

The Northwestern Lutheran

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Kenosha 65 N. Ridge
Jan 16
1915

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.

Vol. 2.

Milwaukee, Wis., May 7, 1915.

No. 9.

PRAYER

Approach, my soul, the mercy-seat,
Where Jesus answers prayer;
There humbly fall before His feet,
For none can perish there.

Thy promise is my only plea,
With this I venture nigh;
Thou callest burden'd souls to Thee.
And such, O Lord, am I.

Bowed down beneath a load of sin,
By Satan sorely press'd;
By war without, and fear within,
I come to Thee for rest.

Be Thou my shield and hiding-place,
That shelter'd near Thy side,
I may my fierce accuser face,
And tell him, "Thou hast died."

O, wondrous love, to bleed and die,
To bear the cross and shame,
That guilty sinners, such as I,
Might plead Thy gracious Name.

COMMENTS

Sentimental Rubbish Robert Herrick, an American novelist, has put his finger on a weak spot of the American reader as he is found today.

There is a demand for reading that will give the reader the feeling that by agreeing with the faultless hero or heroine he himself shares their unprecedented virtues. Stories of impossible goodness are universally popular. Herrick calls them the equivalent of the "Sunday school stories" of our youth, in which the good little boy and the good little girl were so very good that frequently our childish patience was exhausted with their uncanny virtue. The unreality of these stories often defeated the very purpose they were intended to serve. If grown-ups today seek such intellectual food and take it seriously, they can do so only at the price of their intelligence; that is Herrick's complaint. He thinks readers are making themselves stupid by pretending to believe in almost universal goodness. They are playing blindman's-buff when they expect to practice what they admire so much in their favorite fiction. He is surely thinking of Christian Science and similar "religious" extravagances when he goes on to say: "There are many healing cults and optimistic philosophies current among us today, all more or less based on this playing

of blindman's-buff with one's intelligence. It is a disquieting aspect of our time that they are so popular. They seem to indicate a softening of the moral fiber in men and women, who are trying by their aid to escape from reality, to 'pull themselves up by their bootstraps,' in the homely phrase. Bitter disillusion and disappointment come through these evasive measures, and to all who practice them fanatically must come that moral insubstantiality that results inevitably from all tampering with the sense of truth." It would hardly be possible to agree with the author in his conclusion, but his observations are entirely correct. The great lie that is lived by many moderns results from their more than infantile ignorance and self-deception about the deadliness of sin. That is the truth they seek to evade. When they read about an unhappy hero they weep copiously as some one puts it, so that they need not weep when their own sins cause suffering to others who may not be heroes in their eyes. When they exult in the virtues of their story book and theatre heroes and heroines, they rejoice in the infallible goodness which they possess; they recognized "virtue" in the story and choose to believe that in recognizing it, they possess it. It is a well substantiated fact that the most depraved, that never have given their own reformation a thought, are the most reliable shedders of tears over sentimental misery, providing it is so far removed that they are not called upon to mend their own ways. And they are the most voluble in lauding the virtue, which they scarcely know by name. For Christians there is an obvious lesson in this, not by any means a new one; there is but one way to approach the human heart if truth is to be served, through the Word of God. There sin, its causes and its effects, are truthfully portrayed, and there the Gospel of Christ shows the way out. That homely phrase is quite true: You can not pull yourself up by your own bootstraps. H. K.

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God Save The Church From Such Defenders

In the Western Christian Advocate, the Rev. Alpheus B. Austin, D. D., takes issue with the author of an article entitled "The Failure of the Church." In this article, which appeared in the Atlantic, the writer had declared that "in its present organized form the church is a flat contradiction of the spirit and principles of its Founder." To this Dr. Austin replies:

"Here the writer sticks to his text. Because we have the church he insists that we have Churchanity, a fact which cannot be questioned. We can go all lengths with him in his denunciation of this thing that denatures Christianity; there we part company with him upon the question of amount. He maintains that rigidity of organization has so supplanted the fluidity of the gospel, and that formalism has so supplanted spirituality that "few institutions are as false to their professed ideal as is the Christian church; in a sense, the church is anti-Christ." This seems to us a jaundiced view. The materialism and the formalism of which he complains are really no nearer the whole of the church than was the clay in the toes the whole of the image which Nebuchadnezzar saw. Is it candid to pass by the gold, the silver, the brass, and the iron and see nothing but the clay? Nor can we share his despair in reference to all institutions, with the church as the most conspicuous instance. So far from a political party, for instance, exhibiting an initial departure from the lofty ideals of patriotism and a later steady deterioration, examples are not rare of their steady improvement. In the writer's own land parties that once connived at rotten boroughs and venal voting are today sound on both equity in representation and the purity of the ballot. Coming home we see parties that once were led astray by the *ignis fatuus* of fiat money, now absolutely correct in their stand for an honest dollar; parties that once were for a granulated confederation of States now for a fused and strong nation. If parties and other organizations can slough off their excrescences, why need it be assumed that the church cannot, and so must die? That process indeed is under way. Already the church has sloughed off many of its crudities of belief, and much of its narrowness and rigidity of demand. It probably never was more Christian than today, and the end of the improvement is not yet."

We ask which are those "crudities of belief" that the church has already sloughed off and in what respect must it grow still less narrow and rigid of demand if it is to become still more "Christian" than it is today? We fail to see where the church has cast off any false doctrine as crude and un-Christian, but we do note, on the other hand, that it is rapidly yielding to the demands of the world in dropping doctrines that are offensive to the unbeliever, e. g., the doctrine of verbal inspiration, the existence of a personal devil, the total depravity of man, eternal punishment for those who die in their unbelief, etc. But Christ says, John 8:31: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Our hope for the Church is this, that according to the promise of its Head there will always be men who hold these

"crude" old views, who are as narrow in their convictions as the Bible, and who in the name of God rigidly demand submission in all things to the Spirit of God who is in the Revealed Word. The Doctor continues:

"That the Atlantic contributor is blind to this improvement is proved by his third contention that the church despairs of the world; that it fixes man's great and only hope beyond the world. That may describe the church of the mid-nineteenth century, but it certainly does not describe the church of the twentieth. While a great deal of eschatology naturally lingers in our hymnology and rituals, there is very little of it in the present-day sermon, Sunday-school teaching, or Conference report. Whatever may have been true of former times, nowadays we are thinking less about heaven than the Kingdom of heaven. Is not this to say that the church has returned from her wandering and is placing her emphasis precisely where Christ placed his?"

Does the Doctor consider this progress that many churches are thinking less today of heaven and more of this world, then he is sorely mistaking. Jesus said, "My kingdom is not of this world." He would not have His Church to be a society for reform. Paul says of the Church, Phil. 3:20,21: "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." And in Hebr. 13:14 we read: "For here have we no continuing city, but we seek one to come." Seeking in faith the city "to come" is true Christianity, and to direct the thoughts of men to that city, is the mission of the Church. The church is wandering when it places her emphasis on social reform instead. And in doing this the church loses the power to effect real reform. Read what the Lord says John 3:2,3: "Beloved, now we are the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. **And every man that hath this hope in him purifieth himself, even as he is pure.**" The very defense of Dr. Austin is an admission of the bankruptcy of all churches to which his remarks apply. God save the Church from such defenders, the attacks from without are less dangerous than such defense. J. B.

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Christ in Korea An American missionary in Korea was much disturbed when he was haled before the Japanese police official—who is all powerful in Korea—charged with preaching revolutionary doctrine. It took some time for him to find the cause for this charge. He had preached about

Christ with the crown of thorns; that He was crowned with all this suffering for the Koreans also, that He was their Christ. That was what had given offense to the zealous guardians of the Emperor's glory. It took much explaining to convince the Japanese official that this was to be understood spiritually and that the Korean audience had understood it in that higher sense; he was not really convinced and showed it when the missionary insisted that he must keep on preaching in that fashion or stop his work entirely. It required the intervention of high state officials of Japan and of the American Consul General to remove the objections of the police. Japan may have progressed very far on the way to western culture, but it is equally apparent that civilization is by no means equivalent to Christianity, or even an elementary knowledge of it.

H. K. M.

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The Oldest Minister The Methodist church is working strenuously to establish an adequate fund for its aged ministers and their dependents.

In preparing records for use in the campaign, the stories of several very old pastors have come to light. The oldest clergyman, according to this record, is the Rev. John Flinn of Portland, Oregon. He was born in Ireland in March, 1817, and is therefore 98 years old. He has been in the ministry 75 years and has spent the last 68 in Oregon. Until a rival claimant for the honor of being the oldest servant of the church appears, he must be accorded that distinction. But little younger is the Rev. David Jordan Higgins, who now lives in California. He was born in Borham, Me., in September, 1817, and has been in the ministry 73 years. It was not stated whether these venerable men still attempted active service; that is probably not the case. The activities of American churches to provide for the old age of their servants are splendid. The Lutherans have so far not been able to pursue a course nearly as energetic, though they have discussed the question frequently.

H. K. M.

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Darius Cobb When he was 17 years old, Darius

Cobb conceived the ambition to paint a picture of Christ. It was to be his life work in truth, for he did not intend to begin it until he was seventy years old. All the other years were to be devoted to the gathering of material. He carried out his intention and now his picture of Christ, "The Master," is finished and Darius Cobb has just turned his eightieth year. We are unable to judge the merits of the picture, not having seen it, but since the art of painting has found its place in the decoration of our churches and has been, like architecture and music, put to the service of God, it is not at all amiss to express the wish that work such as this, created in a

spirit of devotion, might replace much of the vulgar and inappropriate work that has found its way into our churches. It is the most important function of the building committee to keep out such disharmonies.

H. K. M.

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Another Sunday We quote the following from the Evening Wisconsin:

"May 23 will be observed as Humane Sunday in Milwaukee, in common with the rest of the country, in a movement started by the American Humane society. The week preceding it will be known as 'Be Kind to Animals' week. Clergymen will be asked to preach on this subject on that Sunday. Miss Leonore Cawker and Mrs. Catherine Thornton will have charge of the campaign for the observance in Milwaukee."

We do not wish to criticise the "humane" activities. On the contrary, we sincerely believe that much good has been wrought in this direction by organized effort; the condition of many a poor animal has been bettered as the result of the same and many a brute in human form has been brought to book for his inhuman practices. But why a special Sunday in this cause, seeing that it is a civic movement? The institution of this "special Sunday" can hardly be a reflection on church-going people, as if they particularly were in need of information on this important subject. It rather appears to be another unhappy attempt to enlist the services of the church for work which lies on purely civic lines. In consenting here the church betrays her trust and in the same measure reduces her ability for carrying on the great work really assigned to her—preaching the Gospel. "Seek ye first the kingdom of God, and his righteousness." Matt. 6:33. "A righteous man regardeth the life of his beast." Prov. 12:10. G.

THE THIRD DAY HE ROSE AGAIN FROM THE DEAD

The resurrection of Christ from the dead is the corner-stone of Christian faith and hope. "If Christ be not risen, then is our preaching vain, and your faith is also vain." I. Cor. 15:14. Yet there are such, even among the teachers of the Church, who profess to be Christians, but still deny the resurrection, even as they have sacrificed the doctrine of Christ's virgin birth and of His divinity. But why? Is there a lack of testimony? St. Paul adduces an imposing array of witnesses, when he writes, "That he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me

THE NORTHWESTERN LUTHERAN

Edited by a committee under authority of the Ev. Luth. Joint Synod of Wisconsin, Minnesota, Michigan, and other States, and published biweekly by Northwestern Publishing House, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis. Subscription Price: \$1.00 per year in advance.

Entered as second class matter December 30th, 1913, at the post office at Milwaukee, Wis., under the Act of March 3d, 1879.

also, as of one born out of due time." I. Cor. 15:5-8. Is not that sufficient? Or ought we rather believe what the soldiers said, "His disciples came by night, and stole him away while we slept?" No, any unprejudiced court of inquiry must call the resurrection of Christ an established fact.

But are we to base our faith on this foundation of human testimony? God forbid. We rejoice, however to find how absurd it is to deny that Christ rose from the dead. To prove that the resurrection never took place, can be done only by one who takes for granted what he wants to prove; and if such methods were to be applied generally in historical research, anything could be proved by anybody. Our faith seeks and finds other proof. It crosses Golgotha to find the open grave in Joseph's garden. Where the thunderbolts of the divine Law have struck the sinner's heart so that he is trembling at the wrath of a jealous God, where on the other hand, the sinner beholds on the cross "the Lamb of God, which taketh away the sin of the world," there the message itself, "He is risen," as a token of God's incomprehensible love, brings the divine assurance that its words are true, so that the sinner may rejoice with Job, "I know that my Redeemer liveth."

Yes, He lives. While the disciples, with hearts filled with sorrow and grief, bewailed the idea that all of their hopes had failed of fulfillment, while they were trembling with fear that they might be called to share the fate of their Master, while loving women were eagerly preparing to render the last service to Him by anointing His body; the earth quaked, the fetters of death were broken, JESUS ROSE, the ghost given up on Calvary again joined the body, Jesus lived, and neither stone, nor seal of Pilate, nor watching soldiers could hold Him. And when an angel came from heaven and rolled back the stone from the door, and sat upon it, he revealed but the empty grave. Jesus lives.

What a secure foundation for our faith! He had died, He had seemed like all other men, it had ap-

peared as though the stronger one had come over Him. Who could then believe, what the angel had said to Mary, when announcing the birth of her son, "That holy thing which shall be born of thee shall be called the Son of God?" Who could believe, what He had stated again and again, that He was the Son of God, Himself the living God? Was not Caiaphas justified, who had said to Him, "I adjure thee by the living God, that thou tell us whether thou be Christ, the Son of God," and when Jesus had answered, "Thou hast said," had rent his clothes, saying, "He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy?" But He lives. He has done what no common man can do. Others had been raised from the dead, He rose in His own strength. He must be more than common man, He must be God. He is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:4.

Christ had foretold His resurrection. When going up to Jerusalem, He had said to His disciples, "The Son of man shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death; and the third day he shall rise again." If He had not risen, who could believe any of His words? He had spoken words with power, that men were astonished at His doctrine. He had spoken comforting, uplifting words to all in trouble. He had promised a life of blessedness in the heavenly abodes of His heavenly Father. If He had not risen, He could be nothing but a conscious deceiver, His words could be nothing but a fraud. But He lives and has proved the veracity of His words. As He has verified the prophecy concerning His resurrection, not one of His words shall fail; they are the words of the living God.

Christ had clearly named as His mission the salvation of fallen mankind. He had accepted the words of John, "Behold the Lamb of God, which taketh away the sin of the world." He had said to His disciples, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." He had come to bear the sins of the world, His death was their punishment, and when on the cross He said, "It is finished," He meant nothing less than that His work was accomplished. But it remained for the resurrection to prove that these words are true. In it the Father shows publicly that His wrath is appeased, the punishment borne, the sin done away with. The resurrection of Christ is the earnest of our redemption. Yea, even more. Christ's death was a vicarious death, He took the place of the sinful world, and in His resurrection is still occupying the same position. He has by His suffering and death not only opened a way to justification and life; when in His resurrec-

tion God declares that Christ is free from sin, that is our justification, the justification of the whole world, for Christ was the vicar of the whole world. We are but to accept it. How could our redemption and justification be more assured? "Christ was delivered for our offences, and was raised again for our justification." Rom. 4:25.

Christ lives, how can death now harm us? We know that we must die. "But now is Christ risen from the dead, and become the first fruits of them that slept." I. Cor. 15:20. The grave can no longer hold us; the risen Christ shall raise us also that we may be where He is for evermore.

The resurrection of Christ is a sure foundation for faith and hope.

Now let the heavens be joyful,
Let earth her song begin,
Let all the world keep triumph,
And all that is therein:
In grateful exultation,
Their notes let all things blend,
For Christ the Lord hath risen,
Our Joy that hath no end. H. M.

JUBILEE-BOOK OF NORTHWESTERN COLLEGE

A beautiful and highly instructive history of the Northwestern College at Watertown, Wis., has recently been issued by authority of the Lutheran Synod of Wisconsin. It has been written in view of the approaching celebration of the fiftieth anniversary of the institution, which will be held on the 19th and 20th day of June next. The booklet is being distributed among its members of the Synod in general, and we trust that it will be appreciated by all who read it.

No one can read the history of our college without being deeply impressed with the marvelous growth and marked achievements of the institution during the fifty years of its existence, especially when it is borne in mind with what disadvantages it had to contend. Fifty years of college history in this our commonwealth, and that too, of a Lutheran College! How much does that imply! How many vicissitudes were witnessed during such a period of time, both of reverses and successes. What difficulties in maintaining the school had to be contended with, what labor and what prayers did it require on the part of its patrons till it gained a safe footing. And who can fairly estimate the value of the work done by the institution both for the public in general and the church in particular?

Insignificant indeed were the beginnings of our alma mater, having been founded in 1865 by a small band of Lutherans, who but a few years before had

emigrated from the German fatherland and found a footing in this new western home. But looking back to the past fifty years of her activity, it is not amiss to exclaim in the words of the Psalmist: "The Lord has done great things for us, whereof we are glad."

Our forefathers knew that the establishing of a Lutheran College was not a matter of convenience, but a question of existence, since in no other way could they hope to maintain the preaching of the Gospel in its purity to themselves and their children than by training their own men for the ministry of the Lutheran Church, and, therefore, by great sacrifice and labor they called into being this our beloved institution. And what have been the results is told by its history.

It is not the object of this article to enter into detail, inasmuch as the jubilee-booklet containing the history of Northwestern College has been placed into the hands of our readers, or will be, but we wish particularly to call their attention to it and urge them to read it for their own benefit as well as their own edification. For as the author of this history puts it: "Remember, dear fellow Lutheran, this booklet comes to you with the heartiest greetings of **your** college, for one of the principal aims of this story is to make you see that it is **your** college and that it merits your love and regard. It is your college because your gifts have supported it in the past and must support it in the future, if it is to prosper. And it is **your** college because your sons and daughters can nowhere receive what you would like them to have as well as here, in the school that will rear them in the fear of the Lord. When you think of the welfare of your own children, or the children of your friends, remember that Northwestern is **your** college." J. J.

THE "HOLY WAR" AND MISSIONS

(Note: Dr. Ludwig Schneller, director of an institution founded by Germans in Jerusalem under the leadership of his father, and himself an inhabitant of Palestine for fifty years, wrote the article, which is here rewritten, under the title given above.)

The "Holy War," recently made a religious duty for all Mohammedans by the Schech-ul-Islam of Constantinople, is a peculiar institution of Mohammedanism. The Koran calls it "Jihad fi sabil Allah," the war on the path of God; the English-speaking world uses the designation Jihad. The "Prophet" Mohammed originally meant it to be nothing but the defence against foreign aggression, but as his followers went from conquest to conquest, he materially amended his earlier utterances and commanded: "Kill them wherever you find them!" Those who should perish in a Jihad were promised the greatest rewards; they

were to be accounted martyrs and the voluptuous joys of the very materialistic Mohammedan paradise were to be their lot. Since then the Jihad has become the means of extending Mohammedanism. It may properly be declared only after the ruler of the country to be attacked has been formally and ceremonially asked to embrace the Mohammedan religion and he has refused to do so.

History shows that the Mohammedan has looked upon the Jihad as the means of combating Christianity in particular. In letters as high as a man the interior of the cupola of the Mosque of Rocks, which occupies the ancient site of temple of Israel, bears an inscription saying that the Christian faith is false. Mohammed expressly stated his object of redeeming Judaism and Christianity, the false religions, to the truth of his own faith. The result was that in a few hundred years the inhabitants of bleak and desolate Arabia swept away the Christian civilization of vast regions and, absorbing congenial elements, replaced it with their own. They were almost successful in wiping out Christianity in its entirety. One Christian country after another was humbled by the fanatic valor of the invaders and made Mohammedan. In the East there were Palestine, Syria, Asia Minor, Mesopotamia, and Persia as far as the Indian border; in the West Egypt, North Africa, Spain, Sicily, Lower Italy, and a portion of France; besides these the whole Balkan region as far West as Hungary and vast territories of modern Russia.

The victorious onslaught was brought to a halt by German arms and thrown back upon its own defences in the battles of Tours and Poitiers in France, and in the siege of Vienna that ended disastrously for Turkish arms in the last great attempt that power made to extend its dominions over Christian peoples. The power of Islam waned until in modern times the Turkish monarchy was practically dependent upon the good will of the European powers. At this juncture the new Jihad is declared.

All Mohammedans on earth, including the women, are bound to heed its call; but modern conditions differ vastly from those that attended former Jehads. Its success is awaited with uncertainty. Even its inauguration differs from the old order in that the Sultan did not call upon the rulers of Russia, France, and England to embrace the faith of Mohammed. He does not even demand the extension of the faith in conquered territories. Two Christian countries are excepted from its operation because they are his allies, Germany and Austria-Hungary; Italy, for political reasons, is also excluded from the list of foes, though it is a close and uncomfortable neighbor. France, England, Russia, against whom the Jihad is directed, are the powers that in the past robbed Turkey of its provin-

ces; it is a political Jihad, not a religious one. Turkey realizes that if Germany is defeated it will be distributed among the victorious allies, as a living animal is rent apart in the laboratories of vivisection. It has also heard that the western powers are desirous of bringing Christian charity to the East, and from past experiences the Orient has reason to doubt the charity which the powers bring. So far they never brought anything, they always took something away. This has been going on so consistently that now by far the greater number of Mohammedans live under Christian rule. If they do arise in revolt and fail, their punishment will be terrible; for that reason only those in Persia and Afghanistan are at all likely to respond.

The question that agitates us is, how will the Jihad affect the missions? It must first be said that the peculiar grouping of the combatants in this war makes all predicting most uncertain. There are tremendous possibilities for good or evil and these are not entirely contingent upon the victory of one or the other side.

Most disconcerting of all immediate results is the intense hatred that separates the Christian nations which so far have been leading in missionary work. That must be overcome after the war, if missions are to go on. Five years ago the missionary congress of the world held at Edinburgh appealed to all Christian workers to organize their activities for greater success. It was pronounced a disgrace that 1900 years after Christ there should still be unoccupied territories in a missionary sense. By common work in this field of the world in the great cause a bond of brotherhood was to be created that was to reflect its blessings on conditions in the home churches of Protestantism. England was to assume the management of the new enterprise; statistics and reports were to be handled in England. Germany trusted this arrangement and forwarded many gifts for use in English colonies while the English soon left the German fields. Now comes the war and the very unity of the previous work proves to be the cause of almost total collapse.

This unhappy discord is not without results among those heathen peoples that have been brought to participate in the war from Asia and Africa. We can hardly imagine the helplessness of the Indian or North African heathen that attempts to find his way through the maze of complications of this war of Christians among each other. At the beginning of the war a London Missionary society sent a shipload of 200 missionaries to India as "messengers of peace," the steamer met those English ships that were carrying thousands of heathen to Christian lands so that they might destroy the land of the Reformation. Another steamer bore 40 German missionaries that were transported to the concentration camps in England, taken away for-

cibly from their fields of labor. Liverpool was witness to a strange Christmas spectacle when these forty missionary prisoners were led through its streets by fantastically garbed negro soldiers. What, do you think, must be the thoughts of these heathen negroes about the "Gospel of peace?"

It must be a question of intense interest to Christians how the Jihad will affect the future Christian missions among the Mohammedans. The Edinburgh world congress declared unanimously that the Islam is the greatest menace and hindrance of all progress in Africa and that missions among Mohammedans are today the most urgent of all. In fact, an agreement was reached according to which all missionary societies of the world were to unite in this work and were to lay aside minor differences. Now comes the world war and makes the future more doubtful than ever, all these splendid resolutions notwithstanding. There is first the question of religious liberty. As we conceive it, it is an unknown thing to the Mohammedan. Turkey, on paper, guarantees its subjects religious liberty, but that only means that any one has the "right" to become a Mohammedan—this happens rarely and when it happens is loudly celebrated. On the other hand, it is strictly forbidden that any Mohammedan become a Christian; when it is attempted, it is forcibly hindered. Those intending to take the step must flee to Egypt, which has become a sort of haven of liberty. The victory of the Turks, bringing back Turkish rule, would very likely extend the old prohibitions to the whole of Egypt. It is entirely possible that such a victory would lead to a reassertion of the old Mohammedan ambitions, that Mohammed must rule the world. Cairo as it is, is the very center of Mohammedan traditions; more than 10,000 students are there studying the Koran in the university El-Azhar. Small armies of missionaries go forth from its portals and invade the African countries and threaten to bring all Africa to the faith in Allah and his Prophet. Our missionaries constantly remind us that the work of these Mohammedans nullifies most of their efforts. Compared with the Christian missionary, their work is very simple. They bring to the heathen nature or fetish worshipers a somewhat higher faith in God and promise them the most attractive things in Paradise and in return ask for no change of heart whatever—a matter of observing a few ceremonies makes them converts. That sort of "conversion," of course, is impossible for Christian missionaries. The heathen notes the difference and prefers the easier Mohammedan way. If Egypt reverts to Turkey, Mohammedan aggressiveness will be multiplied tenfold. The waves of this movement would undoubtedly be noticeable in Palestine, Syria and Mesopotamia. Mo-

ammedan pride would more than ever look down upon the Christian and his despised religion.

There is also a more hopeful view. This is based upon the relation of Turkey to the German Empire. It is hoped that Mohammedanism will change its old ideals under the influence of German friendship. As a matter of fact, Germany is the only great power concerned that has invariably treated the Ottoman government fairly and has not attempted to rob it of provinces and other concessions; it has dealt fairly by Turkey in all business affairs and what real developing Turkey has experienced in recent years is almost entirely due to German initiative. The personality of the Kaiser has made a deep impression on the oriental mind and on his visits to Constantinople and Jerusalem he has made himself the idol of the people. That Kaiser Wilhelm, representing German ideas in this as in other things, thinks of utilizing German influence for the cause of Christ is very evident from expressions made on these very journeys. In a letter from Jerusalem a little story is told that reflects the basis for this hope. At the Damascus Gate, the writer says, some Greek Catholic native women were quarreling very vociferously with some equally loudvoiced Mohammedan women. As a crowning insult the Christian women shouted, "You watch out, that William of Germany will bring you the cross." The Mohammedan women quickly replied, "If he brings it, we'll gladly take it." The writer of that letter expresses high hopes that a new era is dawning for the near East under German influence.

We gladly dwell on these hopes, but our experience of half a century with the Turkish government, which ever remains the same, even under the rule of the young Turks, warns us not to be too optimistic. "Can the Ethiopian change his skin, or the leopard his spots?" says Jeremiah. The decrees issued by the government since the outbreak of the war are so severe toward all Christian enterprises that our lot before this, bad as it was, was bright compared with present conditions. To our Syrian orphanage was presented a demand for thirty years' back taxes—the demand was preposterous and could not have been met even if it had been tried to meet it; besides, we had paid our taxes every year to the last penny. Threats accompanied the demand. We have appealed to the German authorities in Berlin and they have promised to set matters right. But such incidents are not calculated to make our faith in Turkish rule stronger.

Tr. by H. K. M.

Patience and strength are what we need; an earnest use of what we have now; and all the time an earnest discontent until we come to what we ought to be.—Phillips Brooks.

Paying Expenses

Dr. Carey, one of the pioneer missionaries to India, was a shoemaker before he left his country (England). He used to go about from village to village teaching, with his soul filled with the love of God. One day a friend came to him and said: "Mr. Carey, I want to speak to you very seriously."

"Well," said Mr. Carey, "what is it?"

The friend replied: "By going around preaching as you do, you are neglecting your business. If you only attended to your business more, you would soon get on and prosper, but as it is, you are simply neglecting your business."

"Neglecting my business?" said Carey. "My business is to extend the kingdom of God. I only cobble shoes to pay expenses."—Luth. Herald.

Do not let us waste our time in wishing that we were like others—that we had the things God has given them; we cannot have these. Each must use what God has given to himself. Let us be content to live day by day as God leads us, making good use of every moment, without looking beyond it.—Fenelon.

Protestants of the United States gave \$16,398,000 to foreign missions in 1913.

ITEMS OF INTEREST

Plan to Pension Ministers

Plans to raise a \$10,000,000 fund to pension retired Methodist ministers, their widows and orphans were outlined at a national convention of bishops and conference representatives of the church. The Methodists already have obtained \$1,000,000.

Indian Human Sacrifice

Mrs. Mathilda Coxe Stevenson has reported to the Smithsonian Institution that women and babies are sacrificed as a part of the religious ceremonies of the Tewa tribe of Pueblo Indians in the Rio Grande Valley.

She says these human sacrifices are made to propitiate rattlesnakes.

Indians of the Tewa tribe believe the rattlesnakes are among the major gods and that it is necessary to placate them.

For the sacrifice, either the youngest female child in the village or an unmarried woman is chosen. At the Tiva, the ceremonial house, the high priests designate the victim, and the war priests summon the woman or orders the mother to bring her child.

"The victim is given a narcotic by the priest," said Mrs. Stevenson. "Women undress her. Then a drug is administered. The victim is placed on one of the sand paintings and a peculiar knife is used to remove the flesh from the

Huguenot Relics

Henry M. Lester, president of the Huguenot association of New Rochelle, N. Y., is having the estate of Miss Eliza Moulton dug up in a search for the foundation of the first Huguenot church, which the women of the Huguenot settlement there helped to build in 1688.

Under the chancel, history says, the bodies of three pastors of the church were buried. There is also a tradition that some of the residents of the town buried money and plate under the church during the Revolutionary war and that it was never recovered. The property faces Huguenot street.

The old church, because of its shape, was called the "Stone Jug."

Monastery Treasures

Five monks of the Dominican order have arrived in New York from Havana, where they had gone to make arrangements for transferring paintings and art treasures in the monastery at Vedado to New York by the next steamship. By order of the Pope all the articles of value at the Dominican monastery at Havana, including the jewels and embroidery already here, which are said to be worth \$1,000,000, are to be sold and the proceeds devoted to building a school in the Cuban capital.

Lord's Prayer Ruled Out From Louisiana Schools

Reading of the Bible and recitation of the Lord's prayer at the opening of the public schools in Caddo parish is prohibited under a decision of the supreme court of Louisiana. Laymen who studied the complicated case thought the decision might be construed to allow the reading of the Old but not the New Testament. The plaintiffs were of the Catholic and Jewish beliefs and arguments before the court have been based almost entirely upon religious views.

Some of the First Colored Churches in Our Country

The first Colored Baptist church was organized in 1785 at Williamsburg, Va. The first African Methodist Episcopal church was started in Philadelphia in 1787. The first African Presbyterian church in this country was organized in Philadelphia in 1807. St. Philip's Protestant Episcopal church, the first of that denomination, was founded in New York in 1818, while the first Episcopal church in a slave state was St. James' church at Baltimore, founded in 1824. The first colored Congregational church in the South was organized as Plymouth Congregational church at Charleston, S. C. The first Lutheran colored church of the Synodical Conference was organized by Rev. F. Berg, now President of Emmanuel College, Greensboro, N. S., at Little Rock, Ark., in the spring of 1878.—Luth. Pioneer.

To Build Home For Aged.

The Lake Superior conference of the Swedish Lutheran church, which just closed its annual session, voted to build a home for the aged to be used also as a receiving home for orphans and dependent children of members of that faith.

A building to cost not less than \$20,000 will be erected and several cities are candidates for the new institution.