this country as members of churches other than Lutheran; for any one of many reasons they fail to keep up their allegiance and often neglect their children entirely in spiritual matters. When these children grow up they may say as a matter of tradition, "We are Catholic," or whatever they may have been in former generations; as a matter of fact they are nothing and we should feel that they need our message. A timorous retreat from a man just because he has tentatively repeated a formula that means nothing

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

to him gives him the impression that you care very little for him. Our country is a vast ocean full of these spiritual derelicts and like the derelicts of the sea they bring frightful dangers to many others in the course of their unguided existence; but again like many derelicts of the seas, they need but the power of guidance which God will give them through the Word and they will be as staunch and true as the rescuer who joyfully tows his prize into port.

H. K. M.

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An Addition to the Evangelical Liturgy Beginning in June of this year, the Evangelical churches of Germany will add to their liturgy in the prayers for the government a petition to protect the airships in the service of the Kaiser. This, we believe, is a legitimate liturgical development and when in times of war those portions of our church prayer are used which refer to our armies and navies, a similar addition would be quite proper. The form of the new prayer is in keeping with the older portions. It reads, "That it may please Thee to protect the royal army and all the imperial forces by land and sea, especially also the ships upon the sea and all the air craft now voyaging."—Some time ago we called attention to the new patron saint assigned to aviators in Catholic countries. For those who wish to make comparisons these two notices are typical enough to fit in with the wealth of material used for similar comparisons in the past.

H. K. M.

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Unusual Sanctity "Whereas, We realize the difficulty and unpleasantness in dealing with the automobile spirit, we advise all churches not to allow their members to own or operate an automobile, auto truck, motorcycle, or any motor vehicle, at least until such a time as they become in general use or until we get more light on the subject." This is a resolution passed by the national convention of the German Baptist church. There is an abundance of unintentional humor written into this extraordinary effort at superior holiness. The unpleasantness of dealing with the automobile spirit—especially if you tell the automobile owner to throw his machine on the junk pile is surely very plain. On the principle that the vilest tasting medicines are the most beneficial this very unpleasantness may have been the cause for the peculiar rule. This convention was held in Indiana and some of the proud Indiana people will feel quite humiliated when they learn that automobiles are not in general use there, according to this resolution. The saving clause at the end, "until we get more light on the subject" would invite mirth if it were not really a very serious question that is touched. The light that is to come and dispel all doubt, is the light that has

been creating havoc in the church for centuries. The destructive fallacy of personal revelation and inspiration commands this form of "watchful waiting." The Holy Spirit comes to different men in different ways; so this doctrine would have it; He comes to them directly and reveals to them truths that are hidden to others; He may even reveal to them things that the Bible never mentions. Our Lutheran view of the sole means of grace, the Bible and the sacraments, closes all doors for such personal experiences and restricts us to those divine truths that are revealed to the whole church in the written Word. There is no one person that has greater and more intimate communion with God than any other that heeds the Word. The doctrine of the "divine light" has paved the way for hundreds of sects and there is no doubt that there will be hundreds of others that are yet to come. If a member of any such sect arises in meeting and says that he has received light that the owning of automobiles is sinful, the others really ought to accept that according to their own doctrine; if they do, all remains peaceable, if they do not, then the man that received the light takes his followers, goes out of the meeting and starts his own sect. This story about the forbidding of automobiles is trivial, but the spirit out of which it was born, a spirit much more "difficult to deal with than the automobile spirit," has proved itself one of the most powerful agencies of destruction in the Christian church.

H. K. M.

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Queer Humor Where men curse and swear and show their irreverence for holy things we have good grounds to believe that they are as careless of their souls as their speech would indicate. In a similar way we can often judge men by the way they speak of the horrors of damnation. Where Hell and the Devil are familiar by-words they are not taken very seriously; those that use them most believe them least. A certain form of ghastly humor tries to secure applause by having the sorry courage of saying terrible things lightly. A little mining town in Delaware took pride in its chosen name of "Little Hell"; now this name is to be changed, the church people of the town having tired of the notoriety the original founders saddled on them by their strange notion of humor. But this perverse taste is universal, Geo. B. Shaw tries to be funny in the same way. The city of London is seeking a new motto to put on its coat of arms. Shaw suggested the line from the poet Shelley: "Hell is city much like London." Shaw is considered a very great man, but in this instance he tries to be funny in the same way the clown does on the cheapest variety stage; perhaps he unwittingly classified himself spiritually when he courted the applause of the gutter.

H. K. M.

A Holy Bone The darkest Middle Ages do not seem so distant when in the second largest city of our enlightened country 6,000 people march in solemn procession and then await their turns to crowd into the church that holds a sacred wrist-bone of St. Anne. Miracles wrought by the great power of this wonderful bone are reported at intervals. The greatest miracle is, that you can get thousands to believe it may do that, in the twentieth century. As to St. Anne, there is little to say; she is supposed to have been the mother of the Virgin Mary. This is not told in the Bible, but the Catholic church has said so; in the course of time quite an elaborate legend has been built up around the mythical Anne. A novena, a nine days' prayer season, was not considered too great an honor for her and her wonderfully enduring wrist-bone. The courage it takes to confess such an idolatrous belief in public is worthy of admiration—and pity.

H. K. M.

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Evolution That evolution, though in its decline, is not yet entirely superseded by a new mode of thought to eliminate the Creator is proved by the vaporings of one Elliot R. Rowland Downing, assistant professor in the University of Chicago College of Education. In a lecture recently delivered the learned professor once more subscribed to and defended the theories of the evolution of man. In order to make his case the plainer he came down to details and figures. Among other things equally lucid he says: "The fact that man has all the equipment necessary to wag a tail is evidence of his evolution from the ape." He asks: "Why should he have all the tail muscles, if he hadn't once had a tail?" Meeting the professor on his own grounds, we might ask: What force in nature confines the change in species to progress, why not retrogression? The learned professor has certainly heard of recurrence of type, as it is demonstrated to us in the negroid. Now why must we wait so long for a practical demonstration of evolution truth, if nature cannot deny herself? There are certainly enough among us who would gladly wear the discarded appendage and exercise the long-neglected muscles, if only to prove that there is no God in heaven and to be able to say to the rest of the tailless human family: "I told you so." The professor further states that "there are 198 useless bits of organism in man's bodily composition once made use of." How about the "survival of the fittest," by what reason do these "unfits" survive? Has nature singled out man to suffer under the rule of exceptions? Besides, the day after medical science has mastered all the ills of mankind and come to know the use of each "bit of organism" in its bearing on health and disease would, we think, be the proper season to discuss the uselessness of these 198 bits. Until that time let us

deplore that evolution is the text-book knowledge taught in our public schools. G.

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Help Coming At Last If plans do not miscarry, that poor struggling body called the Church will soon receive assistance from an entirely unexpected quarter and the battle with the world's sin will be made easier for her. The Gideons have at length taken heed of the Church's plight and are coming to her assistance. The Gideons are "a religious organization of traveling salesmen" and they have just recently taken the first step to succor the Church by forming an auxiliary body for this express purpose. Of course this new body has a high-sounding name, for in these matters the name is a prominent feature, in fact with some of these bodies bearing this heavy burden seems to sap all their energy and strength, so that nothing is left for other less important purposes. Even the most fastidious must confess that the Gideons exercised rare good judgment in the serious task of naming their offspring. It will be known throughout the world as "The Associated Brotherhood of Christianity." This difficult task being creditably performed, there is plenty of time left to take care of the minor details. Well, there ought to be some purpose or object stated. Better make it wide enough to accommodate possible future breadth. "A local organization to aid churches in evangelistic efforts" will answer very well. And now some nice, distinctive requirements, so that a Brother will be conscious of his worth as often as he thinks of his membership and in addition need have no fear that Tom, Dick, and Harry will rub shoulders with him in his lofty work. We have these before us, if we can trust the word of the Chicago Herald, a set of essentials which acts exclusive in several directions at once: "Eligibility consists in total abstinence from alcoholic products, tobacco and drugs, willingness to wear the Gideon emblem, and membership in some evangelical church for at least three months." You will notice that the standard is fixed very high, so high, in fact, that all we poor Lutherans are hopelessly unfit. We even have a shrewd suspicion that the Gideons, if they knew of us, would consider us fit objects for their "evangelistic efforts." G.

RELIGIOUS EDUCATION AT STATE UNIVERSITIES

A survey of religious conditions at state universities has recently been made by Richard C. Hughes, secretary of university work for the Presbyterian Board of Education. 47 universities with both their faculties and student bodies have been surveyed, and it has been brought out that of the 7,545 faculty mem-

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bers nearly half do not appear to belong to local churches or organizations, while of the 104,923 students, 8,452 express no religious preferences, and 28,550 more are accounted for religiously in the "no information" column.

From these data Mr. Hughes infers "that the churches have not kept pace with the growth of the universities, and have by their own neglect lost most of their rightful leadership in education." He deplores the neglect of religion at the state universities as a grave defect in state-supported education, and thinks it is up to the churches to remedy.

For the solution of this alleged neglected problem of religious education at state universities Mr. Hughes suggests the co-operation of all the churches in interest in a given university. He would have a university pastor engaged in ministerial work among the students with an organized body of university members to assist him and would have him placed in the same relation to the work of such association in the state university as the president maintains in the church college. The university pastor is to be the accredited representative of the churches and denominations participating in such university work.

What type of religion or Christianity Mr. Hughes is advocating in this work is evident from the fact that he warns the churches entering this field against emphasis upon sectarianism. "The liberal intellectual atmosphere of the universities," he says, "discourages the growth of narrow sectarianism, and there is so much vague generalization regarding religion that very many look upon loyalty to a church as evidence of narrowness." On the other hand, he says, "the state university offers a unique opportunity for emphasizing the great fundamental truths of religion and for developing a strong leadership."

To summarize: Mr. Hughes fully believes in the practicability of religious education at the state universities and he summarily proposes: "preaching and teaching of a high order in the local church at the university center; employment of expert Christian workers, "accredited ambassadors of the church at the

court of the state"; interdenominational co-operation in providing for religious needs of students which include public worship, instruction in the Bible and other religious subjects, counsel in personal religion and choice of vocation, and training for and practice in Christian social service."

It is stated by Mr. Hughes that this is a new movement, and though it has not yet reached all universities, it is sure to spread to all.

What have we to say to this movement?

No doubt the advocates of religious education at the state universities are honest and well-meaning persons, having at heart the welfare of the students whose influence will be felt in the various walks of life for good or for bad, yet we consider such movements as entirely misdirected. It is a misnomer, practically, to speak of religious education at state universities as such. State universities being secular schools, established by the State and conducted by state authorities, can never form a basis of operation for the propagation of religion, particularly the Christian religion. There can be no religious instruction given in state schools without violating the American principle of the total separation between the State and the Church, and without establishing a state religion. The State has no right to teach in any of its schools, be they common schools or universities, the Christian religion, or any other, according to any man's interpretation, and it has, therefore, also no more right to authorize a pastor to provide for the spiritual needs of the university students than it has to send missionaries to the heathen. The State is simply and solely secular. It is organized to help men to secure their natural and advance their temporal interests. Its sphere is confined to this world. So also its schools and universities. With the spiritual welfare of their students and the means of providing for the same they have no concern. No, teaching and preaching religion, Christian religion, belongs to the Church alone whose paramount divine calling it is to preach the Gospel to every creature. Religious education at state universities as such, must, therefore, be designated as a misnomer.

It is true the movement under way apparently does not ask the State to teach religion in its universities, but rather the churches to co-operate in such university work. Yet may not such a movement very easily become implicated in that direction? The fact that it asks for the engagement of a university pastor vested with ministerial functions whose duty it shall be to meet the religious needs of students and faculty members, and who is to be placed in the same relation to the religious work in the state university as the president maintains in the church college,—such a movement necessarily implies public teaching of religion in a state school, and with "the liberal intellectual at-

mosphere of the university" will inevitably lead towards establishing a university religion, if not a state religion.

The position we hold in the question of religious education at the state universities does not preclude, however, that religious work of the Church has a place among the students and faculty members as individuals. On the contrary, it is the duty of the Church to look after the spiritual wants of the attendants of such a school and to provide them with the necessary religious instruction, but wholly apart from the work of the institution itself, and without interdenominational co-operation. It is incompatible with the doctrines of Holy Writ to co-operate with church bodies and organizations which are not united in the Spirit of Truth. Interdenominational co-operation in providing for the religious needs of the students at state universities we consider a gross denial of the Truth.

Viewed from a secular standpoint, meeting the religious needs of those attending state universities is indeed a problem, and that too, a problem, which under the American principle of the separation between State and Church can never be solved, but viewed from the standpoint of the Church with the Word of God as its only guide it is no problem, but simply a part of its mission work which the Church is to carry on among the students, like as the citizens of a state.

As far as we Lutherans are concerned in the matter we clearly see the way pointed out to us. If students attending a state university are members of our Church we commend them to the pastoral charge of a local Lutheran congregation of our Synodical body. We would not have them affiliate with any interdenominational work done at the university, nor would we have our members take advantage of any religious education given at a state institution as such. To conclude, if mission work is to be done among state university students, which, indeed, we regard as necessary and beneficial for the students as well as the community at large, it must be kept entirely separate from the work of the university. J. J.

WHY ARE PEOPLE ESTRANGED FROM THE CHURCH?

Once there was a very wise young man who heard a long discussion about the curious fact that when you put a dead fish into a bucket full of water, the added bulk makes the water overflow, whereas if the fish is a live one, it does not add volume and the water does not overflow. There are many explanations, some of which were profound and fairly satisfactory. It occurred to this wise young man to try the experiment, and to see if the explanations would be any easier. To his great amazement, he discovered that

the fact did not need any explanation, because it is not a fact. A live fish will make water overflow as readily as a dead one.

The story comes to mind whenever we set out on extended explanation of any fact. It is well first to be sure we have a fact to deal with. Take this fact of estrangement from the church on the part of the pub- great mass of people do not go to church and that at least some of them have no friendship for it. But if lic—is it a fact at all? There is no disputing that an estrangement means that they have ever been friendly to the church and that something has happened to make them unfriendly, that is open to serious question. Most of them never had any real friendship to lose. Those who have lost interest are not "estranged" in any proper sense of that word; they are simply indifferent or indolent. Pastors find it one of their hardest tasks to get any substantial reasons from non-churchgoers. A few years ago the question was publicly asked in one of our secular papers why its non-church readers did not go to church. The question was honest and so were the answers, presumably. But the answers presented nothing new, and little that was serious. Some of them suggested impossible things. One proposed that the church favor the single-tax and the writer would at once attend it. Another complained of the woman's hats in church which shut off his view of the minister, but since I was myself the minister, I knew how little he was losing and found it hard to take the reason seriously. Other reasons were on more thoughtful lines, affecting the quality of the preaching and the formalism of the services, or the welcome given to strangers, or similar experiences. But virtually all of them showed that the church had never been loved by those who were not attending it. They were not properly "estranged" from it, for they had never been friendly to it.

Even if we take the word in its widest meaning, and ask why men do not come to church and cast in their lives with those who make it up, the answers can not help being self-contradictory at times. If the church would do what some men want, it would be the surest way of estranging other men, who specially do not want that thing. We learn that it has lost its hold on the intellectual classes because it has failed to keep up with the times. To win them it must improve its preaching, put more scholarship into its sermons and keep abreast of the latest knowledge. But it has lost the practical classes because it has preached so much doctrine, when what is wanted is not scholarly sermons, but sermons a man can live by during the week. "What do we care about doctrine? Your scholarly sermons go over our heads; fight your battles elsewhere; give us the simple gospel." But just what is the minister to do about it? He can hardly suit both classes on opposite terms. Of course, the

fact is that neither is a solid reason, while both contain suggestions which any thoughtful minister must regard, yet he can obey neither.

The church is supposed to have lost the laboring classes for reasons exactly opposite from those which explain its loss of the conservative classes. In a prominent city club recently a splendid man declared that the churches were rapidly becoming the enemies of society, because they were catering to the laboring classes all over the land. But during the same week in a labor meeting an earnest man called all workers to leave the churches because they are the enemies of labor over the whole land. The difficulty is not cleared when we say that there are churches and churches and that some deserve one charge and some the other. The point I am making is that there is no discrimination in the charge. Each is supposed to explain why the church has lost a large and influential part of society.

We would be stupid not to try to learn the lesson of all these suggestions. The church ought to let nothing which it controls prevent the allegiance to it of all groups of men in all classes. There is truth in all the charges, no doubt; at least a small measure of truth. But the peril of the church is that it will get the notion that its first business is to hear what men say and do that so far as it may. The fact is that the church has a clear-cut piece of work to do, and it must not let itself be urged into disregard of that business. It must win men, but not on just any terms. The terms on which it wins must be thoroughly loyal to its commission as a saving force. It must please all men, if it can do that and still be a saving force. It can not gratify the desires of all men. It must attract men for the sake of the things it has to give men.—The Christian Intelligencer.

THE MOSLEM WORLD TO-DAY

Perhaps the most difficult mission-field is the work among the Moslems or Mohammedans. A man who has worked in this field for many years expresses the difficulty in the following words: To induce the proudest man in the world to accept what he abhors from the man whom he despises. There are 230 million Moslems the world over—a very great number. There are over 50 million on the Dark Continent, 67 million in India, 35 million in the Dutch East Indies, of which 29 million are on a single island, Java. Then there are Arabia, Persia, Syria, Russia, Turkey and China with millions of Moslems. Even in Australia they are found, in Perth they have just built a magnificent mosque. In Mecca, the holy city of the Moslems, two hundred thousand pilgrims come together every year for the deepening of their spiritual life, returning more fanatical than they came.

As an illustration of the fanaticism of the Moslems the following incident may serve which took place recently in Cairo, Egypt. In one of the most densely populated quarters of the city it was impossible for a long time to secure a suitable building to carry on mission work. At last one was found. The services were conducted by a native clergyman. When the auditorium was filled permission was asked to put questions and engage in controversy. The clergyman, however, insisted upon maintaining the order of service arranged for and told them that an opportunity would be offered them to ask questions at the close of the service. They waited until the end of the service and then someone asked: "Who is God?" The clergyman replied, "Seeing both you and we know him and know of him, I see no necessity for answering this question." They thereupon shouted, "He has failed to answer, he has failed to answer," and with tumultuous noise and clapping of hands they left the room. On their way out they took the Bible and tore out a considerable portion, and coming to the court around which the house was built, they took slips of paper, drew the cross upon them, and then spat upon them and trampled them under foot. Making their way to the door they scattered anti-Christian tracts and beat the door-keeper. Coming outside they leaped upon a cart and tore down the mission sign, breaking it into many pieces.

A policeman passing along was asked for protection, but looked complacently on the work of his co-religionists. A report of the matter was sent to the police station of the neighborhood and from here several men were sent to inquire. They came, but instead of arresting the ring-leader of the offending crowd they led away the preacher and the keeper of the house, as though they were the offenders. They were taken to police quarters and there asked about creating the disturbance. They were examined and cross-examined relative to the occurrence and were at last glad to be dismissed without being punished.

The Moslem thoroughly believes the divine origin of his own faith and of the Koran; anything not in harmony with the one or the other cannot be tolerated. The Christian is a *giaour* (infidel) and not to be trusted. He is on his way to hell where he will dwell forever according to his deserts. Everything that belongs to Christianity is hated. Anyone that leaves Mohammedanism will be persecuted by his kinsmen; in Turkey until the proclamation of the constitution a change of religion was considered treason to the state. It stands to reason that under these conditions but small results for mission work could be expected.

But during the last three years stupendous changes, political and social, have taken place in Southeast Europe, North Africa, and Western Asia. Politically Islam has lost its power throughout the whole of

Africa, the whole of Europe, and is losing its grip even on Asia. Where formerly all evangelistic effort carried on directly for Moslems was interdicted or suppressed by the jealousy of Moslem rulers, to-day Islam has lost its sword. The thinking classes can see with their own eyes that the kingdom of God is coming with power and the kingdom of Mohammed is waning. It is literally true that in what was once European Turkey, in Tripoli, in Morocco, and in Persia, millions of Mohammedans have become accessible within the past months who were inaccessible before.

There have also been tremendous social changes. The Moslem world is no longer self-satisfied. Educational movements and desire for reform are found nearly everywhere. And here is perhaps the most potent possibility of solving the Moslem problem. Under the old regime Moslem children were not allowed to attend Christian schools, but since the inauguration of the constitution the restriction has been withdrawn and children of Moslem parentage, in increasing numbers, are being enrolled in the mission schools. The superiority of the education here given, the moral tone developed, are the inducements, and for these advantages the more enlightened are taking any risk involved in their children's coming under Christian teaching.

Dr. S. M. Zwemer, missionary to the Mohammedans in Cairo, Egypt, who is well acquainted with this work says: "This field is to-day a field ripe unto harvest. Others have labored, and we have entered into their labors. The soil has been broken up by the plow of God. Every political revolution, every movement of diplomacy on the checker-board of the nations has been overruled for the last hundred years to plow up the Mohammedan soil. Look at Morocco, so long bound and trampled, the darkest part of darkest Africa; but today the sun of freedom and education shines upon it, and the Gospel is received. The whole of Northern Africa has been released from the grip of mediaeval Mohammedanism in the last few years; Egypt, Tripoli, Tunis—Islam has no sword and no power in Africa to-day. Christian Powers rule four-fifths of the Mohammedan world to-day. The seed has been sown abundantly, the Bible societies have literally sown every part of this Moslem world, even where the missionaries have not penetrated, with the Word, which is sharper than a two-edged Damascus sword; and it will cut to the very bone and sinew of Mohammedanism, and is doing it to-day. Hundreds of thousands of copies have been scattered and read within the last few years. This soil has been watered by tears and prayers and blood. But more than that, the reapers are already at work, obstacles have been moved aside by the impact of western civilization, and the Mohammedans to-day are nearer the Kingdom than many of us realize. In Cairo at the American mission all last winter a hall holding six

or seven hundred people was jammed to the doors. In one seat there was a Moslem from the University of Cairo. In the pulpit stood a converted Moslem, in his hand the Book of books, and on his lips the message of Life. In Cairo Girls' College you will see Moslem girls receiving Christian training. Go to any of the mission stations in India to-day and they will point you to men preaching the gospel who formerly were Mohammedans. Go to Java and the church statistics will tell you of 24,000 living converts from Islam and an average of nearly 200 baptisms a year. Yes, this great field is ripe; pray ye therefore the Lord of the harvest that He may thrust you forth to labor in that harvest."—Lutheran Herald.

CATHOLIC ABUSE

The Catholic church is pre-eminently the church of service, of man's service with a view to merit before God as distinguished from God's service in the interest of man's salvation through the life-giving Gospel of Christ Jesus. The more pomp and pageantry that accompanies such service, the more the feeling and emotions of man are appealed to through the medium of the eye and the ear, the more elevating does he consider it. This is one of the secrets of Catholic success. Nor does this church hesitate to degrade that which is most holy into its own man-made forms and set it over against the one all-sufficing sacrifice of our Savior, as is done with the Holy Sacrament of the Altar. The following item dated Lourdes, France shows us a striking picture of such Catholic practice. We quote from the Chicago Tribune:

"Surrounded by eight cardinals in gorgeous attire and over one hundred archbishops and bishops and hundreds of lesser prelates, a thousand priests and ten thousand people in a superb setting of the graceful basilica with the rimmed, towering peaks of the Pyrenees for a background, Cardinal Granito di Belmonte, the papal legate, opened on Wednesday the twenty-fifth eucharistic congress. It was the second one ever held at Lourdes. Cardinal Farley of New York was rapturously greeted by the 150 Americans present.

There has been a majestic procession of the blessed sacrament every morning at 6 o'clock in which the participants are only ecclesiastics. There were upwards of 3,000 of these, and they presented a gorgeous spectacle as they defiled from the Rosary chapel to the entrance.

Every evening there has been a great procession in which over 15,000 persons participated. The Esplanade during these processions was one great swirl of light and the mountains reverberated the "credo," which was sung in unison in front of the Rosary chapel.

Among those in attendance are cosmopolitan bishops from India, China, Asia, Africa, and both the Americas, New Zealand, Australia, and Europe. The most striking figure is the Bishop of Nazareth, who greatly resembles the typical portrait of Christ.

In addition to the French and Spanish pilgrims, the most numerous are the Czechs and Magyars in their picturesque national costumes." G.

WHAT THINK YE OF CHRIST?

"Pharisees, with what have you to reproach Christ?"

"He eateth with publicans and sinners."

"Is this all?"

"Yes."

"And you, Caiaphas, what say you of Him?"

"He is guilty; He is a blasphemer, because He said, 'Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven'."

"Pilate, what is your opinion?"

"I find no fault in this man."

"And you, Judas, who have sold your Master for thirty pieces of silver, have you some fearful charge to hurl against Him?"

"I have sinned in that I have betrayed the innocent blood."

"And you, centurion and soldiers, who led Him to the cross, what have you to say against Him?"

"Truly, this was the Son of God."

"John the Baptist, what think you of Christ?"

"He is the Lamb of God that taketh away the sins of the world."

"And you, John the Apostle?"

"He is the bright Morning Star."

"Peter, what say you of your Master?"

"He is the Christ, the Son of the living God."

"And you, Thomas?"

"He is my Lord and my God."

"Paul, you have persecuted Him; what testify you of Him?"

"I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord."

"Angels of heaven, what think ye of Jesus?"

"Unto you is born this day the Savior, which is Christ the Lord."

"And Thou, Father in heaven, who knowest all things?"

"This is my beloved Son in whom I am well pleased."

Beloved reader, what think you of Christ?

—Lutheran Pioneer.

OFFICIAL NOTICE

The regular meeting of the Northwestern College

Board will be held in Watertown, Wis., on Sept. 9, 1914, at 10:00 A. M.

K. MACHMILLER,
Sec. of Board.

A REQUEST

In order to supply the repeated demands for back numbers of the Northwestern Lutheran we have been obliged to draw heavily on our reserve stock of copies, in fact, we are at present unable to furnish some numbers at all, as our supply of them is exhausted. Perhaps some friends of the paper still have a number of the sample copies which we sent out for distribution. If so, would you kindly return them to us? The numbers of which we are in need are 1, 2, and 6.

Kindly forward to

Northwestern Publishing House,
263 Fourth St.,
Milwaukee, Wis.

ITEMS OF INTEREST.

The Methodist Episcopal Church.

Tentative plans for the unification of three great Methodist bodies in America were approved, connectional officers were elected, and a declaration of principles adopted at the general conference of the Methodist Episcopal Church, South. The convention also ordered the withholding of any money now in the hands of the various church boards intended for Vanderbilt University, until payments are authorized by the commission appointed to deal with the Vanderbilt situation. The unification plan provides for the merging of the Methodist Episcopal Church, South, the Methodist Episcopal Church, and the Protestant Methodist Church under the name of the Methodist Episcopal Church of America, with one faith and ritual and general conference, but with four jurisdictional conferences for the four geographical divisions. Negro members of the three churches and such denominations of that race wishing to unite will be assigned to one of the jurisdictional conferences. The Colored Methodist Episcopal Church, however, would be permitted to maintain an independent organization while holding fraternal relations with the united Church.—Luth. Herald.

Juvenile Courts of New York Busy

Nine thousand one hundred and nineteen bad boys and bad girls were bad enough to get into the children's court during the year 1913, according to the report of the court of special sessions just issued. Three thousand of these—one-third of the total number—came from broken homes. One-fourth were charged with trifling offenses, such as breaking windows while playing ball, or building fires on asphalt pavement.

More Divorces in New York

In one borough of Greater New York alone—Manhattan—540 absolute divorces were granted during the six months ended June 30, as against 372 during the same period last year. These figures were made public by the county clerk recently.—Chicago Tribune.