

The Northwestern Lutheran

Rev C Buenger
65 N Ridge
Jan 18

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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No. 1.

"HIS NAME WAS CALLED JESUS"

Luke 2; 21.

Jesus, O precious Name,
By Heaven's herald spoken,
Jesus, O Holy Name,
Of Love Divine the token,
Jesus, in Thy dear Name
This New Year we begin,
Bless Thou its op'ning door,
Inscribe Thy Name within.

Jesus, O precious Name,
Known ere the earth's creation,
Jesus, O sweetest Name
In angel's adoration,
No jewelled diadem
Nor glitt'ring stars of morn
Excel in brilliancy
Thy Name, O Virgin-born!

Jesus, O precious Name,
From sin and wrath Thou savest,
Jesus, O blessed Name,
Forgiveness free Thou gavest,
When in the Book of Life
Our debt of sin lay bare,
In Thee, O Name Divine
God penned His "Cancelled" there.

Jesus, O precious Name,
Thou harbinger of glory,
Jesus, most sacred Name
In hallowed song and story;
O Name more beautiful
Than gems of purest gold,
Thou bringest hope and peace,
And love and joy untold.

Jesus, O precious Name
Be praised throughout the ages,
Jesus, O glorious Name
No wisdom of the sages
A sweeter sound could find
Thy beauty to express
Nor word more wonderful
Thy power to confess.

Jesus, O precious Name,
In Thee our hopes are centered,
In Thee, O Mighty Name
This New Year we have entered,
Seasons may come and go,
Thou, Lord, art still the same;
Immovable is still
That solid Rock, Thy Name.

Jesus, O precious Name,
Thou bringest peace and gladness;
Jesus, O worshipped Name,
Dispeller of our sadness;
In hallowed Temple halls
Thy sacred echo rings;
While Heaven's ransomed host
Thy praise in glory sings.

Jesus, O precious Name,
By Heaven's herald spoken,
Jesus, O Holy Name,
Of Love Divine the token.
Jesus, in Thee we live,
Jesus, in Thee we die;
Jesus, Thy Name we'll praise
Eternally on high.

—ANNA HOPPE.

New Year's Eve., Nineteen Eighteen.

COMMENTS

The New Year Many hail the new year as the dawn of a new era in the history of mankind. They entertain the most extravagant hopes for the future progress and development of the human race. It is true, the year 1919 will go down in history as the year in which peace was concluded after a bloody struggle of over four years. There is no doubt that the world is to-day not what it was five years ago. The experiences of these years of anxiety and suffering have led very many to consider life in an entirely new light. There will be many changes and readjustments as the work of reconstruction progresses, and we may, indeed, hope that some evils will be corrected and many improvements made. May every one of us in this time think deeply and prayerfully on all questions that concern the welfare of man and in the spirit of service lend his support to whatever may serve to better the conditions under which men live.

But let us not deceive ourselves as to the state of the human mind in these days. Even religious leaders seem to believe that humanity has experienced a real change of heart. We are told that "there is utter disgust with the old falsities and hypocrisies of diplomatic principle"; that "sham religion, too, cannot be endured"; that "millions of men in service have learned that it is noble to live only by ideals". While this is undoubtedly the case wherever a man has been turned to Christ the Savior in a living faith, it cannot be said of humanity in general, or even in its majority.

Scripture says, 2 John 5:19: "We know that we are of God, and the whole world lieth in wickedness." And Matt. 15: 19: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

Christ says: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." We would fain believe what one writer says: "Their (the soldiers') experiences and the experiences of those at home have revealed the need of the simple faith of the Gospel." But we have found that the general tendency is away from the Gospel of Christ crucified for the sins of the world to the so-called gospel of humanity. And that must of necessity lead downward instead of upward. Let us not forget the story of the Tower of Babel. He who would do effective work for the good of humanity must be clear on the cause of human misery and must know the only remedy which is able to heal the wounds it inflicts on man. He must know the only power that is able to give, sustain and strengthen true spiritual life, the power of the Gospel of Jesus Christ.

Much is being written on the problems of the Church and her opportunities in the days of reconstruction. We have been unable to detect any new problems. It is the selfsame sinful mankind the Church has to deal with, and there is only one thing the Church can do for it, namely to preach to it the old Gospel of the Son of God who died for it upon the cross. The condition of the human heart will never change, no matter how great the changes are in the external conditions, in which men live; no matter what progress mankind will make in art, commerce, politics and economics.

Opportunities, yes—where hearts have really been bruised and humbled by the visitation of God; there will be a sincere desire for Christ and His Word. Where men are feeling the ground on which they have stood slipping from under their feet, there is a splendid opportunity to extend to them a hand to draw them to the Eternal Rock. The Church is not to look about for new things to do, but simply to apply herself to the old task with more love and with an increased zeal.

J. B.

* * * * *

A Safe Way to Read Prophecy A woman of Kansas City who reads her Bible, like many others, in a rather peculiar way, thought that the great event of the armistice of November 11th must be foreshadowed in the Holy Book. We do not doubt that she tried in different cryptic ways to get an answer to her question and finally she devised a striking method—that is, striking in its results. The armistice was concluded on the eleventh day of the eleventh month at the eleventh hour; she therefore turned to

the eleventh verse of the eleventh chapter of the eleventh book of the Bible. This led her to 1. Kings 11: 11, where she read: "Wherefore the Lord said unto Solomon, Foreasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant."

The application, in the light of events that are past, is evident: the Kaiser lost his crown and his kingdom; his empire loses even those provinces which had all but become part of it. We are in no mood to deny the propriety of applying these words to the Kaiser. They were, as they themselves make plain, meant for Solomon. But they are meant as much for every headstrong, self-willed man who does not keep the covenants of the Lord. They apply as well to such who are not rulers. They apply to nations and to individuals and are but an expression of the great Bible truth that the mercies of God can not be despised with impunity. That was shown in the history of Israel time and again, as it was shown among the Jews who denied Jesus.

Our own Luther saw the application of this truth in the decay of the Roman church; he warned the German nation to take heed lest its glorious heritage of the Gospel be lost. In short, it is a universal truth we find in this text. The whole Bible is filled with universal truths; you do not need any mystic numbers to find a text that is good for you to read and to believe. And when you find a Bible text it is not the practice conducive to the best results to do as the Kansas City woman did: to apply it to someone else. The only way to read the Bible is to apply it to yourself. And everyone of us, since we are speaking of 1. Kings 11: 11, could do nothing better than to take the warning of this text to heart; if there is one danger threatening America and Americans, it is the danger of losing the Great Kingdom.

H. K. M.

THE FAMILY ALTAR

In many Christian homes the family altar seems to have experienced the same fate which sooner or later falls to the lot of other household furnishings. It seems to have been relegated to the attic or shoved into some corner. At least it is no longer used. Daily family worship, Bible reading and prayer have become a lost art. Father, mother, child, meet at the table, in the parlor, or perhaps in the automobile for a pleasure ride across the country, but they do not meet to read and hear the Word of God and to pray. Indeed this seems to have become the prerogative only of public worship in church or Sunday School, and here again father, mother, child, meet only occasionally and when no other call is more pressing. The family altar is no longer regarded as the essential furnishing of the home.

Ora et labora! Pray and work! It was a good rule for old-fashioned folks. Is it still only a good rule for such? Has the modern home no use for it? There is none perhaps who will gainsay that the old-fashioned family religion is what this pain-racked world needs, to-day more than ever, the home enveloped with the atmosphere of the Gospel of Jesus Christ. The family after all is the social unit. As the family, the home is, so society is, the community is, the Church is, the country is. Water rises no higher than its source. The Church, the community, society at large is not any better than its members are. If there is no spiritual atmosphere in the home, you must not look for it at large. St. Paul knows well whereof he speaks when he writes to Timothy, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus", and when he continues, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works". And Jesus says, "Watch and pray, that ye enter not into temptation".

Of course, there are many reasons adduced for the waning of family worship. We are told that the exaction and the pressure of industrial and commercial life leaves no room for it. Social obligations are not favorable. The old-fashioned home is disappearing. The apartment house, the public dining room, the club, preclude it. Many parents are not vitally interested in children. Fathers and mothers tell us, they lack both time and place for family worship.

The fact seems to be, that Christianity in many homes is merely a matter of custom and form. It implies only a nominal membership in some congregation; that the boys and girls attend some Sunday school; that children are baptized and confirmed. But it does not imply that the Gospel of Jesus Christ is the paramount issue in life. Christ is confessed with the lips but not in conduct. He must not interfere with the other so-called demands or duties of life. He must not inject Himself into business or pleasure. He must not even enter the precincts of family life. The Bible must not compete with the newspaper. Its place is in the pulpit but not in the home. All parts of the globe may contribute to furnish the house, but there is no room for an altar. It is not needed. There is no loving, throbbing interest in it. The children do not get to see it. The home is a place to eat and sleep, but not a place to worship God.

And the results are both imperative and obvious. Society gets many of its problems to vex and baffle even experts. The family altar is the surest preventive for family disintegration. It leaves in the heart even of the wayward son and daughter a memory and

an incentive for good that follows it through life. It unites with God and the Savior Jesus Christ. Imagine, father, mother, child, assembled for daily worship, hearing the Word of God and uniting in the prayer of faith! Does it pave the way for disagreement among parents, for child delinquency, for the saloon and the gambling den, for dishonesty in business and corruption in politics? Does it lead to the divorce court? Does it make for disloyalty to Church and country? Does it lead away from God and truth, and the deeper verities of life in general?

Imagine a child coming home from church and saying, "Father, why don't you pray"?

More reading of the Word of God in the homes coupled with fervent prayer would bring about a higher type of religious life, result in greater spiritual efficiency. Ora et labora, is just as true and applicable for modern folks as for old-fashioned folks, for the children as for the fathers. O for the family altar in its time-honored place! O for more Christian house-fathers gathering wife and children about them for daily worship! Do not say, we have no time. Take time. Do not hide behind modern conditions. Make modern conditions include it. In its final analysis it depends entirely upon you. And you and yours are the gainer. And society at large will feel the effects.—The Lutheran Herald.

"A sinner cannot look up if he realizes his doom, and a saint cannot look down if he realizes his destiny."—Selected.

"Where Christ reveals Himself, there is satisfaction in the slenderest portion, and without Christ, there is emptiness in the greatest fullness."—Alexander Grosse (1632).

—"Our lusts are cords by which Satan binds us; our "fiery trials" are God's messengers sent to loose their bands."

THE LUTHERAN CHURCH AND DEMOCRACY

In an article on the Lutheran Church and Democracy, Rev. W. A. Zundel, M. A., in *The Lutheran*, presents the following historical items, which will not fail to interest Lutherans and which we commend to non-Lutherans for careful consideration:

The Lutheran Church Has Rocked the Cradle of American Liberties

Historically, the Lutheran Church has rocked the cradle of American liberties. It may not be amiss to refresh our memories with the historic facts regarding the development of civil and religious liberty in America; "lest we forget, lest we forget."

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In the New England Colonies, under the Theocracy of the Puritans, there was little but class equality or freedom in either the religious or civil life. The doctrine of absolute predestination left no equality in the religious side, and the union of Church and State gave no equality to the dissentors. This union of Church and State lasted for about thirty years after the Revolutionary War, and for many years, only church members, that is, Calvinists, could vote. "America did not come out of New England."

In New Amsterdam, a minister who ventured to preach doctrines different from Dutch Calvinism, was fined \$500, and those who went to hear him were fined \$100 each. In 1658, Rev. John Ernst Goetwater, a Lutheran minister, was banished from the colony. Equality and freedom was not at home there either, although more liberty was granted under English rule.

In Virginia, if a colonist talked against the regulations of Governor Dale, he had a hole bored through his tongue; that kept him quiet for awhile. If a man refused to go to church, he was put on short allowance of victuals, and whipped every day until he repented. In 1671 Governor Berkeley said: "I thank God there are no free schools for printing, and I hope we shall not have them these hundred years." The Church of England was the established Church, and only property holders could vote. "America did not come out of the South."

The Toleration Act of 1649 in Maryland declared that no person professing belief in Jesus Christ shall be in any ways troubled, molested, or discountenanced, for or in respect of his or her religion, nor in the free exercise thereof." A few years later in a conflict of allegiance to the New Parliament versus Lord Baltimore, the latter was forced to resign. About 1690 the colony was made a Royal Province and the Church of

England was established as the government Church of Maryland; and every taxpayer, no matter what his religion, had to pay forty pounds of tobacco yearly toward its support.

The Swedish Colony on the Delaware received these instructions in 1643. "The wild nations, bordering upon all other sides, the Governor shall understand how to treat with all humanity and respect, that no violence or wrong be done them." The Governor was enjoined to establish divine service according to the Unaltered Augsburg Confession. "But so far as relates to Holland colonists that live and settle under the government of her Royal Majesty and the Swedish Crown, the Governor shall not disturb them in the indulgence granted them as to the exercise of the Reformed religion according to the aforesaid Royal Charter." (Jacobs, Church History.)

The great law of William Penn had the following provisions:

First. That all colonists should be protected in their worship of God, but that no one should be compelled to support or attend any form of worship against his will.

Second. That all resident taxpayers should have the right to vote, and that every member of any Christian Church might hold office and become a member of the legislative assembly.

Third. That every child, after reaching the age of twelve, should be brought up to some trade or useful occupation.

Fourth. That the death penalty should be inflicted for two crimes only: murder and treason, and every prison should be made a workshop and place of reformation. ("The Scripture foundations" of the New Haven Colony, like the laws of Massachusetts in 1644, inflicted the death penalty for no less than fourteen offenses. The laws of England, even at a later period, made upwards of two hundred crimes punishable with death.)

Toleration and liberal civil laws attracted peoples of various religious beliefs and racial stocks. New England drove out the Quakers; Virginia drove out the Puritans. But all kinds of beliefs were welcomed in the Middle Colonies. The Declaration of Independence could not have been written anywhere else than at Philadelphia, in 1776. New England denied equality, life, liberty and the pursuit of happiness, to Roger Williams and the Quakers; Virginia denied equality, life, liberty and the pursuit of happiness to the Puritans and others.

Woodrow Wilson says, "However mortifying it may be to them or to us, America did not come out of the South, and it did not come out of New England. The characteristic part of America originated in the

Middle States of Pennsylvania, New York and New Jersey, because there, from the first, was that mixture of populations, that mixture of racial stocks, that mixture of antecedents, which is the singular and distinguishing mark of the United States."

In the Middle Colonies, Lutheranism had its chief strength in those formative days preceding and during the Revolutionary War. Lutheran pastors, soldiers and statesmen rallied to the support of Washington and won his highest praise and commendation.

Why should the Lutheran Church be considered foreign to America? Why should any one longer doubt the adaptability of Lutheranism to this country which it has helped to establish and where the Lutheran Church is free to develop the purest Lutheranism of the world, and where the Lutheran Church is leading the denominations in numerical growth from decade to decade, and over nine per cent. of her communicant membership is with the colors, in order that "government of the people, by the people and for the people shall not perish from the earth"?

A PRICELESS TREASURE—OUR LUTHERAN COLLEGE

Very few Christians really appreciate what a priceless treasure we have in our Lutheran college, as they do not know the spirit that dominates many other institutions of learning. The Christian Standard in a recent issue speaks of the sad conditions obtaining in many schools and issues an earnest warning against what it rightly calls "paganism" in American institutions of learning. It says:

That the teaching with which Germany, for several decades prior to the war, dazzled the eyes of educators throughout the civilized world, and which—especially in America—is still a menace to education, is very largely pagan in its origin, content and results, will be apparent to all who bestow upon it comprehensive and unbiased investigation. Nor is it at all difficult for either the professional or business man, or even the day toiler, to investigate this charge sufficiently to be convinced that it is well founded. Any public library will furnish the evidence; moreover, this evidence is abundant in the bookstores, and even in current periodical literature. Therefore, one wonders that so many, otherwise informed, are so woefully ignorant of the most vital issue now before mankind, and that people in every community are ready to accept, without questioning its merits, whatever the pretender in pulpit or classroom chooses to hand out to them.

This brand of teaching is known by several names. Its advocates call it "higher criticism," which is a misnomer, and "assured scholarship," which is ridicu-

lous. Those opposed to the "made in Germany" scholarship frequently refer to it as "rationalism" and "destructive criticism."

However, a new name for this system of affirmations, which seeks the destruction of all things sacred, has been recently brought forward, and we are convinced that it is the most appropriate thus far introduced. A writer—himself a man fresh from the university atmosphere—a few weeks ago concluded in the Sunday School Times a series of articles, in which he declared, and proved, that the average American university is shot through with paganism.

As a sample of paganized teaching in institutions of learning in our own country, we shall refer to conditions in a leading State university, by quoting from a letter of recent date written by a young lady, who is now attending this institution, to the principal of the high school she attended last year:

It seems as if everything I have been taught to believe has been uprooted since I came here.

I have been told that God made man by degrees, that the Bible is not divine, that Christ is to be ranked with Alexander, etc., etc.

It does no good to say you do not believe what is taught. I did this, and, since then, my section teacher has referred to me as one of those "painfully good" people who close their eyes to science, lest they should discover that their religion is wrong! This is exactly what he said in section meeting, where twenty-five or more of us go to have our weekly "quiz."

Please remember me when you pray, won't you? I do not wish to lose my faith, and I feel that God will answer your prayer.

This statement, with its heart appeal, is pathetic. Desiring to fit herself for a special service, the author of the letter felt that, of necessity, she had to take a course in the university of her State. She is now in the classrooms of this institution, where her most sacred heart-treasures are ridiculed, and where she is ridiculed by her teachers for attempting to stand fast in her faith.

In another paragraph, the young lady states that one of her teachers is a Theosophist, that another is a Unitarian, and that still another is a Christian Scientist. And she might have added that there are teachers who are out-and-out atheists—such are in leading universities the country over.

This picture is not overdrawn. In evidence we offer the complaint voiced by a modern preacher in a recent issue of the Biblical World that specialists and thinkers are not wanted in the Church. He points to the fact that in every other field such men are in demand, "But in the pulpits of the conservative churches, in a majority of these pulpits at least, the people dread to

see expert knowledge and specialism. They fear clear thinking, if it departs from the old orthodoxy, as it often must do in these days. The people do not welcome the word of even a conservative higher criticism upon the Bible, or fearless thinking in theology. Many congregations become dreadfully uneasy if they hear the prophetic word of the specialist upon modern social problems." Yet the writer has his comforts: "In the favored places of the land, in the colleges and universities, and in many of our theological schools "Christian" (the quotation marks are ours) thought has been making wonderfully gratifying progress in recent years."

The writer pictures to us the disappointment of the young minister who, coming from one of these seminaries, expects "that the whole world is waiting to receive his wonderfully satisfying and enlightening message," only to find "that the church is waiting for no such thing."

To such disappointed young men he suggests several modes of procedure, that deserve mention. "He may go into a more liberal denomination." But, "this is carrying coal to Newcastle." "Or the young minister may continue to carry on unabated his liberal propaganda in his own denomination, until his spirit is broken by the persistence and the bitterness of the assaults against him." . . . "Another plan for the prophet of progress is to resort to camouflage and to dispense the new ideas in a diluted manner, very diluted, until the people are liberalized in some measure in spite of themselves. This plan is not hypocrisy but merely good strategy on the part of the knowing teacher, and very often has marked success. Jesus uses it in his matchless parables. His disciples and apostles may use it too if they have the ability, for did he not tell them to 'be wise as serpents and harmless as doves?'"—It will not be necessary to point out to the reader the untruthfulness and blasphemy of the last statement.

"Perhaps the best plan that the progressive minister can adopt is to direct his chief energies toward the young people's societies. Here are minds and hearts in touch with the up-to-date methods in the public schools and therefore unafraid of life and growth in the church." But the greatest hope of this "prophet" is in the higher institutions of learning: "And happy is that minister of the progressive thought who has a good sprinkling of college students in his congregation, youths outgrowing the old theology and groping their way toward the new."

What does this mean? Simply that young people in great numbers are, according to the boast of this representative of the modern school of theology, acquiring an "education" at the cost of their soul; that the Church justly must consider colleges of the description given in the article from which we quote her

most dangerous foes, whose entire influence tends to undermine the foundation upon which the Church rests. Christian colleges—Lutheran colleges—what priceless treasures! Do we appreciate the blessing the Lord confers on us through them; do we value them accordingly and foster them as diligently as we should? Can Christian parents still be in doubt as to where to send their sons and daughters? J. B.

A FAMOUS HYMN

The origin of the well-known hymn, "God moves in a mysterious way. His wonders to perform," was a curious incident in the life of its author, William Cowper, the English poet. Cowper, a deeply religious man, was subject to attacks of the blackest melancholy. During one of these attacks he determined to end his life by throwing himself into the Thames river. He hired a cab to take him to the river, but a dense fog so confused the cabman that, after driving about for an hour, he admitted to his passenger that he was lost. Cowper, alighting from the cab in order to give the driver more careful directions for reaching the bridge, found that his wanderings had brought him back to his own door. Strongly affected by what seemed to him almost a divine interposition, Cowper dismissed the cab, hurried to his room and wrote his famous hymn.—People's Home Journal.

GROWING INTO THEM

"When I was a little boy," remarked the old gentleman, "somebody gave me a cucumber in a bottle. The neck of the bottle was small and the cucumber so large that it wasn't possible for it to pass through, and I wondered how it got there. But out in the garden one day I came upon a bottle slipped over a little green fellow that was still on the vine, and then I understood. The cucumber had grown in the bottle.

"I often see men with habits that I wonder any strong, sensible man could form; and then I think that likely they grew into them when they were young, and cannot slip out of them now; they are like the cucumber. Look out for such bottles, boys."—London Sunday School Times.

The thing that we glory in, though it be a dear child, may turn out to be a scourge for our backs, a Cain and not a consolation.—Spurgeon.

"All things to all men,' in any sense but the right sense, is nothing to any man."—Tupper.

"The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith.—Flavel.

THE POPE GOING TO CANOSSA

When Pope Benedict failed in his pro-German peace proposals, and since there is no evidence that he will have a chair at the peace table, he has now endorsed President Wilson's fourteen points and is interested in the welfare of the smaller nations. A rumor also has it that he has a scheme to induce the President to adjust the feud between the Vatican and the Italian government relative to the claims of the Holy See to temporal independence. We hope that our President has sufficient knowledge of papal history not to walk into this Jesuitical trap and allow himself to be made a cat's-paw to rake these old chestnuts out of the fire. The great champion of world democracy should not consider it his business to bolster up the only remaining autocrat on the European map. If the Pope claims to be the spiritual head of the church, why should he insist on temporal power and possessions? This proves that he is planning a world empire like the Kaiser and his junkers, and should be watched lest he succeed in bringing a new catastrophe on civilization. Considering the power he already has to muzzle the press in free America, this danger is not an empty dream. The Catholic Church is aiming to form a center party in the United States so as to have the balance of power. They already have this in many places, even in this state of Minnesota. The Pope has undoubtedly been promised many things by the Central powers, but this time he bet on the wrong horse and is trying to make the best of it by ingratiating himself with the strong man at the peace conference. The other day the London Daily Mail published a rumor to the effect that the Italian government would compel him to leave Italy, where for centuries he has been a malignant parasite, but if he is to move he might find it as difficult as Kaiser Wilhelm to select a location where he would be persona grata. Autocrats are not very popular just at the present time.—Lutheran Church Herald.

MY LIGHT IS GOING OUT

"One evening, during wet and stormy weather," relates a London city missionary, "I was going about my duties in my district. Depressed both by the vehemence of the weather and the unfriendliness of men, tired and chilled in body and soul, I felt indisposed to go further on my mission to perishing souls, and I gave way to a fit of despondency. I turned into a house to rest. As I passed one of the rooms I noticed, through the half-open door, a poor seamstress, working at a small table by the light of a thin candle. I observed her a while, as she sewed so busily that the eye could hardly follow the rapid movements of her needle. She stopped a moment, threw a hasty glance upon the diminishing candle, and then continued to sew with redoubled zeal. 'I must make haste,' I heard

her say, 'for my light is going out,—and I have no other.' These words fell upon me like a voice from heaven, arousing my soul from its depression and lethargy. God had spoken to my heart and given me a lesson through this hard-working young woman. I roused my spirits and said to myself: I too must work while it is day; the night cometh, when no man can work." Who among us know how long the light of our life will continue burning? Have we not, then, every reason to press zealously on in completing the work which the Lord has given us to do?—Selected.

THE LARGE UMBRELLA

Not long ago a great drought prevailed in some of the midland counties of England. Several pious farmers, who dreaded lest their expected crops should perish for lack of moisture, agreed with their pastor to hold a special prayer-meeting to petition God to send rain. They met accordingly; and the minister, coming early, had time to exchange friendly greetings with several of his flock. He was surprised to see one of his little Sabbath-scholars bending under the weight of a large family umbrella. "Why, Mary," said he, "what could have made you bring that umbrella on such a lovely morning as this?" The child, gazing on his face with evident surprise at the inquiry, replied, "Why, Sir, I thought, as we were going to pray for rain, I'd be sure to want the umbrella." The minister smiled on her, and the service commenced. While they were praying, the wind rose, the sky, before so bright and clear, became overcast with clouds, and soon, amidst vivid flashes of lightning and heavy peals of thunder, a storm of rain deluged the country. Those who attended the meeting, unprepared to receive the blessing they sought, reached their homes drenched and soaked, whilst Mary and her minister returned together under the family umbrella.—Union Magazine.

Therefore either bid Christ adieu, and run to the devil quickly, or else say as a Christian should say, that wife, children, goods, life, and all, are not too dear unto you in respect of Christ, who is your portion and inheritance.—John Bradford.

Oh, what a sweet, oh, what safe and sure way is it, to come out of hell leaning on a Savior! That Christ and a sinner should be one, and have heaven betwixt them, is the wonder of salvation.—Rutherford.

"Paul had three wishes, and they were about Christ, that he might be found in Christ,—that he might be with Christ, and that he might magnify Christ."—Luther.

CALCULATIONS

"Expert calculators say that the population of the world is about one billion six hundred and thirty-three million three hundred thousand. The average at death is 33 years. Fifty-seven million three hundred and seventy-two thousand and seven hundred and twenty-seven die annually. Nine hundred and eight thousand five hundred and sixteen die weekly. Five thousand three hundred and eight die every minute. About three die every two seconds. Sixty persons have died while you were reading this item."

And how many unsaved?

"Additions and subtractions are weeds which it is hard to keep out of the garden of conversation."—Spurgeon.

ITEMS OF INTEREST

Mt. Sinai Bishop in Plea for Zion

Porphyries II., archbishop of Mt. Sinai, from his seat in Jerusalem, has appealed to all members of the Greek Orthodox church to support the Zionists' aim. He sends this message to America:

"We who belong to the Hellenic stock sympathize with the aspirations of the Jewish people in regard to the settlement of Palestine.

"We think that no claim could be more justified than this. The Jews, as the bearers of modern civilization, and as one of the most enlightened peoples of the world, will instill into the poverty-stricken inhabitants a spirit of progress and emulation."

U. S. Biblical Research to Outstrip Germans

Prediction that with proper financial support American scholarship in Biblical research would outstrip the work of the Germans in that direction was made at a joint meeting of three archaeological societies at Columbia university.

Zionists Suggest Laws For State In Palestine

Suggested principles for incorporation in the proposed Jewish commonwealth in Palestine were agreed upon at the national convention of Paole Zionists. It was agreed that the private ownership of land should be forbidden and that land should be the property of the state and community. Workers would rent it for a term of years.

A minimum wage for workers is asked of the founders of the new state. Wages, it is suggested, should be a matter of state concern and not of individual control.

Colonization on the co-operative plan by which the poorest worker could start with some of the advantages of the richer is asked. It is proposed that community units be loaned money from a national Jewish labor bank, also established on the co-operation plan.

Protestant Aid For Europe

Resolutions commending the immediate raising of a \$300,000 fund to aid in the work of reconstructing and re-establishing protestant churches in France, were adopted at Yonkers, N. Y., recently by delegates to a conference called by the federal council of the churches of Christ in America.

The conferees, who represented the Lutheran, Baptist and Methodist Episcopal denominations, and the Presbyterian and Reformed Alliance, also discussed plans for an extended evangelical movement in France and Belgium, which would involve continuous financing of weak churches in those countries until they become self-supporting.

Plans for similar work in Italy, Russia and other countries were recommended to the attention of the united committee on Christian service for relief in France and Belgium.

M. Ernest Guy addressed the conference, expressing the sympathy of the French high commission with the movement. The Rev. Charles S. MacFarland, chairman of the united committee, who has just returned from France, outlined to the delegates the need for aid in that country.

The united committee was requested to arrange a large delegated conference at which a complete program for France and Belgium might be laid before the American protestant churches as a whole.—Evening Sentinel.

FOR OUR PASTORS

The Western Railroads will again issue for 1919 a Clergy Fare Certificate, which will entitle holders to reduced railroad rates. The proper application blank should be filled out, endorsed by the local Railroad Agent, and forwarded with remittance of One Dollar to Mr. Eben E. MacLeod, Manager, Western Clergy Bureau, Transportation Building, Chicago, Illinois.

Application blanks may be had from local Railroad Agents. If your agent is not able to supply you, send 3c stamp to your Railroad Secretary, A. C. Haase, No. 14 Iglehart Ave., Saint Paul, Minnesota.

NOTICE IN REGARD TO CHANGE OF ADDRESS REQUESTED

The Home Mission Board of our Joint Synod deems it a matter of great importance that pastors should report the removal of members of their parish to some other city to some home mission center. It was thought advisable to have names of these fellow-Christians sent to the secretary of the Joint Synod's Home Mission Board, so that provisions for their spiritual welfare can be made. Whenever you have the opportunity, fill in the blank below and mail it to Rev. A. C. Haase, Secretary, No. 14 Iglehart Ave., St. Paul, Minn.

Mr.
of
(old address)
has removed to.....
Street and Number, if known,
.....
new address.
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Signature of writer.