

The Northwestern Lutheran

The Lord our God be with us, as with our fathers; let Him not leave us, nor forsake us. 1 Kings 8: 57.

Vol. 2.

Kenosha, Wis.. September 7. 1915.

No. 17.

PSALM 146

I'll praise my Maker with my breath,
And when my voice is lost in death,
Praise shall employ my nobler powers:
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures.

Why should I place in man my trust?
Ev'n princes die and turn to dust,
Vain is the help of flesh and blood;
Their breath departs, their pomp and power,
And thoughts, all vanish in an hour,
Nor can they make their promise good.

Happy the man whose hopes rely
On Israel's God: He made the sky,
And earth, and seas, with all their train;
He saves th' oppressed, He feeds the poor;
His truth for ever stands secure,
And none shall find His promise vain.

The Lord gives eyesight to the blind,
The Lord supports the sinking mind,
He sends the righteous strength and peace,
He helps the stranger in distress,
The widow and the fatherless,
And to the prisoner grants release.

God shall the wicked overturn,
On them His wrath shall ever burn,
Sinners shall perish in their ways:
Sion! the God thy sons adore,
He, He is King for evermore;
The Lord thy God for ever praise!

COMMENTS

How Shall We Preach? We are told there is a demand for "popular preaching." If there is such demand, it is not yet clear whether the "public" within or without the church is responsible for the demand. If it is the public without the church the demand is negligible, because such a public can have no more opinion on preaching of any kind than a concrete mixer can have on the engineering problems presented by the skyscraper. If the demand comes from within the church it must be examined more closely. The question has no doubt been raised by the "popular preaching" of "Billy" Sunday and others, and that reduces it to a question of language or of style. Even many of "Billy's" friends deplore his complete surrender to vulgarity in speech—others say it is the one thing needed today to attract and hold the attention of those that are to be reached by Christian preaching.

Is the plane of understanding on which this mass of hearers moves really so low that they must be addressed in Sunday's style to reach their intelligence? Almost every one of them would probably resent that inference as a base slander. An American audience, composed of newspaper readers, has no difficulty whatever in understanding English, even if it departs from their conversational standards to the exclusion of vulgarisms and slang. A newspaper editorial, usually written in literary English, is read and understood by every man in the street who would stop to listen to any English speech or sermon. Why, then, the demand for a more popular style of preaching? To enliven the subject? Is one to understand that phrases like "slide for home," "hit the trail," "trim the Devil's whiskers," and many others more daring to be found in the Sunday repertory add enlivening qualities to the Bible truths? It would seem so. Then there is the matter of physical deportment: Sunday will take off his coat, will jump on his pulpit, will dangle and strike his feet against the pulpit temporarily used as a seat, will threaten the Devil with upraised chair and violent imprecations—does all that add the needed enlivenment to the message? Imagine your good pastor, who has been with you for the last ten or fifteen years, perhaps, giving you that sort of performance! Would you not shake your head in grave apprehension that something terrible had happened to the good man? But there is a meaning back of it all, and it does not concern Sunday alone, but all of those who hanker for his style of cheapened Gospel. One of the foremost English scholars of our country said the other day in regard to Sunday's language: "The speech of Billy Sunday, with its rant, its pretense, its vulgarity, its sensationalism, and its orgiastic appeal is to me at any rate the language of degeneracy." He was speaking of literary degeneracy, and that would concern us but little, but the desire of a public that gloats over such exhibitions is equally plain as a token of spiritual degeneracy. They want these vulgar stimulants; they do not even hesitate to demand them in sacred things. It is not a matter of choice to abstain from vulgarity in treating of sacred subjects—it is a matter of duty. To give in to the public in this demand would be to consent that they take the husks for the kernel. That vast mass of Americans of high and low estate that forms Sunday's parish may be redeemed; its redemption will come when by the grace of God it has over-

come that degenerate spirit that gloats over their prophet's vulgarities—when the truth of God will be acceptable without the garnishment of gutter vocabulary and gutter antics that appeal to their unregenerate flesh.

H. K. M.

THE HOLY CHRISTIAN CHURCH

"I believe in the holy Christian Church, the communion of saints"—this is the confession of entire Christendom. But they who use these words differ widely in their explanation. And this is not a minor matter which could be safely overlooked; the doctrine of the Church is one that deeply concerns our faith. It is therefore well worth while to give it our attention and to learn what Scripture teaches concerning the Church.

What is the Church? Matt. 13:47-49 speaks of the kingdom of heaven or the Church. "Again, the kingdom of heaven is like unto a net, that was cast out into the sea, and gathered of every kind: which, when it was full, they drew ashore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just." The net is the Gospel, the sea is the world. When the Gospel is preached, some reject it openly, while others are attracted by it, continue to hear it, and profess the Christian religion. But these are not all believers, some being Christians in name only. These wicked will be severed from the just at the end of the world, but meanwhile the whole net with its bad and good fishes is called the kingdom of God. Thus the name church is here applied to all those who profess the Christian faith, true believers and hypocrites together. (See also Matt. 25:1,2; 22:2-11.)

In other texts the word has a narrower meaning. Gal. 1:2: "And all the brethren which are with me, unto the churches of Galatia." Matt. 18:17: "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Here the name church is given to the local congregation of professing Christians, the people in a certain community who are gathered about the means of grace, including, again, the good and the bad.

But in these as well as in all similar instances the word church is used in a tropical sense, being applied, by synecdoche, to the whole body of professing Christians on account of the true Christians found in it, for these alone are and can truly be called the Church.

Read Eph. 2:19-22: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built on the foundation of the apostles and prophets, Jesus

Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

Here the Church is clearly defined. The text speaks of a time when the Ephesians were strangers and foreigners, not in their relation to some city or country, but in their relation to God and His kingdom. They had not been numbered with God's own, had not shared the possessions and promises of His saints; they had not belonged to the Church, but to the godless world. Now they are called "fellow citizens with the saints and of the household of God," that means members of His Church. How had this change of relation been effected? Not by their removal to some other city or country, not by their becoming proselytes to the Jewish religion, not by their obedience to some system of rules and regulations or by an outward change of habits; they had been built "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." They had been built into the holy temple of God, his habitation, as living stones by the power and working of the Holy Ghost. The change that had taken place was a change of heart, they had been converted to Christ, the Christ of Holy Scriptures; they had experienced a new birth, had become spiritually alive; their hearts had become the habitation of God, who, dwelling in it, filled it with His grace. By faith they had become members of the Church, the spiritual kingdom of God.

Other texts teach us the same truth. Rom. 12:5: "So we, being many, are one body in Christ, and every one members one of another." Eph. 1:22,23: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Here the Church is called the body of Christ, His fulness. He does not merely rule over it and direct it from without. It is grafted into Him, permeated by Him, lives in Him. Now we can be united with Christ but in one way and that is by faith in Him. Eph. 3:17: "That Christ may dwell in your hearts by faith." Gal. 5:4,5: "For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision: but faith which worketh by love." In this sense the Church is called the Bride of Christ. 2 Cor. 11:2: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." John 3:29: "He that hath the bride is the bridegroom."

Thus the Church consists of all regenerates, or true believers in Jesus Christ, and of them alone, as Luther expresses it: "Even as he calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith."

Holy Church, the Communion of Saints Man cannot join the Church by any act of his own, he must be born into it by the Spirit of God. For this reason it is also called the holy

Church, the communion of saints. No one belongs to it who has not been born again and who has not a living faith in Christ. This excludes not only the heathens, who have never known the Savior, and the apostates from faith, who have openly renounced Him, but also the hypocrites among the professing Christians. The true Christians are called holy, God's saints, because through faith they have a full forgiveness of sin and are declared righteous by God for Jesus' sake, and because they also begin to serve God in holy works by the power of His spirit.

Eph. 5:25-27: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

1 Peter 2:9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

Eph. 2:10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk therein."

One Christian Catholic Church As the Church includes Christians only, it also includes all Christians; there is but one Church, as there is

but one Christ, one faith, one Gospel. Eph. 4:3-6: "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." 1 Cor. 12:13: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free."

The Church is truly Catholic, universal. It is one and the same from the beginning unto the end of days. It is one and the same in heaven and on earth. Here it is called the Church Militant, because it is still engaged in the battle against the devil, the world, and the flesh; there it is called the Church Triumphant, because it glories before the throne of God in its final victory over all foes. But it is the same, whether still battling or rejoicing in the victory, as Hebr. 12:22,23 tells us: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and

to the spirits of just men made perfect." As there never has been, so will there never be any other Church of God. He who is not a member of it, does not belong to God's people; there is no salvation without the Church, for "he that believeth not shall be damned."

The Church Infallible This involves that the Church is infallible. It cannot cease to exist, it cannot be overcome by its foes, it cannot fall away from the truth. This infallibility can be ascribed to the one holy Christian Church only, and not to any visible church body. We have the promise of Christ, Matt. 16:18: "Upon this rock (the confession of Peter) I will build my church; and the gates of hell shall not prevail against it." And Matt. 24:24: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." "If it were possible"—it is not possible that there will ever be a time when there will be no true Christians on earth, though their existence be entirely hidden from the human eye. When despairing Elijah complained, "I, even I only, am left," the Lord replied: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." Elijah did not see the Church, but it was there; in fact, the Church can never be properly said to be visible.

The Church Invisible It is an article of faith that the Church exists now and will exist unto the end of days. The Head of the Church is invisible; faith, by which alone we are united with Him, is invisible; and the gifts which the Church enjoys are invisible: "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." The Church is not a visible organization, in which a person can be enrolled by the vote of the members. "The Kingdom of God cometh not with observation: neither shall they say, 'Lo here! or, lo there,' for, behold, the kingdom of God is within you." Luke 17:20,21.

2 Tim. 2:19: "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." The Lutheran Church does not claim that it is the one holy Christian Church, nor does it yield to such claims of others. The things said of the Church do not apply to any church organization on earth. The Church is invisible, and no man can ever recognize another as a member of the Church, and yet there are certain marks by which the presence of the Church can be known. The Holy Ghost does not do His work at the hearts of men without means, as the enthusiasts, mystics, and pietists would have it. He works through the means of grace.

THE NORTHWESTERN LUTHERAN

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

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

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

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

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

This is evident from the command of Christ: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned." Mark 16:15. And in Is. 55:10,11 we read: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Thus the preaching of the Gospel and the administration of the sacraments are the marks of the existence of the Church. J. B.

MISSION OFFERINGS

The season of our missionary festivals is at hand and raises thoughts of the work to be done in missions and the means by which it can be accomplished. Quite properly the material end is often kept in the background. When we are dealing with the spiritual values of the preaching of the Word and of the saving of souls, it is felt to be a discordant note when appeals for financial assistance become too strident and too insistent. But that does not relieve us as Christians of the duty to provide material means which will enable the work to go on.

While with us missionary agitation will probably never become a campaign for money pure and simple, some denominations with extensive missionary activities to provide for have been compelled to institute systems and devices that would force funds into their empty coffers. To take but one of the many, the Episcopalians have found it necessary to cover their large deficit and to secure funds for the continuation of their work to raise \$1,700,000; they number about one million communicants. This total does not include their expenditures for colleges and seminaries, but only their ventures in home and foreign missions.

This year they have hit upon a device that has proved itself to be very effective in swelling their receipts over the accustomed figures which did not meet the needs of recent years. They have inaugurated a campaign that has for its object the securing from every communicant member for this fund his income for one day. Be his income a thousand dollars a day or only a dollar, he is asked to do that much in addition to his usual contribution. The urgent need of help is explained in a telling way. The results of the campaign have been fully up to expectations. The response has come from all quarters, including the missionary fields on foreign soils. Missionaries themselves as well as their recent converts have contributed. A South Dakota Indian mission sent a check for \$100 from its members. The Honolulu Sunday Schools, composed of Chinese, Japanese, Hawaiians and a few Americans, sent \$1,052. A clerk sent \$3.65, carfare he had saved by walking to and from his work.

In announcing the uses to which the money is to be put, the mission board mentioned a few that are quite similar to ours: "\$100 will pay for the training of a young negro man or woman for a year. \$500 will make it possible for some growing town in the west to have a resident pastor for a year," etc.

Though we would not wish to receive gifts merely from sympathy with the missionaries that are enduring great hardships while those that sent them may be enjoying all the comforts of an ordered existence, it is surely not amiss to call attention to the multitude of difficulties that conscientious missionaries must surmount in the pursuit of their arduous calling. Our men in the near and far Northwest in the fields of home missions have principally to contend with the great distances that separate the different stations under their care. A trip of a hundred miles, part of the distance by stage, other parts by foot and the least of it by rail, are by no means rare.

It is not the least our intention to belittle the efforts of the Episcopalians and others in raising large amounts for their missions. But though we frankly admit that we could not well use their methods—we could very well use their results. The fact that we do not place our needs for material aid so prominently in the discussion of our missionary affairs, does not at all mean that we have no such needs. On the contrary, for a number of years we have found the utmost difficulty in doing the most necessary work to stay anywhere near the limit set by the insufficient funds at our disposal. It may be that it is the fault of the preachers that our contributions have not reached the needed sums; but more than likely the fault, if fault there be, is just as much to be found with our members, who have forgotten that this is entirely their work and that it is necessary to add a little to the amount of last year's contribution to meet his year's needs.

There are something like fifty fields for our home missions, and on many of them there might well be two and three workers where now there is but one.

We would very much like to attack the English mission field in our larger cities with more vigor—and practically every attempt to start an English congregation would have to be supported in part by the synod to begin with—but we are deterred by the deficits that face us at the end of each year in carrying out the work we now have in hand.

It is true that our institutions require the greater part of the contributions now coming into our treasuries, but everyone can see for himself that this can not be otherwise. To neglect them would cut off the source of supply from which our present congregations are fed and would leave us without the most important means to attack new labors. Well meant advice that under existing circumstances we must retrench, must institute savings here and there, is of no value—for none of our investigators has succeeded in finding where we can retrench without loss. On the contrary, practically every investigator that started out with the idea of finding where we might effect savings has ended by reporting that he has found a number of places where additional expenditures seem imperative.

The only course left is that we go on with the work that cannot be curtailed and trust to the Christian judgment and discernment of our members who will be led, by grace of God, to give so liberally that our most urgent present needs should cause us no worry, and so that eventually we may undertake some of those enterprises for the extension of the Kingdom that have had to wait because so far we have not had the means to carry them out.

H. K. M.

LOCUST STORMS IN PALESTINE

To the burdens the war has laid on Palestine there is now added the dread visitation of the destructive locust. Such masses of locusts have not been seen in Palestine since the year 1865, though smaller swarms have appeared now and then, so in the year 1899.

Thousands of years ago these relentless foes of Palestine, coming in swarms of billions, spread terror among the Israelites. The Prophet Joel describes their warlike onslaught in dramatic words and one cannot help but note that the plague he pictures so vividly is filled with a horror the like of which he has never experienced before. "Hear this, ye old men, and give ear all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?" In countless swarms the locusts came, reddish brown creatures as long as your finger and with a spread of wings as great as that of our smaller birds. They came from the east and covered the land.

"A day of darkness and gloominess!" cries the prophet, "A day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; a fire devoureth before them; behind them a flame burneth. For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my vines waste and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining."

A locust storm cannot be described more vividly. Just so I saw it in 1865. They were the same rapidly moving, voracious armies, covering the whole of Palestine with the shadow of their wings, devastating the country, and literally eating away every growing thing—even the bark was stripped from the trees so that an orchard or a forest in its whiteness looked like a pile of basket willows standing on end. The heavens were dark—we saw neither sun nor moon. The rumbling, crackling, snapping of the countless wings above us kept the terror in our hearts to the exclusion of rest or sleep. If it had not been for the stifling heat, one might have thought a snow storm had suddenly found its way to southern latitudes. When the sun did pierce the dense mass, the reflection from the bronze wings of the locust warriors made one think of giant armies maneuvering with their shining arms.

The trees, the beautiful trees,—their fate moved one to tears. A few days ago a mass of green and of colorful blooms—now far and wide nothing but pitiable skeletons. Vegetable gardens were transformed into deserts in the turning of a hand. A single day sufficed to make the forest of olive trees at Betshala near Bethlehem—a forest of 100,000 trees—a waste of dreary sticks. During the first weeks the inhabitants tried with all their might to save at least their own few fig and olive trees, but their exertions were useless—long before they were compelled to desist by exhaustion, the locusts had had their way. They seemed to grow more voracious with every succeeding day. They

became more dense; so dense that they covered even the dead wood of the destroyed trees, the stones on the ground,—the earth itself. There was a time when one could literally see nothing but locusts. They were the clouds of the sky, the carpet of the earth. One sat close to the other. Like an army, each seemed to have his place and “they did not break their ranks.” If thousands were killed, millions came to take their places. It must have been the humor of despair that prompted the Fellahin, the tillers of the soil, to grab a few from the millions, tear out their legs and wings, and roast them in hot ashes for the family repast. It was a feast to which the only fit accompaniment could be the salty tear of the banqueter.

As terrible as are the locusts themselves, their progeny is almost more numerous and terrible than they. The locusts lay their eggs everywhere on their destructive raids, and from these ugly black larvae are developed. They cannot fly as yet, but they move quite rapidly creeping along the ground. It is a veritable iron phalanx that advances, sometimes their voraciousness urges them on so that they creep over and over each other and are a solid moving mass as high as a hand. No wall, nothing that human ingenuity can invent, will stay their progress. “They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one in his ways. And when they fall upon the sword they shall not be wounded. That which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.” In these terms the Prophet refers to the different stages in the evolution of the larvae.

Nothing but the intervention of God himself can bring release from this terrible plague. Joel raises his voice and tells his despairing hearers: “Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting and with weeping, and with mourning; and rend your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.” And indeed, a breath of the Lord can relieve—can alone relieve—the misery of the land. A cool west wind with rain or dew can annihilate the vast armies of the enemy to the last steely jawed warrior in a single night; then nothing remains but their countless carcasses to fertilize the land they have impoverished. In that way we were saved in 1865. And Joel intimates that salvation in his time was to come in that manner: “The Lord will remove far off from you the northern army, and will drive him into a land barren and waste (the Syrian desert) with his face toward the east sea (Dead Sea), and his hinder part toward the utmost sea (Persian Gulf), and his stink shall come up, and his ill savor shall come up, because he hath done

great things.” In Exodus, Moses relates how the locusts, which were one of the ten Egyptian plagues, were brought in by the east wind and were driven off into the Red Sea by a west wind.

In 1899 the locusts did not penetrate into Palestine proper but were driven off by the wind before they had got beyond the Judæan desert. They left their eggs in the soil, however, and the population turned out in numbers to destroy this evil heritage. A number of us happened to be crossing the desert when the larvae were just creeping out and when the roundup by the inhabitants was at its height. We were just crossing a ridge riding over a carpet of the creeping things when a strange sight met our eyes: at first it seemed to be a frolicking gathering of wildly celebrating madmen. Hundreds of men and women, garbed in the most fantastic manner in garments that were extraordinary even for the Orient for their weird and loud color effects, were making every possible sort of noise and were beating about frantically with sticks and clubs. They were doing their part in a gigantic roundup that was to end when they had driven all the locust larvae in the district allotted to them into a large pit where they were to be burned. They told us that the noise and the loud colors were helpful in their task. With grim humor they sang a little ditty as they progressed, keeping time to their flail-like movements:

“Locust, locust, come to me,
Morsels sweet I give to thee!”

The holocaust in which these captured warriors of a defeated army met their fate was of powerful effect. I described it to a friend and he exclaimed: “What a terrible illustration of the final judgment of the damned!”

And this traditional enemy of Palestine has chosen this year of war to display his prowess once again. He has done incalculable damage already; if the Lord does not interfere as He did in the past—there will be famine in the land. The Turkish government, which is showing more efficiency now that the war is under way than the most sanguine had ever hoped for, is doing all in its power to stay the plague, and it has the assistance of many German officers and engineers and through their systematic efforts the eggs and larvae at least are destroyed as soon as the locust swarms proper have left a region. Among other devices used by the government is the order that every citizen between the ages of 15 and 60 must bring into designated stations from two to five pounds of locust eggs—or pay a forfeit of five dollars. Those of us who have cast their lot with the Holy Land can only do as did the inhabitants of old, pray in the words of the 102d Psalm: “Thou shalt rise and have mercy on Zion: for the time to favor her, yea, the set time, is come.”

Dr. Schneller in “Bote aus Zion.”

THE SECULAR EDITOR AS THE INTERPRETER OF SPIRITUAL THINGS

The daily or weekly newspaper conveying intelligence of current events and expressing specific opinions on matters of private and public interest, has become an integral element of modern civilization. The newspaper practically enters every home, and is read by the immature minds as well as by the mature, by the young and by the old. The calling of a newspaper is therefore comprehensive and opens up a wide field of opportunity for the molding and directing of the public mind. Remembering that thought and impulse issue in action, it becomes very clear that this personal intimate relationship between the editor and the reader gives the former a large influence in directing the activities of society, political and ethical. The editor is called upon, not only to purvey news matter of general interest, but also (and this is a vital part of his calling) to interpret events and show his readers the meaning and value of social phenomena, trends, and movements. Consequently, his calling is a privileged calling, high and noble, and carries with it a large responsibility.

Whatever defects our public press may have, it must be said, nevertheless, that the editorial tone of the vast majority of our newspapers is clean and ethical and desirous of furthering the public welfare. As a rule, editors treat the church and religion with great respect and consideration, even though the news columns of their paper, as a matter of fact, are too avid for news of a sensational character involving churchmen and others of standing in the community. And it happens occasionally that the tone of an editorial is not only distinctly moral and ethical, but even pronouncedly religious. The conviction comes to the reader that the editor himself is a man of profound Christian convictions, for he interprets the news of the day in the light of Christian truth and with Christian truth as the standard of action and behavior.

Naturally newspaper editorials reflect the mental and spiritual attitude of their writers. A Christian, spiritually-minded editor will put the impress of his Christian personality upon his editorials and other writings, and his influence through the medium of his newspaper is distinctly an honor to the profession and a boon to the community reached by his publication.

But we are in this connection well within the truth when we say that there are scores of newspapers of an opposite character, newspapers which through editorials and otherwise exert an unwholesome, insidious, and morally corroding influence upon the public mind. There are newspapers which tacitly condone certain patent evils in society, and have a leer for those who would correct and improve conditions; newspapers

which palliate and decorate and excuse sin under its varied forms and serve the same purpose as gelatin does for microbes; newspapers that give out a pervading looseness and sloppiness in matters of principle which too precisely reflect the spiritual conditions of their editors. Such a newspaper makes a joke of scandals in high life and of certain sins in particular, it speaks discursively and in great detail concerning the breaking up of families and home life; it throws out insinuations against honorable men and women—it gives the impression that virtue is a Lost Art. Like a foul miasma, such a newspaper enters into the homes of decent, upright people with its sly hinting propaganda of sneers and nods.

If there is one thing that grates upon the sensibilities of an intelligent Christian, it is the editorial in such a paper pretending to interpret religious and spiritual matters and events, such as Christmas and Easter. The editorial writer shows in every sentence that he does not possess the most elementary knowledge of the meaning and significance of the spiritual matters which he pretends to discuss. He may himself be an infidel, and yet he presumes to give a correct interpretation of the great church festivals and their meaning to the world; but his ignorance of spiritual things and his perverted notions in matters that are utterly foreign to him, are patent enough in his more or less eloquent and rambling paragraphs. Such an editor may write sensibly enough on the tariff question, or the immigration question, or the ship purchase bill, or upon any political subject of general import; but no intelligent person is deceived by the infidel editor as soon as he begins to write on religious and ethical subjects. The worst feature about the matter is that he capitalizes whatever influence he has gained legitimately in his secular writings covertly to undermine true religion and morality, and propagate looseness of morals and religion. By his silly philosophy the unbelieving editor, dealing with spiritual things, misleads human souls and substitutes falsehood for truth. He teaches men to underestimate the word of God, to regard the Bible on the same level with Shakespeare and Goethe and Homer, the Zendavesta or the Koran, and makes light of that which is holy. He encourages especially the young minds among his readers to disregard and disobey the sacred injunctions which God's word lays upon all men.

We would suggest that all such unbelieving and ungodly editors show at least enough self-respect to refrain from presuming to deal with subjects of which they are notoriously ignorant, and to leave the spiritual interpretation of events in church and state to such editors as are themselves qualified properly to estimate these things in the light of their faith in God's word. "Fools rush in where angels fear to tread." Even a

profound believer in the everlasting verities of the Bible feels that he is not at all equal to the interpretation of life as it should be interpreted. It is only as he is led by the Spirit of God that he can hope to accomplish something for the building up of the community on the everlasting principles which cannot be moved.—G. T. Rygh, in "Survey."

ITEMS OF INTEREST

Lights That Never Go Out

In the vault of the fortress cathedral of St. Peter and St. Paul, in Petrograd, the place of interment of the czars, two great candles are always kept burning, one at the head and the other at the foot of the casket of the czar last buried, says an exchange.

These candles which are replaced immediately they are burned down, have been kept burning constantly since the burial of Alexander II. in 1881, at the head and foot of his tomb, and were transferred in 1894 to the head and foot of the next czar to die. There they will remain until another emperor dies and is buried.

A guard of officials in semi-military uniform is always on duty to keep the candles trimmed and alight, with strict orders never to let one go out.

The sacred fire of Beheran, in a temple in the village of Oodwada, India, has been kept burning, it is said, for 1,200 years, and is a mecca for thousands of pilgrims every year. The tomb of Tippoo Sahib, at Seringapatam, is lit by a number of silver lamps, which are always kept aflame.

"Their works are works of iniquity." "In vain they do worship me, teaching for doctrines the commandments of men." Jesus says: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

The Zionist Movement and Palestine

The New York News, commenting on the dream of the Zionists, speaks as follows: "Palestine it is estimated, can accommodate a population of 6,000,000. With the establishment of a new political control of the Holy Land, it is intended that Jews shall migrate there from Russia, Germany, Austria, and other European states. * * * Partly as a result of the Zionist movement, initiated several years ago, many American Jews have already made investments in Palestine. New York Jews own a large tract of land in the neighborhood of Haifa. St. Louis Jews bought not long ago 800 acres near the shores of the Sea of Galilee. Chicago Jews control territory near Cana, where the ancient religious feast formerly was held. A vast tract in the vicinity of Joppa is in the hands of Jews living in Winnipeg, while Jews of Pittsburg and Cleveland own 1,800 acres near Armageddon. The investment of foreign capital has resulted in a marked improvement in the physical features of Palestine, it is said. Until a few years ago, the country was a treeless region, with much desert land. The ground has been rendered productive, with soil formerly considered barren yielding great wheat crops. It is asserted that nearly every acre from the sea on the west to the River Euphrates on the east, including the whole of Syria and a part of Mesopotamia, may be made to blossom. The present Jewish movement assumes also that a fresh disposition of the Holy Land will be made after the end of the war."

Bible Forbidden in Korean Schools

Within five years the use of the Bible as a textbook in the Christian schools of Korea must cease, according to the decision of the Japanese government in Korea. After five years no religious exercises will be permitted in the school buildings. The idea is to absolutely separate education from religion. The managers of the missionary schools have notified the director that they prefer to close their schools rather than have the Bible excluded. The great percentage of missionaries belong to the Presbyterian and Methodist churches of North America.—Lutheran Standard.

Temple is Unearthed in Egypt

Announcement of the unearthing of a great temple filled with archaeological treasures in the buried Egyptian city of Memphis was made recently by officials of the University of Pennsylvania Museum.

The temple was uncovered by members of the Eckley B. Coxe, Jr., expedition, and the discovery is regarded as the most important in the history of modern Egyptology. Four thousand or more specimens have been recovered.

The Coxe expedition is under the leadership of Dr. Clarence L. Fisher, curator of the Egyptian section of the university museum.

Memphis was one of the greatest cities of the world in the time of Rameses II, more than three thousand years ago. Under the supervision of Dr. Fisher, a hundred diggers, aided by pumps and a light railway, spent three months in the work of excavation.

An inscription on a part of the ancient ruin indicates that it may possibly be the Temple of Seti.

Archaeological specimens found in the ruins include scarabs, amulets, gold and silver rings, ushabtis necklaces, and all sorts of ornaments.

The larger specimens include fine statues, representing the best of Egyptian sculpture, and a lot of heads carved in red sandstone.

Memphis was the oldest and greatest of the ancient Egyptian cities, and was noted for its art and architecture. Dr. Fisher reported he had collected more than four thousand specimens of art and curios, which will be brought to the museum when he returns to this country.—American Lutheran Survey.

Egypt Buys 170,857 Bibles

Reports from Constantinople to the American Bible Society here indicate that the sale of Bibles in Turkey, Bulgaria and Egypt has not been stopped by the war. In Egypt 170,857 volumes were sold last year, or about ten thousand less than in the preceding year, when there was no war. A translation of the Bible for the Kurds is going on steadily and with war everywhere, church scholars in Constantinople are still endeavoring to improve the Arabic text of the Scriptures.

Hard times in Egypt were attributed to the change of rulers, and to the reported coming invasion by the Turks. The depression lasted a good part of the year, but there was improvement when the Turks failed to arrive and British control became firmer.

In Bulgaria 18,000 Bibles, and in Asiatic Turkey 52,000 Bibles were sold.

The selling of Bibles was recently stopped in Adrianople.—New York Sun.