

The Northwestern Lutheran

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Wis

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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EPIPHANY

Is. 60

Rise, crowned with light. imperial Salem, rise;
Exalt thy towering head and lift thine eyes:
See heaven its sparkling portals wide display,
And break upon thee in a flood of day.

See a long race thy spacious courts adorn,
See future sons, and daughters yet unborn,
In crowding ranks on every side arise,
Demanding life, impatient for the skies.

See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend:
See thy bright altars throng'd with prostrate kings,
While every land its joyous tribute brings.

The seas shall waste, the skies to smoke decay,
Rocks fall to dust, and mountains melt away;
But fix'd His word, His saving power remains;
Thy realm shall last, thy own Messiah reigns.

COMMENTS

The Age of Audacity A great newspaper was recently led to comment editorially on the effects of the continuous bombardment of the public with audacity and rationalism. It surveyed conditions as it found them, merely acting in the capacity of a truthful reporter. What it found is most regrettable: children with views that their grandfathers considered little less than blasphemy; girls devoid of that reticence and delicacy that have ever constituted their foremost charm and their greatest power to influence for gentleness; churchgoers that are stolid and unemotional until some daring novelty or piece of audacity rouses them to temporary wakefulness. That is the one side of it, the effect in education, society, and church. The cause of this? It must be sought in the leaders that have educated their followers down to this sort of thing. For decades it has been an accepted principle that if you wish to count for something, you must shock the public into noticing you. If you are a professor you must assail something which has been held to be almost an axiom and show that it is wrong, that it is stupid, that it is irrational. If you have aspirations to become a social leader, you must invent some idiotic entertainment that features those very things which were considered unfit before. If you wish to become a leading figure in church life, do something, start something, that has never been done in a church before; it does not matter what it is, just

so it is unexpected and audacious. We hope that the editor making these observations is right when he assumes that this age of audacity has practically come to a close. He believes that the world has run out of material, and that audacity has ceased to shock; we have become so used to it that we hardly notice it. The way to attract notice now is to hark back to those discarded views which our time has forgotten.—Readers of the Northwestern Lutheran have noticed that the Lutheran church is at least one body that refuses to be stampeded into the camp of audacity; that it is quite content to pursue the even tenor of its way without excitement and without hysteria, calmly appraising the manifestations of modern life according to the immutable standards of Holy Writ. Fashions in intellectual stimulation will change with other fashions, but our standards are the ones of eternal Truth and we need never look for change. This is not a matter of policy, it is the necessary character of those who sincerely believe in the Bible as the true and only source of faith. There can never be a sufficient reason to leave this high ground; there can be no change wrought in the world that would necessitate concessions. When an audacious theory is repeated often enough it becomes commonplace; a man that molds his views from such sources becomes a worshiper of the commonplace. Our faith, removed from all influences outside the Word of God, is ever fresh and ever inspired, for it brooks no intrusion of perishable and fragile thoughts of the moment. H. K. M.

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The Religious Census Preliminary to a revival which was planned for Springfield, Ill., a Christian Laymen's Federation instituted a religious census. The results are impressive, because figures have a way of impressing the unguarded beyond their true value. In this case 31,129 names were tabulated. Out of this number there was only one individual wanted to be recorded as an infidel. All the remaining names were grouped according to recognized denominational or religious divisions, ranging from the 8,072 of the Roman Catholics, to 2 for the Mohammedans. Lutherans were recorded with a total of 2,866. If such a census is conducted in a manner similar to our governmental census, there is little to be said; the information gleaned is decidedly serviceable in many ways. But there is

a disturbing element in the religious census carried out by private organizations such as a Laymen's federation. It presupposes a form of cooperation that is distasteful and objectionable to Lutherans for this reason: the canvassers are pledged to furnish each denomination with the names of such who profess a preference for that particular church even if they have so far not been affiliated with it. If some one says, I ought to be a Catholic, my parents were that—the censustaker is supposed to report such a person to the nearest Catholic priest. There is naturally no line drawn anywhere; any religious body, be it ever so anti-Christian, is treated on a basis of full equality. That sounds very fair and equitable—but it is also very weak and dangerous. It is weak, because it tacitly admits that any religion is quite satisfactory, just so one belongs somewhere; it is destructive of all confessional strength, and by that is not meant denominational loyalty but rather that confession of Christ which can alone lead to salvation. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved", Rom. 10:10. It is dangerous, because it muzzles the agent of the census. He dare make no confession himself for fear of breaking the rules of fairness under which the census operates. He may listen to blasphemies of the vilest sort and do nothing but meekly record the fact that the blasphemer wishes to be recorded as a member of a "church" which has elevated that blasphemy to a dogma. And after he has departed the blasphemer may have the notion his silence was a concession to a higher truth.—It is difficult to see how any church body can institute a census of this sort. Either they must encroach upon flocks of which they are not the shepherds, or they must forego their inalienable right to testify to their faith. The government census must suffice us. The question arises, whether this disability deprives us of any essential help in preaching the Word? Our answer is definite: It does not. A community in which there are but two or three public confessors of Christ—a congregation—can never plead that the Gospel has been withheld; not any more than Paul would let Israel salve itself by the excuse that they had not heard the Word, and said: "Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world."

H. K. M.

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The Emperor's Gift War, no less than politics, makes strange bedfellows. Mohammedan

Turkey is the companion in arms of Christian Germany. This association leads to mutual understanding and to friendship that could in no other manner be brought about. Kaiser Wilhelm's interest

in the near east has always been unmistakable and for him the new state of affairs has none of the elements of an unwelcome and compulsory love. He does nothing to conceal his pleasure over the turn events have taken. Last August he made an offering to the tomb of Sultan Salah-ed-Dihn, the Saladin of romance. With impressive ceremonies the Mohammedan authorities performed the dedicatory exercises at Damascus. The oriental mind concerns itself with history much more than our general public; it may get its history in the form of tradition, but it gets it and cherishes it. Where our popular memory scarcely goes back forty years, generally speaking, the dweller of the near east has the stories of his great national heroes at his tongue's end and knows in outline and with a surprising amount of detail the course his country has run. Kaiser Wilhelm gives the costly lamp as an offering at the shrine of Salah-ed-Dihn, that awakens instantly the memory of the Crusades. And with that memory comes more than one reason why the German ruler chose this particular form of emphasizing the sincerity of his alliance with the Sultan.—The Crusades fill a big page in history; the achievements may have been negligible, but the results and incidental developments have influenced the world. But that concerns the Mohammedan but little, when he thinks of that period it appears to him as a horrible nightmare. Blind hatred, fanaticism, murder, every evil force was unleashed against him by the Christian invader. Whatever may have been the impulse that led men to fight in the Holy Land, when they got there, the basest part of their natures gained the ascendancy. It became a work of great merit to kill the Moslem, to torture him, to lie to him, to break sacred treaties as long as he was harmed thereby. Bohemund, the Christian prince of Antioch, sent a shipload of noses and thumbs cut off from his prisoners to the Byzantine ruler as a token of esteem. The crusaders of Edessa crucified their Mohammedan prisoners on the walls of their fortress. And the vast majority of these Christians were French and Italians—the only crusade that was out and out German in its men and leaders was the one led by Frederic II, Barbarossa, and at the mention of his name the Moslem of today will piously arise and say: "The mercy of Allah and his peace be upon him! That was a Christian Sultan the like of which has never been seen. He was a brave hero, kept sacred his pledged word, and was a magnanimous friend of the Mohammedans." And the chivalrous Barbarossa well merits this praise from the sons of his foes.—And Salah-ed-Dihn, the great hero of the Moslem, who rose in righteous anger to drive the oppressor from the land, no less deserves the tribute to his valor and justice expressed in the Kaiser's gift, for he was as generous to his foes as he was for-

midable. The memory of the Christian outrages in the times of the Crusades must be erased from the mind of the Moslem before he will accept as sincere protests against Armenian massacres and the like, and before he will accept the Christian missionary as anything else than a meddler, come to deceive him. The Kaiser's gift may be of value in more ways than one.

H. K. M.

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The Moving Picture Show According to statistics recently gathered, there are now 660 theaters in Chicago devoted entirely to the showing of moving pictures. According to the rate at which these places of amusement have been increasing within the last year, the time is not far distant when they will number 1,000. The daily attendance at the Chicago movies ranges from 400,000 to 500,000. A daily paper recently stated: "It is estimated that 15,000,000 people attend the motion picture theaters daily and that the miles of film used weekly in all the movie theaters of the land would twice encircle the globe. The estimated investment represented by the motion picture industry will exceed \$100,000,000."

These figures tell you of the rapid spread and the immense popularity which this form of amusement has enjoyed. Nor is the interest in the movies waning; a few words regarding them would therefore be well-timed. "Our day has at length provided cheap amusement for the masses", we are sometimes told. Something of this nature must be apparent to the sharp business eye of the investor that the funds necessary for exploiting this new field flow so freely. This "cheapness" may, however, not appeal so loudly to many a conservative tax-payer of the community, especially when he considers that this offspring of our time is the object of so much zealous care for more than one department of municipal service. The building department must safeguard the public against dangers arising from faulty construction of buildings; the fire department must carry on regular inspection to keep down the fire risk; the health department takes care of sanitation, particularly ventilation; the police department must preserve order; beside all this there is a board of film censors whose labors never end: "who pays for all this?" the tax-payer with a mind for investigation might ask. Then consider the other side which surely has entered the calculation of the investor. It is just the "cheapness" of this attraction which in a great measure offers inducement for becoming a habitual visitor of the picture show. With a little observation you will not fail to perceive that not a few of these "habituals" that are in the circle of your observation must be spending money that ought to go for other purposes: this "cheap" attraction has caused them to form an expensive habit?

There is still another side of the question and we would suggest it particularly to parents for thoughtful consideration: the movie is destroying the home influence over the child. Childhood is the time when the character is moulded. Would you entrust this important work to mercenary strangers

G.

PRAYER—ASKING

In Tibet and Mongolia they have the prayer wheel, a wheel or drum inscribed with prayers. This is set in motion by hand or, in the case of larger ones, by water or wind power. How many professing Christians resemble this wheel. They have inscribed on their memory a number of prayers they learned in their youth and these they recite at certain fixed times in a most perfunctory manner. They are doing mechanically what they consider to be their duty. While their lips move, the heart lies dead. Why do such people pray at all? Perhaps through force of habit, or in order to escape the punishment that must follow neglect of duty. But most of them are moved by a vague hope that prayer merits for them temporal and eternal rewards. For this reason prayers are often repeated, for if one prayer merits a certain amount of grace, ten ought to earn ten times as much. Now it is true that our prayer is worship of God, a worship that pleases Him, if it is rendered in the right spirit. But it is not a meritorious work, it earns nothing for us. "When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking." Matt. 6:7.

Others regard prayer merely as an exercising of our spiritual faculties with the resultant feeling of relief, peace of mind, and happiness. In prayer, they think, we abstract our mind from our labors, troubles, and worries, forgetting them for a time, and thus gain rest and refreshment for our soul. Now we do, indeed, gain peace and comfort through prayer, but only in so far as God answers our prayer and thus stills our fears and grants us peace. And this answer of God we have in the promises of Scripture which we read or recall to our memory. The blessed results of prayer are gifts, and not achievements.

The views of Christian Science on prayer greatly resemble those just mentioned. Mrs. Eddy says: "Prayer cannot change the Science of Being. Goodness alone reaches the demonstration of Truth. A request that another may work for us never does our work. The habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed,—an error which impedes our spiritual growth." She illustrates this as follows: "Who would stand before a blackboard, and pray the principle of mathematics to work out the

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problem? The rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own work? The work was finished long ago; and we have only to avail ourselves of God's rule, in order to receive the blessing."

According to this view, we are not dealing with another person when we pray, the whole process goes on within ourselves. Our mind is merely struggling to grasp certain truths. All blessings are, as it were, stored up about us, and it is for us to avail ourselves of them; their possession is the result of our successful endeavors. Mrs. Eddy severely condemns "the habit of pleading with the divine Mind, as one pleads with a human being",—and yet that is exactly the thing the Holy Scriptures teach us to do. They emphasize the fact that prayer is asking.

"Ask, and it shall be given you." Matt. 7:7.

"All things whatsoever ye shall ask in prayer." Matt. 21:22.

"If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke 11:13.

"In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God." Phil. 4:6.

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18:19.

The Lord's Prayer, taught us by Jesus Himself, is nothing but asking; in seven petitions we plead with God to give us whatever we need for body and soul, for time and for eternity. Then the Bible records instances of prayer from which we may learn what prayer really is. Take, for instance, the prayer of the disciples with Jesus in the storm, "Lord, save us, we perish." They are not meditating or reflecting, nor are they at the moment thinking of worship. The storm is on them, their ship is sinking, they are in

danger of drowning. They have tried their best to save themselves, but to no avail. Then they go to the Lord, asking Him to save their lives.

Bartimaeus was blind, a sore affliction. He yearned for sight. Physicians had not been able to do anything for him. "Lord, that I might receive my sight", he pleads; he is asking Jesus to do for him what he so greatly desires and what no one else can do. See how Abraham bargains with the Lord in order to save Sodom and Gomorrhah, and do not forget how the Syro-Phoenician woman wrestled with Jesus for the saving of her daughter from the power of Satan.

Read Exod. 32:7-14. Israel had sinned, and sin is real. The wrath of God rests upon the sinner as a practical result of his wrongdoing. God threatens to destroy the faithless people. But Moses pleads with the Lord, persuading him to shew mercy to His people. He is asking, asking mercy for those who deserved wrath, in order that they might not perish.

It is a real burden from which the publican who went up to the temple to pray seeks relief. His soul is troubled, his spirit bowed, his heart filled with fear, for he has sinned. He wants to be freed from this burden, he yearns for the favor of God, he asks, pleads, "God, be merciful to me a sinner."

The malefactor has been condemned and now hangs upon the cross, he is facing death, but not death alone, judgment awaits him, and then—what else could he expect but eternal damnation? He has no excuse to offer, he cannot make reparation. He despairs of himself. But what he cannot do, another is doing for him—and he turns to Jesus, who alone can save sinners from death and give them life, and pleads: "Lord, remember me when thou comest into thy kingdom."

These few instances have shown us men in trouble, bodily and spiritual trouble, their heart oppressed, their spirit trembling within them. They had not been able to help themselves, nor to do for others what they desired to be done for them. They prayed—they turned away from themselves and from the rest of frail humanity, turned toward another person; they turned to God; they spoke to God, as we speak to each other. He heard them. They did not speak in order to influence their own heart, they sought to influence the heart of the great God. Their purpose was that He the Almighty, the Merciful, save them or others, and grant them the things they needed and desired.

Prayer is asking. Have you any needs, do dangers threaten you, do troubles weigh you down? When you were a child you went to your parents whenever you needed anything and asked them for it. You are a child now, God is your Father. His power alone can sustain you; His bounty alone provide for you; His mercy alone, save you. Then pray, ask Him for the things you need daily. Speak to Him as a child speaks

to its Father; do not fear that you are thereby "humanly circumscribing" Him. Your needs are real, the Father is real, His help is real; praying is a most practical thing. "Ye have not, because ye ask not," does that, perhaps, explain some of our present wants? "Ask, and it shall be given you." J. B.

ANOTHER LODGE IN FINANCIAL TROUBLE

We quote the following from the Chicago Daily Tribune:

"The State law of Indiana, with the concurrence of the Supreme Lodge of the Knights and Ladies of Honor, recently changed that organization from a mutual to a legal reserve basis, throwing practically the entire excess cost entailed, it is said, on members who are more than sixty years old.

"The ratio of increase may be judged from that on a \$2,000 policy held by a member seventy years old, it is pointed out by members. The monthly payments on this policy was formerly \$7.10 a month, and under the new schedule will be \$21.70 a month, an increase of more than 300 per cent. A member who has reached ninety-one years of age will pay \$144.90 a month on a \$2,000 policy. It is estimated that some 14,000 members, many of them Chicagoans, fall into the elderly class. Rates for young members, and for those who have joined since 1910, remain practically unaffected.

"I am reminded of what the soldier said,' smiled one old man whose payments will be more than he can meet. 'Them as dies is the lucky ones.'

"Members may transfer at once to the reserve order, and continue to pay the same rate of assessment, but must accept a certificate for a reduced amount, in the ratio outlined on the new schedule. Thus the seventy-year-old, who paid \$7.10 for a \$2,000 policy, may continue to pay the same assessment if he accepts a policy for something less than \$1,000. Hundreds of members will be forced to accept this arrangement because of inability to maintain the payments on the full amount of their policies.

"Another option allows transfer to the reserve order, accepting the new schedule of rates. A classification of members, based on the relation of their ages to the time of their entry, permits them to continue payments until a certain age limit is reached, when they transfer to the new rate.

"We consider the reserve basis the only safe and absolutely secure policy for a life insurance company,' said A. J. Friedrich, grand secretary of the order. 'It will undoubtedly work a hardship on many of the older members, but it secures the order as a whole. That basis has come to be accepted as the soundest in American life insurance, and is being adopted by most of the States.'

"Mr. Friedrich declared that protests had been numerous, but said that there was nothing for the members to do but to accept."

In forcing the management of this lodge to place its affairs upon a different financial basis, the State of Indiana has followed the lead of several other States, among them Missouri. We have personal knowledge of a Lady of Honor some sixty years of age who was among "the lucky ones,"—she died last month; she would have been forced to pay a premium of fifty-odd dollars **per month** had she lived to 1916.

Mr. Friedrich's plea that the reserve basis "has come to be accepted as the soundest in American life insurance" will not hold water as an excuse for the reckless manner in which insurance lodges have in time past conducted their affairs. As if the principles of insurance had not been computed before 1915! One hundred years ago the rates on which an **honest** insurance business, or mutual benefit arrangement in case of death, can be established, had been computed from many years' experience by German, French, and English actuaries. Insurance companies established on this basis one hundred years ago are still in business. The computations on which they have based their rates have not at any time been a trade secret. The organizers of the Knights and Ladies of Honor—fine name, that, for a society that makes its old members pay premiums of \$50 to \$100 a month!—might have found the gist of the matter in the second edition of the Encyclopedia Britannica, printed a hundred years ago, and in every encyclopedia printed since. But they knew that there is a class of people that imagines all laws suspended which govern ordinary business when it comes to figuring insurance. It is possible to figure out while standing on one foot that \$1,000 insurance at \$9 a year simply cannot be paid in the long run. Yet people will not make this ordinary example in percentage. Hence there are at this writing 150 fraternal orders doing business in the United States on the hot-air plan. Every one of them must, in the end, raise its rates, as the Knights and Ladies of Honor had to do, or go out of business.—Lutheran Witness.

OFFERINGS

By the grace of God we have been permitted to enter on a new year of our pilgrimage. If we began it aright our prayer was as that of the man of God in the 90th Psalm: "So teach us to number our days, that we may apply our hearts unto wisdom." With many the first days of the new year are a season of studious application, they apply their hearts to plans and schemes for the whole year. They are quite decided as to their hopes and expectations for the coming year and gladly

let the thought of duty and responsibility be crowded into the background as something which they would omit in their annual budget. The following little story illustrates their position and may be of service to some of our readers. A missionary was crossing the marketplace of Marpha in India when his attention was drawn to a large pile of cocoanuts prominently exposed there as if for sale. He went to the pile and selecting one of the nuts he approached the merchant in charge with the question: "How much do you ask for this?" To his great surprise the merchant answered: "You must not buy any of these cocoanuts, Sahib; they are all worthless." "But why do you offer them for sale if they are all worthless?" asked the missionary. The merchant answered: "Why, Sahib, these nuts are fit for only one purpose, they are bought as sacrifices for our gods." Not that the heathen does not sacrifice that which is good to his gods, but he has his own way of doing it, as the following goes to show. The wayfarers of that land are said to stop at the little wayside temples to make thankofferings for the protection afforded to them by their gods. In a burst of gratitude they open a cocoonut to their god, but—they eat the meat themselves and leave the husks for the deity. These ideas of sacrifice are not peculiar to India, they belong to the unregenerate heart the world over. How grateful ought not they be who by His mercy have come to know that "he hath visited and redeemed his people. . . . that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Let us remember this in all the days of the new year.

G.

TAKING STOCK

The business man is taking stock the first of the year to see where he is standing. He wants to know how much he has sold, what goods he has on hands, what he must order, and what he has to get rid of in some way. He must do that, otherwise he cannot run his business as it ought to be run. By neglecting it, he might in a short time find himself bankrupt, whereas he could have saved himself from bankruptcy if he had taken stock.

So every person must take stock of himself. Each one must ask himself and herself: Where have I been? Where am I going? Am I preparing aright for my journey? Will the way I am going lead me to heaven?

New Year is an excellent time to think these things over. It is a time when we are coming to another milestone in life, and we ought to stop long enough to find out whether all is well with us.

Are you taking stock of your soul these days?

Young. Luth. Magazine.

OBSERVATIONS ON THE RELIGIOUS HORIZON

The narrative of the Wise Men of the East and the Star of Nativity as recorded in the 2 chapter of Matthew is one of singular beauty. Though there are some mysterious elements connected with it, which have become stones of stumbling and rocks of offense to doubters, it offers no insurmountable difficulties to the believing Christian. That the Lord's birth should be heralded by some sign in the skies or heavens was well known at that time, though few might have known what that particular sign was. The wise men knew what that sign was, and as soon as that certain star rose in the eastern sky they knew that the Messiah was to be born. The second coming of the Lord shall also be heralded by a sign, which will be seen in the heavens. It is called the "Sign of the Son of Man." It is a sign of judgment.

Reputable astronomers have calculated the exact position of the stars and the planets at the time of the birth of our Lord. They find that the planets Jupiter and Saturn were in conjunction three times, in the constellation Pisces, two years before the birth of the Saviour. Chinese chronological tables also show the appearance of a new star the very year of the Nativity. This star, according to Ignatius, sparkled brilliantly above all stars. It was found in the constellation Virgo, one of the twelve signs of the zodiac, which sign was probably in ancient astronomy regarded as the sign of the virgin-mother, from whom the Redeemer-King should be born.

Speaking of signs in the sky, few of us ever inquired what was the original meaning of the twelve signs of the Zodiac or whence their origin. Their origin can be traced back to the remotest antiquity, as early inscriptions and writings show. The ancients saw in the motion of the stars, and in the constellations, indications of coming events; and not only division of time, but also order of religious worship was instituted according to the motion of the heavenly bodies. Later this sublime science degenerated into astrology and fortune-telling, and was as such condemned by the law of Moses. As such it was a profanation of the sublimest of all sciences, and it has thus survived unto this day.

To many modern astronomers the universe is a riddle whose meaning they fail to apprehend. They seek in the heavenly bodies objects, whose motions and distances they calculate, and whose composition they analyze, and whose masses they weigh. They also see a wonderful harmony which they call the law of motion. They study it as a gigantic automatic machine, with the spring of energy, the prime mover hidden but residing in every particle of matter. To the ancients the firmament was the handiwork of God, showing forth His glory and power. Moreover, they read in the stars

the story of the redemption, the suffering and final victory of the Son of God. To them the Gospel was written in the stars, and that Gospel they signified by hieroglyphic signs, the signs of the Zodiac.

Since we have the written Word, we may all be wise to salvation. Among the ancients only a few could read the Gospel as written in the stars, but now the one that runs may read it from the written page.

J. H. F. in Luth. Companion.

PREACHERS

George Fitch, one of America's greatest humorists, though he died last year will continue, for some time at least, to live in the annals of American humor. In his own mildly sarcastic and ironic manner he wrote something about preachers which does not seem to be entirely out of place in so serious a publication as a church paper should be. He wrote, in part:

"Preachers are supposed to be exceedingly holy men who set a pattern of righteousness for the world to follow. There is a very general belief that if our preachers are good enough it doesn't make much difference what the rest of us do. It is really amazing to see how interested the world is in the goodness of a minister and how nobly it stands back and refrains from competing with him in this field. Thousands of men who are perfectly satisfied with escaping the gallows themselves will worry for hours at a time over the imperfections of the preachers and will even refuse a drink while absorbed in making suggestions for their improvement. In fact, our ambition for the goodness of preachers is boundless. If only we can have perfect preachers, we will cheerfully wallow in wrong-doing ourselves. The world records no more startling unselfishness."

"The duties of the average preacher are to preach twice a week, to attend half a dozen miscellaneous meetings, to drum up attendance, to visit all the parishioners an equal number of times during the year, . . . to support a wife and a black frock coat, to say nothing of several children, and to give liberally to all foreign and domestic missions and do all this on Faith, Hope, and Charity, along with as much of a salary of \$600 a year as he can collect himself. A great many thousands of ministers are doing this successfully. The preacher is, in fact, almost the only man who is not partly responsible for the high cost of living.

"A great many very smart young men who are making \$3,000 a year and are sitting up late at night in order to spend it all on themselves, are inclined to make fun of the poor and peaceful preacher who never goes to prize fights and horse races and who leads such an ingloriously unexciting life."

IS RUSSELLISM ON THE DECLINE?

"There is evidence that the exposures of 'Pastor Russell' and his methods and teaching are having the desired results. In a recent issue of the 'Watch Tower' he tells his faithful followers that he may curtail expenses. He says: 'We have gone our limit. We must conclude that it is the Lord's will that our activities be greatly curtailed, in order to bring down the expenses to a parity with the income.' And so 'seventy of the dear helpers at the society's headquarters have been obliged to go forth to seek other avenues of usefulness in the work.' He also announces that 'the free volunteer matter which last year ran up to the enormous amount of forty-seven millions of copies must also be cut down.' In a word, retrenchment will extend all along the line, including a reduction in the expense allowances of the Bethel family and curtailment of expense for food supplies."—Luth. Standard.

SOWING AND REAPING

We scatter seeds with careless hand,
And dream we ne'er shall see them more:
But for a thousand years
Their fruit appears
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say,
Into still air they seem to fleet:
We count them ever past,
But they shall last.
In the dread judgment they
And we shall meet.

—Keble.

Dedication of the English Ev. Luth. Church of the Divine Charity of Milwaukee, Wis.

On Sunday, January 2, 1916, the English Ev. Luth. Congregation of the Divine Charity dedicated its recently purchased church to the service of the Lord. Two services were held, Rev. Wm. Dallmann of the Mt. Olive English Lutheran church preaching in the morning, Rev. Emil Schulz of St. Andrew's Ev. Lutheran church in the evening. The dedicatory service was read by the pastor of the congregation, Rev. H. J. Diehl. The choir music was furnished by the mixed choirs of the Jerusalem and the Ephrata Lutheran churches (Teachers R. M. Albrecht and L. Ehlen, directors). Both services were well attended and the collection netted a neat sum, which will be used to defray the debt on the church.

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

H. J. DIEHL.

"Adversity, like winter weather, is of use to kill those vermin which the summer of prosperity is apt to produce and nourish."—Arrowsmith.

ITEMS OF INTEREST

Our Theological Seminary

On January 10 the Theological Seminary had the pleasure of bidding glad welcome to the new member of the faculty. Prof. Hermann Meyer. Tho he had accepted the call to the seminary in December, circumstances compelled him to continue in his former position as president of our Lutheran high school at Milwaukee until his successor was ready to enter upon his duties. For the present Prof. Meyer's work will be chiefly with the third class of the seminary. Our readers will surely not fail to join in our prayer that the Lord of the Church may graciously bless this new teacher of our seminary in his important and responsible office.

Mission in China

Work in the distant mission fields of China is progressing. At the close of the old year another worker departed from Seattle, Wash., on his way to that far land. The new missionary is Rev. E. Riedel, and he did not go entirely alone to brave the hardships and dangers of that strange country, his wife accompanied him. Rev. Riedel is affiliated with the Synodical Conference, which for a number of years has carried on work among the Chinese.

"Pastor" Russell, Buddhist

Buddhism is the religion of a great part of India, China, and Japan. It is a heathen system of belief. Recently a Lutheran missionary in China has noted a strange similarity between the Russellite (Millennial Dawn) and the Buddhist system of doctrine. Rev. C. L. Arndt writes in the latest issue of Missionbriefs as follows:

"Buddhism is at least as multiform as Russellism, and does not differ greatly from it in essence. If Russellites desired to be recognized as Buddhists, no great changes in their doctrinal system would be demanded, and if Russell were a secret adherent of Buddhism, who is attempting to prepare the way for Asiatic heathenism under another name, he could hardly have found a more direct method than the one he is now pursuing."—Lutheran Witness.

\$1.87 a Day

The average salary of Baptist ministers in the United States is \$1.87 a day, according to figures quoted at the recent conference of such ministers held at Boston, Mass.

A Small Percentage

There are 217,586,892 Hindoos, 66,647,299 Moslems, 10,721,543 Buddhists, and 3,876,203 Christians in India. The total of these figures is almost 400 millions; of this immense number but three millions are converted to Christianity. What a vast field still remains for Christian work!

Mission Work and the War

That the work of many missionaries laboring in distant heathen countries has been sadly hampered by the world war now raging and in some districts has been brought entirely

to a standstill, is a deplorable fact. Missionary activity has, however, not ceased entirely. Not long ago six graduates of the theological seminary at St. Louis, Mo., were ordained for service among the heathen in India. Nor is this an isolated case. A few months ago the people of London, Eng., might have witnessed a similar proof that faith in the power of the Gospel is not dead. A farewell meeting was held here to celebrate the fact that 148 missionaries were departing for their different fields of labor. Of this number 40 were going out for the first time. On another occasion, during the month of August, 140 left by the steamship Mongolia for the far East. Of this number 84 were on their way to China, 23 to Japan, 14 were destined for India, 8 were to take up work in Corea, while Birma and the Philippines were the objective points of some of the rest. For over one half of this great throng of witnesses for Christ this mission journey was a first experience. It is cheering to see that the Lord's work is still going on in spite of the human strife with which the world of today is torn.

Suffrage in Palestine

Alice Stone Blackwell calls attention to the fact that for a quarter of a century women have voted in all the Zionist colonies in Palestine. It is not generally realized how far the Zion'st movement has progressed. The first of these Jewish villages was started twenty-five years ago, with a population of two hundred, which has now grown to eleven hundred. Other colonies have been founded since, and today Palestine has about forty purely Jewish villages.

The government is extremely democratic. In the beginning, a recent writer explains, every land-owner had a vote on any question that arose. The questions at first were mainly pecuniary. There were, however, in the colony many working men who had no land; the children of these farm-helpers went to the schools, and it was realized that they had as much interest in the education system as any one else; and therefore there was formed a Board of Education, separate from the general governing board, with the suffrage universal; and later various other boards developed. The question of woman suffrage never came up, because it was from the beginning taken for granted without any argument that women should vote on the same terms and just as naturally as men.

Miss Blackwell quotes this account and observes that the fact that equal suffrage spread in these villages was a demonstration that it produced satisfactory results. Had the outcome been otherwise, the later villages would not have adopted it. This seems a fair deduction.

CULLED BY THE WAY

Lesson from a Beggar

"It was a street beggar who made me feel my insignificance," said former United States Senator Chauncey M. Depew, "and he did it in a gracious way. I was a trifle out of sorts when I said to him, 'You can't hold me up.'"

"'Not even as a good example,' he replied, lifting his hat." —Youth's Companion.

An Able Exponent

"Dr. Shorter preached a sizzling sermon today."

"Yes?"

"I never before heard a man use so much invective."

"What was his subject?"

"Temperance." —Birmingham Age-Herald.