

The Northwestern Lutheran

Jan 17
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Kenosha 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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OUR SUBSTITUTE

O Thou, that hearest the prayer of faith,
Wilt Thou not save a soul from death,
That casts itself on Thee?
I have no refuge of my own,
But fly to what the Lord hath done
And suffered once for me.

Slain in the guilty sinner's stead,
His spotless righteousness I plead,
And His availing blood;
Thy righteousness my robe shall be,
Thy merit shall atone for me,
And bring me near to God.

Then snatch me from eternal death,
The Spirit of adoption breathe,
His consolation send:
By Him some word of life impart,
And sweetly whisper to my heart,
"Thy Maker is thy friend."

The king of terrors then would be
A welcome messenger to me,
To bid me come away;
Unclogged by earth, or earthly things,
I'd mount, I'd fly with eager wings,
To everlasting day.

COMMENTS

The Weakness of the Sunday School The Sunday school alone has never been able to satisfy the needs of Christian parents and of Christian teachers and pastors. That does not mean that it is worthless, but it does mean that it is inadequate; it is not big enough to carry out the work it should perform. The most apparent weakness is in its necessarily brief classes; an hour, or an hour and a half in exceptional cases, per week will no more lead to Christian preparedness than that much military drill would provide a satisfactory and competent army or navy. Another weakness, naturally following, is one not often enough appreciated. It was brought out at a recent meeting of educators. The speaker said: "I have been a Sunday school teacher for thirty years, and I have never known a Sunday school class to get its lessons. There have been individuals who have studied their lessons but never a class that has studied as they do in the day schools." He finds the cause in the indifference of the parents who do not take the trouble to help their children with the subjects that are strange to them because of the

very little time devoted to their instruction; one might add that the typical American home is unable to help the child because it is itself a product of the Sunday school with its incomplete course of study. He says, quite properly, "The reason why children of a past generation committed to memory so much of the Bible was because they were taught to do so by their parents. We must have for proper religious training in the future not only a complete equipment of rooms . . . but we must have paid teachers." This gentleman refers to the day schools where application to the lessons is much closer and he is a competent witness because he is assistant superintendent of the public schools of Chicago. His recommendation can mean but one thing: that a church have its own day school. The very thing which our church contends for year in year out but finds so difficult to carry out in some instances. Arguments in favor of the church school are found in every field of Christian thought; it is utterly impossible to bring a single one against the idea. In addition to such arguments there is no lack of testimony, such as the example just quoted, from sources that are by habit not at all in sympathy with the plan of religious education in day schools. This weight of truth is most uncomfortable to those who for material reasons that will not bear the light of truth oppose the church schools. It is such that will complain that the Lutherans are everlastingly talking church school; it just seems often to them, though in most cases it is not nearly often enough. H. K. M.

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Kindness Contest A "kindness contest" is being conducted by a Milwaukee daily paper. Children between 6 and 14 are eligible. They are to tell how they showed kindness to some stranger at a sacrifice to themselves. An unknown gentleman will pay the writer of the best story the sum of five dollars. And now children, aided and abetted, perhaps, by their parents, are rushing into print to tell the world how kind and good they are. The child of today certainly cannot complain that it is being neglected, but we are of the opinion that much of the attention it receives is more harmful than neglect ever could be. We consider this contest a mischievous meddling with the soul of the child. We believe that it is harmful to bring the child before the public and deplore that this is so generally done today. But to lead it on to recount its own deeds of kindness in the

columns of a newspaper, certainly caps the climax. Do they who are responsible for this contest not know that an act of kindness loses its bloom as soon as it is made the cause for self-glorification? Such training can only make the child proud and conceited. And pride is a sin, is that sin which most effectually keeps a person from the kingdom of God. Jesus said to his self-righteous hearers: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." J. B.

INTERCESSION

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." Luke 11:1. The disciples did not ask in vain, as we all know. It has not been revealed to us what John taught his followers, but who does not know the sacred words in which the Master fulfilled the wish of His disciples? Matchless, as they are, in the beauty of their simplicity, unequalled, as they must ever be, in the aptness of their scope and strength, they tower sublime above all the weak efforts of the merely human heart and mind as the Model Prayer, the Lord's Prayer. One of the features it prominently shows forth for our observance when we pray is intercession—we are to pray for others.

It is the will of our Father in heaven that His children on earth be not selfishly engrossed in sorrowful contemplation of their own needs and woes, but rather have a quick eye and a feeling heart for the needs of their fellow-men. "Look not every man on his own things, but every man also on the things of others." Phil. 2:4. Together with our own trials and tribulations we are to bring those of our neighbor before the mercy-seat of God in earnest prayer. This is plainly indicated 1 Tim. 2:1-3: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight for God, our Savior." Such prayer is mentioned as part of the spiritual armor with which the church is to stand furnished against the powers of evil, Eph. 6:18, 19: "Stand therefore . . . praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." Such texts as these explain to us, if an explanation is necessary, why the Savior teaches us to pray "our" and "us" in the Lord's Prayer, instead of "my" and "me": It is God's will that we plead for others.

Willing and cheerful obedience to this command

of our Father should follow all the more readily because He has promised to hear us. Regarding all our petitions our position is as described 1 John 5:14: "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Therefore whether our prayer concern itself with our own individual needs, or whether it plead the cause of our fellow-man, we have no right to doubt that what God has said regarding prayer in general shall apply to everything we ask of Him. "And I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth and he that seeketh findeth; and to him that knocketh it shall be opened." Luke 11:9,10. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them." Ps. 145:18,19. "And it shall come to pass, that before they call, I will answer; and while they are speaking, I will hear." Is. 65:24. "The effectual fervent prayer of a righteous man availeth much." James 5:16.

The Bible shows us many instances where the children of God interceded for others. Abraham prayed for Ishmael: "O that Ishmael might live before thee." He also made intercession for the men of Sodom. Gen. 18. Moses prayed for the Israelites and asked pardon for the idolaters. Ex. 22. By prayer Amos averted judgment from his people. Amos 7:2,5. These are but a few of the instances the Old Testament relates; there is no lack of them in the New Testament either, as the centurion (Matt. 8:5), the woman of Canaan (Matt. 15:22), the father of the lunatic (Matt. 17:14,15), and above all the example of the Savior Himself (John 17:9,20) clearly show.

Intercessory prayer, as every other service we do for our fellow-men, should spring from love. The Savior mentions this love as the distinguishing mark of a disciple, John 13:35: "By this shall all men know that ye are my disciples, if ye have love one to another." This is not an achievement of our own but wrought by the Spirit of God within us and its very possession moves us humbly to confess, "Beloved, let us love one another, for love is of God; and every one that loveth is born of God. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." 1 John 4:7,9. Therefore, far from advancing any claim to merit of its own, our intercession for others bases itself on the merit of the Savior and seeks to glorify Him "in whom we have boldness and access with confidence by the faith of him." Eph. 3:12.

The highest test is applied to this God-given love of the new heart when the Savior asks that it include

our enemies and their needs in our prayers. "Pray for them which despitefully use you, and persecute you." Matt. 5:44. When the disciples James and John contemplated the destruction of the inhospitable Samaritans and asked Him, "Wilt thou that we command fire to come down from heaven and consume them?" He turned and rebuked them, saying, "Ye know not what manner of spirit ye are of." Luke 9:55. What spirit this is which prompts us to intercede for our enemies He declares, when He says: "That ye may be the children of your Father which is in heaven. Be ye therefore perfect, even as your Father which is in heaven is perfect." Thus Israel of old was taught to pray for the heathen masters which held it in captivity. Jer. 29:7: "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it." This lesson is impressed on our minds most deeply by the Savior's own example when, exalted on the cross, He said: "Father, forgive them; for they know not what they do." The story of St. Stephen's death (Acts 7:50-60) is a beautiful illustration of what we can accomplish by the grace of God in imitation of the Savior's example. G.

PAUL'S PROGRAM

For anyone who does not believe in inspiration, Paul's writings must ever remain a mystery. How can they explain his more than human insight into character? his inerrant appraisal of friend and foe? his invariable success in stripping the inessential from the essential? He says: "So fight I, not as one that beateth the air." And every one of his readers must feel that every word and act of St. Paul bears out that statement. He never beat the air! He never attacked windmills like the Don Quixote of fiction, who finds his counterpart in so many leaders of human endeavor. When he exhorted, when he consoled, when he admonished—he never beat the air. That is why he always had results. He either was accepted as the divine messenger that he was, or he was assailed as the great enemy; both friend and foe, testified to the fact that he did not beat the air.

Even an inattentive reader must notice that the secret, if secret it be, of St. Paul's purposefulness lies in his unwavering devotion to his message, and that that message was by him reduced to its simplest terms in the words "Christ crucified." That was St. Paul's program: Christ crucified. "In season, out of season," that was the burden of his preaching. The Christian church was the result of his devotion to this program.

Has anything changed since his day that would compel us to yield to the incessant demands that the Christian church modify its message to conform with the needs of our day? Has the program of St. Paul become ineffective through altered conditions? One

would think so by observing the scarcity of preaching which has as its theme Christ crucified.

What conditions did Paul find in his day that were different from ours? We must assert at the outset that in all essentials Paul's day and our day presented the same problems to the Christian preacher. Paul himself permits us to gather that without much effort. In the first chapter of first Corinthians he gives us an analysis of his time that requires no modification whatever to be as truthful a description of our own day as it was of his. There is one verse, the twenty-second, which in a dozen simple words states the conditions which Christian preaching must consider at every time: "The Jews require a sign, and the Greeks seek after wisdom."

After painful groping in the dark, after much conflicting theorizing, we find in our day some enlightened men of the world reaching the conclusion that Paul had found two thousand years ago. Today it is realized that there are essentially only two modes of thought that control modern life, the Jewish and the Greek.

The Jew, that unchanged remnant of a former age, is a greater power today than he ever was. He sits in our countinghouses, he is the businessman, his business philosophy is the accepted doctrine of success for our young men and women. His example of undivided interest for the material things of life is a contagious disease that has infected millions with Jewish materialism that have not a drop of Jewish blood in their veins. His ideas on education, on "charity," on every activity of modern life are tainted by his gross sense of material gain; and that typically Jewish way of looking at things has become the standard for the business world. The Jew that in Paul's day was known in every money market of the world, despised but acknowledged to be the one man who could be depended upon to carry out financial transactions with the single aim of gain successfully, is the Jew of today. More powerful, more influential, more numerous than ever.

It is inconceivable that such characteristics should stop short of religion; on the contrary, just as Paul was only concerned with the Jew and his attitude toward the true religion and found him there to be—the Jew, so we find the Jew today to be nowhere more himself than in that field. Again, the reader must be reminded that by Jew we mean all those who have the countinghouse standards of life, not necessarily the Jew by birth. Then they "required signs"; they require them no less today. The signs they wanted then were those which would show them a real and material advantage in becoming Christians; the healing of their sick would cut their doctorbills; a display of power would give them prestige and business openings which were otherwise unattainable. Most of all would they

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have liked to see the sign of a Messiah after their own heart, who would make Judaism the master of all the world. They were the masters, in their own minds, of the Messiah and they "required," demanded, from him—not what He freely brought them, but that which they themselves had determined they wanted. They "required" signs.

The sign today is sometimes exactly like the sign of Paul's day. Christian Science, for example, attempts to furnish the sign by its healing of the sick and by its general preachment of prosperity. As a result we find an unusually great proportion of business and professional men, much too hardheaded to listen to such nonsense otherwise, in their ranks. Otherwise concessions to the Jewish mode of thought are found on every hand. Much of the efficiency business doctrine is incorporated into the modern church with its many organizations; the result: a business that has carried Christ crucified to the attic with other unbusinesslike institutions. A congregational meeting is often enough nothing more than a stockholders' meeting where financial reports and the declaration of dividends in the form of tabulated statistics on the charity work done, form the sole occupation. The sign asked for by the modern "Jew" may best be symbolized by that which has at all times been the real object of the "signseekers," the \$, the dollar mark.

And there is the Greek, he that "seeks after wisdom." He also wants Christ on his own terms. With him it is not so much the material profit as the pleasure of having his own views and opinions ratified by religion. The Greek remains for all times the great philosopher, the man who seeks to solve the perplexing things of life by his own observation of nature and by his own reason, employed more or less in his theories. That God in His wisdom could possibly have greater wisdom than they, is a thought they cannot comprehend. For them there is but one wisdom: their own. They "seek after wisdom," Paul and the Christian church preach to them Christ crucified, "who of God is made unto us wisdom, and righteousness," and they shake their heads and walk away, to them this is

foolishness because it is not their own wisdom which only knows the processes of evolution and has not discovered a living personal God in its laboratories or in its philosophic ruminations.

The Christian of today still lives, as Paul did, with the Jew and the Greek. They are just as they always have been. Is he to adjust his precious doctrine to their preconceived notions? If he does, then there will be on earth only Jews and Greeks, the Christian will have disappeared. We have decided long ago. We, also, shall do as Paul did. When the Jew asks us for signs—we shall show him the sign of Christ crucified. When the Greek seeks for wisdom—we shall tell him of the eternal wisdom of Christ crucified. The more violent their demands for their own perversions become, the greater the necessity of preserving the one power to save: Christ crucified. Let it be a stumbling block to the Jews, foolishness to the Greeks—Paul had the same experience, but to him Christ crucified was "a power of God," because it saved him.

Our Lenten devotions are particularly devoted to Christ crucified in that we have additional services. We do not mean to preach something that is not preached during the rest of the year; Christ crucified is ever our theme, is always our program. These weeks merely serve to intensify that which is our only message. Like Paul, we may be sure that we never beat the air in futile efforts if we continue in this doctrine, which is a power of God because it saves.

H. K. M.

A VISIT TO OUR INDIAN MISSION IN ARIZONA

Fort Apache, the next mission station we shall visit, is about eighty miles northeast of Globe and sixty miles from Rice. The usual route to this mission is by stage from Rice across the White mountains. But a severe snowstorm having raged in the mountain region of that section previous to our arrival in Arizona it is utterly impossible to take that route during this season. What shall we do? Aware of the purpose of our Arizona trip to inspect each mission station supported by our Synodical body we determine to reach Fort Apache on a round about way, viz. from Holbrook, a railroad station about ninety miles north of it, which means a distance of about 500 miles—200 miles by stage and auto, and 300 miles by rail. It is the route passing from Globe over the Pinal mountains and further on through the Salt River valley to Phoenix, thence northward to Ashfork and Holbrook on the Arizona Northern and Santa Fe lines respectively.

Reader, do you care to accompany us on this tour over the Pinal mountains to Phoenix, a distance of 120 miles, in a big, comfortable motor car at the rate of \$10 a passenger, or would you rather reserve the bill

for the unknown future, thus foregoing the opportunity of enjoying one of the most picturesque and impressive mountain sceneries imaginable? We propose to you to join us on this trip—starting from Globe on a Wednesday morning at 8 o'clock. It is the ancient "Apache Trail," dating as far back as 1540, leading to the ruined cliff dwellings of a prehistoric race, but used later on by the Apache Indians, who were trailing through this wild and rugged region which was one of their last retreats—the scene of desperate encounters with the government troops under General Crook in the campaign of 1872. Today the modern motor car follows the same historic trail, now forming the government highway from Globe to Phoenix constructed at a cost of \$350,000—a by-product of the building of the great Roosevelt dam during 1906-1911.

From the very start of this remarkable trip one is under a continual spell. From Cemetery Hill you will see Miami, the prosperous mining town where more than 4,000 laborers are employed at the great copper smelters. "Two miles beyond Pinal Canyon, twelve miles from Globe, is a splendid view of the Apache Mountains to the northwest, while a point slightly farther on, with an altitude of 3,700 feet, discloses a magnificent panorama with Sierra Aucha Range sixteen miles due north. Northwest sixty miles, in the Mazatzal Range, stand Four Peaks, with an elevation of 7,645 feet, a landmark for this entire region. Twenty miles from Globe, and midway to Roosevelt, we reach the summit at 3,988 feet. Here is disclosed an amazing view, vast in its expanse and maplike in its spread beneath the blue waters of the Roosevelt lake lying far beyond and glistening in the sunshine." This lake, thirty miles long and four miles at its widest point, forms the reservoir of the Roosevelt dam, which was constructed at a cost of seven million dollars, said to be one of the greatest engineering works of the world. The impounded waters held back by this dam are irrigating a quarter of a million acres in the Salt River valley thus changing that arid country into one of the most wonderfully productive regions of the Great Southwest.

Continuing on our way along the lake to the Roosevelt dam which is in a narrow rocky gorge near the upper end of Salt River Canyon at its junction with Tonto Creek, affording a wonderful spectacle, the road extends westward for eight miles through the Salt River Canyon, closely following the river, and as we proceed the scenery becomes even more sublime. Stopping at famous Fish Creek for luncheon in the base of the Canyon we admire the huge columns of dark red, brown and gray rocks towering a thousand feet above us, wondering which way the road leads out of the Canyon. But as we look about we see an auto slowly picking its way in a long incline up to the face of the cliff; and on re-entering our car we follow the same

course winding about alongside of the rocks within a few feet from the yawning abyss of a 1,000-foot declivity, until we turn at Lookout Point, where a superb view expands before our eyes. Around us on all sides are to be seen mountain peaks, ranges, mesas, pinnacles, and crags bold and gray. Yonder stands a castle, with its towers and spires hundreds of feet in height, with walls of blue gray limestone. Seemingly but a few miles in front of us, we travel for any length of time, before it is lost sight of.

It is indeed delightful, this panoramic grasp of miles of grotesque mountain scenery, and undoubtedly a poet of the west meant well, when he said "God was good to make the mountains." Yet after all, considering that this vast territory is useless from man's point of view, being so barren and without any vegetation whatsoever save huge cacti, inaccessible for man excepting the government highway leading through it, was the old Indian who had visited the East and seen the rich fields of corn and products of every sort far from missing the mark in saying, "When God made the grain producing country of the East He was working, but when He made the mountains of the West He was but playing?" Nevertheless, beholding the imposing mountain sceneries one naturally is imbued with a feeling of awe before Him who constructed all this through His mighty power joining in with the Psalmist saying, "The works of the Lord are great, sought out of all them that have pleasure therein." "The glory of the Lord shall endure forever, the Lord shall rejoice in his works."

Passing a gold mine which is in operation at the foot of the Superstition Mountains we finally enter the Salt River valley running at the rate of forty miles an hour, where we come into the irrigated land district, consisting of thriving farms and gardens which are being cultivated and planted as early as January. And after eight hours of continuous travel we enter Phoenix, Arizona's beautiful state capital, whose streets are lined with palms and semi-tropical plants, and which tranquilly lies on the banks of Salt River midst mountain sceneries surrounding it in violet distance.

Our train leaving Phoenix shortly after our arrival at 5:30 p. m. we travel the same night northward on the Arizona Northern to Ashfork, where after midnight we change train on the Santa Fe line for Holbrook, and arrive there early in the morning of the next day which is Thursday.

We are now at a point, from which we can possibly reach Fort Apache, our destination, a distance of ninety miles from our present station. Every man, however, warns us not to undertake this trip during this time of the year. "You will find it an awful task crossing the White Mountains, 9,000 feet high, during winter in order to reach Fort Apache," they say. But having traveled so far and relying on a telegram—

received from the Stage Co. previously, to the effect that the stage runs daily to that point we venture to set out for Fort Apache, no matter what difficulties and hardships are in store for us, and after two days' travel, the first thirty miles on a Ford, and 60 miles on a buckboard, changing horses at four different stations in climbing the mountains covered with snow, we ultimately arrive at the Mission late on a Friday evening. The reader can well imagine how lucky we considered ourselves for having thus attained our purpose of surveying this mission field, which is one of the oldest conducted by our Joint Synod, and which like Cibecue is almost entirely secluded from the civilization of the white man.

But alas! misfortune would have it that we cannot accomplish our object in view. We had intended to go over the mission field at Fort Apache, as far as possible, but our efforts were baffled by a heavy rain fall which had set in right after our arrival continuing four days uninterruptedly with a vehemency wellnigh threatening. The rain pouring in torrents, besides the water coming down from the snow of the mountains caused an inundation such as that section had not witnessed since thirty years, as Indians claimed. The White River in close proximity of the Mission was overflowed, its bed was displaced, breaking through a dam the missionary had built for the protection of his garden, and inundating the latter thus depleting it of its fertile soil and laying it waste entirely. Moreover, the bridge upon which we had crossed the river coming to the Mission was swept away; even the house of the teacher of the Government Indian day-school about a quarter of a mile distant was undermined by the flood, and during a severe storm after midnight was swept down into the river a mass of ruins. More than this, it is estimated that one-half of the Indian farms on the Reservation were washed away.

For days we are confined to the house, not a single pace are we able to make beyond the premises of the Mission. We are of course at a loss to inspect the mission work being done at Fort Apache, inasmuch as no public services could be held in the chapel on Sunday, nor was there any school in session during that week. Nevertheless, judging from information given us by Missionary Guenther on his work, and from what we see is going on at the Mission we are inclined to regard this Mission as particularly ideal. It is delightful to witness the confidence with which the Apaches approach the missionary, asking him his advice in the various troubles with which they meet. Not only children, attending the Mission school, but also men and women come to the Mission daily despite the almost intolerable weather, to confide their cares to the people at the Mission house; and it is gratifying to notice how cordially both the missionary and his wife deal

with the red men, while the latter honor them as their true advisers.

J. J.

IN THE CRADLE OF THE RACE

The following, a clipping bearing the above head, was sent to us by one of our subscribers. Since it has a direct bearing on events of our day, it will probably be of interest to our readers:

Up the valleys of the Euphrates and Tigris rivers, through the fabled site of the Garden of Eden, amid the ruins of cities that ruled the world fifty centuries ago, a British army is trying to force its way to the city of Bagdad.

To the westward, beyond the Syrian desert, the dispatches say that a Turkish army, led by German officers, is building a railway and laying water pipes out across the Sinai desert toward Port Said and the Suez canal.

The object of the British army is to reach the railway that runs from Constantinople almost to Bagdad, and operate to flank the Turks toiling toward Suez, and to form a junction with Russians coming in from Armenia, and march together upon Constantinople.

The purpose of the Turks in aiming toward Suez is to get command of the canal and from that vantage point invade Egypt and capture it from the British.

It is simply a new phrase of a series of wars, each connected with the other, each the result of another, which began 4,000 years ago in the very land and on the very fields where those armies are marching today. The history of western Asia is an age-long fight for possession of this fertile crescent of river valleys which has one horn resting upon the Persian gulf and the other in Palestine, with Egypt a little beyond in the delta of the Nile.

In these valleys of the Euphrates and the Tigris, 2,280 years before the birth of Christ, was inaugurated the period of great wars. The fertile valleys of the Nile and of the rivers flowing into the Persian gulf were coveted and fought for by the early civilizations of Asia, and later by the newer civilizations of Europe, Greece and Rome. Here for upward 2,000 years wars raged, dynasties arose and fell, and new kingdoms were built upon their ruins.

The British army, fighting its way up those valleys, has a fine opportunity to meditate upon the vanities of pomp and power and the uselessness of war. All about the soldiers as they march and fight and die are vast mounds of rubbish, dotting the desert, where jackals mock the moon; and there were once great cities that ruled the world, the seats of mighty conquerors.

Here, where the British army fights today, fought Sargon I. 4,000 years ago, the first great conqueror of all history, who vanquished a race and set up his own kingdom; and all that remains today of the mighty

Sargon, "conqueror of the world," are some fragile clay tablets in a museum inscribed with the story of his conquests.

The Turkish army, crossing the Sinai desert toward Egypt, may ponder the achievements of Thutmose III., the Napoleon of Egypt, one of the great generals of the past, who came with his huge armies out of Egypt on seventeen different campaigns in a period of twenty years, fighting to "expand" his empire as modern empires are fighting to-day. Thutmose, the greatest man in the world 3,500 years ago, is scarcely a memory now, his chief monument a stern face in granite peering from a rocky hillside these thirty-five centuries out over the Nubian Nile.

May it not be that 4,000 years hence some great army, led by some emperor who styles himself "The Great," will be marching and fighting in those same lands as armies have fought there for 4,000 years in the past? And then, some other Napoleon may stand within the shadow of the Pyramids and say to his soldiers: "Eighty centuries look down upon you. Eighty centuries of war. It may be so. And all as futile, as wickedly useless as most of the wars of the last forty centuries."—Kansas City Star.

* * *

Together with the above clipping we received the following poem:

THE DAY IS COMING

The day is coming,—yea is now at hand—
 When wars shall struggle on the Syrian plains,—
 Wars such as ne'er before have been on earth,
 Nor the sun seen in all his ancient reigns,—
 The day is coming,—yea is now at hand—
 When, urged by Heaven, to her old hallowed ground
 Shall beauteous Solyma lead back her tribes,
 While with sweet tones her Hebrew camps resound.
 Then shall stand still Euphrates, then shall stop
 In fierce affright, Nile's many founted River,
 Then too, with whirl gigantic, shall the way
 Of the Red Sea cleave wide apart and sever.
 Day of Revival! Then shall festal Zion
 To her eternal God build shrine on shrine,—
 High Lebanon and Hermon shout with singing,
 While flowing olives crown their cliffs divine?
 —Poem on the return of Napoleon's ashes
 to France"—

The above poem is by an unknown author who certainly entertained the grand hopes of the present-day Zionists in a far greater degree than we do. We print it because it brings together two subjects that are, in a measure, holding the attention of the whole world in our time, the war and the Zionist movement. It brings these two together—for, we owe it to the Zionists to emphasize this, they have no causative or historic connection; the Zionist is a peace movement—begun in times of peace and employing peaceful means.

G.

"SPARE THYSELF"

The Lord says: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." The children are to be brought to Him in baptism, but that is not all. Christ's command to His disciples is: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

But here Satan says, "Spare thyself." To bring up the children in the nurture and admonition of the Lord requires extra outlay of money for school and teachers. Educate your children so as to be able to meet the competition of our times; the all-important thing is how to make a living, not how to obtain eternal life. That many do follow this advice, no Christian will deny. Many use more painstaking care for their domestic animals than for the immortal souls of their children.

And who has not been tempted with "Spare thyself," when the day for public worship arrived? The church bells called on young and old to come and hear God's message of love, but Satan said, "Spare thyself." The weather is not good, friends and neighbors will call on you today, you need to stay at home and rest; or, this is a suitable time to have a surprise party or some other gathering. Did these empty excuses for staying away from the house of God come from Jesus, who says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest?" No, they are snares laid by the enemy of our souls.

And what is true of the Christian schools and church attendance is true of all other Christian work. Do you, my friends, believe that the different missions, Christian schools, orphans' homes would be needing men and means, if the temptation to spare themselves were not so predominant among church members?

To make the believers indifferent, to check their enthusiasm, and to cool their love for Christ's kingdom lies in Satan's "Spare thyself." But God's word says: "To him that knoweth to do good, and doeth it not, to him it is sin." And "let us not be weary in well-doing: for in due season we shall reap, if we faint not."

But how shall we conquer, how shall we be able to withstand the wiles of Satan?

With might of ours naught can be done,
 Soon were our loss effected;
 But for us fights the Valiant one,
 Whom God Himself elected.
 Ask ye who this may be?
 Christ Jesus, it is He;
 Lord Sabaoth is His name,
 From age to age the same,
 He holds the field forever.

Jesus met our adversary and triumphed over him. He was our substitute, He stood in our stead. Without Him we can do nothing against Satan. Being bap-

tized in Christ, we have put on Christ, and in Him we have an armor which the fiery darts of Satan cannot pierce. The gospel is the power of God unto salvation to every one that believeth; the word of God is the sword of the Spirit. In it we have the weapons of attack and defense. It is God who gives the weapons and the power to wield them. The means of grace, Word and Sacraments, will lead us to follow Christ as the Good Shepherd, depending upon Him for all strength, guidance, and protection. Clinging to Him in faith, we can say with the apostle: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

No threats, no wiles shall be able to ensnare him who relies on the Lord for help. "For that he himself hath suffered being tempted, he is able to succor them that are tempted." The time of warfare is not long. We live but a few years here on earth; then Jesus takes his faithful servants from the church militant to the church triumphant, to His Father's house, where there are many mansions, where He has prepared a place for all His followers.

Then will all temptations have ended with all warfare ceased. Then shall they who did not spare themselves, but as Christ's soldiers fought the good fight and through his grace remained faithful unto death, receive the crown of life.

—H. J. Wein, in "The Old Paths."

YOU WON'T GET HIM

Bishop McDowell, advocating more liberal salaries for clergymen said in an address delivered in Chicago:

"There is a lesson for all of us in the story of the rich Scotchwoman who consulted her bishop about a vacant living in her gift.

"I'll tell you the kind of man I want, dear bishop," she said. 'He must be a gentleman. I desire, of course, a musician and a classical scholar. He should, naturally, take an interest in the boys and their games. In a word, he must be a man to uplift, strengthen and refine the entire countryside. Now, bishop, do you understand the kind of man I want?'

"Yes, madam, I do," the bishop answered. 'You want a Martin Luther, plus an Archbishop of Canterbury, plus a John Wesley, all for a hundred a year and a damp cottage—and you won't get him.'

Selected.

"Every promise is a staff—able, if we have faith to lean upon it, to bear our whole weight of sin, and care, and trouble."—Rev. C. Bridges.

"What warrant have you to read the Bible for yourself?" was the demand of a Roman priest to one of his new converts. "Och!" was the answer, "I've a sarch warrant." John 5:39.—"Gatherings."

The fuller the concert, the sweeter the harmony; the more the cord, the easier the draught; if twenty pull at the rope, there is more force than if there be but two; so is it with the power of united interceding prayer.

ITEMS OF INTEREST

Christ for the Indians

Our Lutheran church has been doing mission work among the Indians of this country since 1885. These missions reach the Winnebagos, the Oneidas, the Menominees, the Stockbridges, the Cherokees, and the Apaches. Part of these tribes are found in Wisconsin, others in Oklahoma and Arizona. Seven pastors and ten preachers are engaged in this work, and more than 500 baptized souls and 800 children are reached by these men.—Ex.

Change in Church Rules

Pope Benedict has made further concessions to modernism by issuing a decree permitting Catholic churches throughout the world to use other oils than olive in the lamps before the main altars. In rare cases even electric lights will be permitted until the end of the war. The decree was issued on receipt of hundreds of appeals from bishops in all parts of the world. They complained that the war had caused great scarcity of olive oil and had increased its price to an almost prohibitive figure.—Ex.

Salaries in Ancient Times

According to an account book of the Second parish in Falmouth, Me., dating back to 1755, which is in the possession of Henry S. Trasher of Portland, the minister received \$31.33 for preaching seven Sundays. His salary for the year 1756 was \$400, and the salary of widow Elwell, the same year, for taking care of the meeting house, was \$6.66.

CULLED BY THE WAY

A Modern Daughter

"No, mother, this novel is not at all fit for you to read."

"You are reading it."

"Yes, but you know you were brought up very different."

—Boston Transcript.

Where, Indeed?

"Children," said the Sunday school superintendent, "this picture illustrates today's lesson: Lot was warned to take his wife and daughters and flee out of Sodom. Here are Lot and his daughters, with his wife just behind them; and there is Sodom in the background. Now, has any girl or boy a question before we take up the study of the lesson? Well, Susie?"

"Pleathe, thir," lisped the latest graduate from the infant class, "where ith the flea?"—Harper's Monthly.