

The Northwestern Lutheran

Rev C Buenger Jan 18
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The Lord our God be with us, as He was with our fathers; let Him not leave us, forsake us. 1 Kings 8: 57.

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THE BLESSED NAME

Phil. 2: 5—11

At the name of Jesus
Every knee shall bow,
Every tongue confess Him
King of glory now;
'Tis the Father's pleasure
We should call Him Lord,
Who from the beginning
Was the mighty Word.

At His voice creation
Sprang at once to sight,
All the angel faces,
All the hosts of light,
Thrones and dominations,
Stars upon their way,
All the heavenly orders,
In their great array.

Humbled for a season,
To receive a Name
From the lips of sinners,
Unto whom He came,
Faithfully He bore it
Spotless to the last,
Brought it back victorious,
When from death He passed.

Bore it up triumphant,
With its human light,
Through all ranks of creatures,
To the central height;
To the throne of Godhead,
To the Father's breast,
Filled it with the glory
Of that perfect rest.

In your hearts enthrone Him;
There let Him subdue
All that is not holy,
All that is not true:
Crown Him as your Captain
In temptation's hour;
Let His will enfold you
In its light and power.

Brothers, this Lord Jesus
Shall return again,
With His Father's glory,
With His angel train;
For all wreaths of empire
Meet upon His brow,
And our hearts confess Him
King of glory now.

—CAROLINE M. NOEL.

COMMENTS

Rubbing It In That is what is now being done. In our last number we furnished our readers a little history regarding the "Merger of Collections." One of the things we told you was, "Dr. Mott and his associates did everything in their power to convince President Wilson that the proposed merger would be detrimental to all interests concerned." The following, taken from the Milwaukee Journal of Nov. 4th, shows that Dr. Mott's fears did not lack foundation.

All Creeds Unite Behind Drive For War Fund

New York—"At the end of a row of seats on the platform in Madison Square garden sat a Salvation Army worker in his brown uniform with its red epaulets. Next to him was a bearded Jewish rabbi. Third in the line was a Roman Catholic priest.

In the galleries, occupying every seat, and on the floor, filling every available foot of space, sat nearly 15,000 New Yorkers—clergy and laity, gentile and Jew, Catholic and Protestant, not segregated into groups, but intermingled in spirit, as well as in physical presence.

Jews and Protestants bowed reverently under the benediction of Cardinal Gibbons. Jews and Catholics paid similar respects as Bishop Greer, Episcopal, made a prayer. And when Rabbi Stephen S. Wise repeated aloud a psalm, every voice of the 15,000 followed his.

The occasion was a mass meeting to stimulate interest in the great drive which begins next Monday for the seven organizations which are doing war work for our fighting men and for whose benefit it is proposed to raise \$170,000,000. But it was more than that. It probably was, as some of the speakers pointed out, the greatest assemblage of diversified God-worshipping Americans—the greatest exhibition of religious tolerance and unprejudiced union—that the country had ever seen."

Such doings as the above work untold harm to the Church, the cause of Christ Jesus, as every Lutheran knows. The meeting at New York may have been a success as measured by dollars and cents; for those who took part in the "public worship" it was also a flat denial of Christ.

To say that this latter feature was merely incidental to the above-mentioned meeting does not save the situation. The separate features which constituted

this "worship" were not spontaneous but on their face the items of a studied program. To foist this upon an assembly which has as its avowed purpose a patriotic duty speaks of more than merely a lack of courtesy and consideration for the rights of others: it is in this case a violation of the sacred convictions of the individual. To want to "do your bit" to help your country win the war is one thing; to worship God together with the Jew and the Catholic is another. When you yoke the two together you are hopelessly mingling Church and State and denying the principle of their separation. This creates confusion and works harm to both the Church and the State. Confusion on this point seems to be what some interests aim at, hoping, however others may fare, thus to further their own projects. Has the Church surrendered her rights, or have they been taken from her? The high-handed methods of those who conducted the New York meeting would seem to point to one or the other and in their very boldness these leaders appear desirous of "rubbing it in" to those who deplore the present day condition of things. We have gladly brought sacrifices for the winning of the war, it is however neither necessary nor expedient nor possible for the Church to elect to become "spine-less."

G.

THE LANGUAGE QUESTION

From the Nebraska State Journal we clip the following on the language question:

"The Nebraska men who, as members of an Americanization committee, have undertaken to solve the foreign language problems, deserve the consideration due to the possessors of a monumental task. The deeper they get into the problem the more difficult they are apt to find it. Those who, before them, have attempted to solve it airily by sweeping orders of one sort or another, have discovered quickly enough that only trouble lies in that direction.

A person's language is part of his life. Without language a man is but an animal. After a certain early age men cannot adapt themselves perfectly to a new language. When old age has come, they can hardly at all gain even a fair use of a foreign tongue. To deny an old person his native tongue is the next thing to taking his life.

This is particularly true of the language of religion. The language of commerce and of social intercourse can be translated. The language of religion cannot be, in any effective sense. The deep doors of religious feeling have words and phrases for their open sesame. Words of the same definition in another language cannot take the place of words which owe their force to life-long experience and association. That is why the new Americanization committee finds that old orders for a change of tongue have raised religious issues,

drawing the committee upon ground which angels fear to tread, however it be with rash men.

We should have begun on this language problem forty years ago, for it is one that only time can solve. Had we made command of English a pre-requisite to citizenship and to voting; had we required the efficient teaching of English in all schools, public and private; had we required the foreign language press to do the Americanization work which it ought to have done; then probably, there would have been no serious foreign language problem now. As it is, we shall have to begin this process now and look to the slow process of future years to bring us the common language which the unity of our country requires."

There is much common sense expressed in this article, and in all probability much ill-feeling could have been avoided among people in our country speaking a foreign language, if the so-called Americanization committees, the Commission of Public Safety, the American Defense Society, and the like, would have followed the line of thought suggested by the Nebraska State Journal, while these societies themselves would have been spared of pursuing an unwarranted and totally wrong course in their attempt to solve the language question. For it is certainly true, as stated here, that "a person's language is part of his life," and "to deny an old person his native tongue is the next thing to taking his life." And "this is particularly true of the language of religion. While the language of commerce and of social intercourse can be translated, the language of religion cannot be, in any effective sense."

On the other hand, it is without doubt no less true that, considering the fact that the command of English was not made a pre-requisite to American citizenship and to voting when foreign people came to this country forty or more years ago, as intimated by the Journal, it is wholly inconsistent with our attitude heretofore toward these people speaking in their native tongue by forcing upon them now of a sudden the use of the language of our country to the exclusion of their mother-tongue, especially in the exercise of their religion. The right of using their own language by our foreign born citizens, whether in private or public, has never been questioned, and inasmuch as this privilege has been conceded to them ever since the time they have become American citizens, the free and unimpaired, use of their own vernacular, particularly in the practice of their religion has become one of the rights retained by the people as such, which rights according to our American Constitution shall not be denied or disparaged. It is expressly stated in the IX. Article of the Amendments to the Constitution, "The enumeration, in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people."

Hence we consider the course pursued by the vari-

ous Americanization committees, under whatever name they may go, in applying drastic measures to abrogate the further use particularly of the German language in Church services and in the teaching of religion in the parochial schools, as has been the case in a number of States, not only as a violation of constitutional rights, as an infringement of religious liberty, but as leading to serious consequences both to Church and State.

While repudiating such measures with regard to the solution of the language problem we do not wish to disparage the due process of Anglicizing the language of foreign born people in our country. Let that have its natural course, even to the extent that services hitherto conducted in a foreign language shall ultimately be held in the common language of our country. We are not blind to the advantages such a process will bring to our sons and daughters who prefer the English language; but under no circumstances will we have our older people deprived of hearing the Gospel of their Savior by abolishing the language in which they feel and think and in which alone they can understand it to their heart's comfort. J. J.

SNATCHES FROM LETTERS ONE OF OUR PASTORS RECEIVED FROM THE SOLDIER BOYS

"Last night the Lutheran chaplain of this regiment called a meeting of all the Lutheran boys, which was very interesting. They gave us an Army and Navy service book which is a very fine book. This chaplain was the first to make an announcement, which shows that they are right on the job. I miss my mother considerably, she being so sick, but I know that you and the rest of us will pray for her. Just as the camp pastor said last evening, we have but one Captain, the Lord Jesus Christ, who will comfort us through this battle if we will stay with him."

"Just a few words to let you know that I am well and happy. Was to church ever since I've been in the Army and will go as often as I can. Please pray for us. There are lots of Lutherans here."

"I want to thank you for all you did for me in your line of work. That sermon of last New Year's eve I will never forget. It was about Jacob when he fled from his brother. I sure drew lots of comfort out of that sermon. I cannot explain it as I would like to, but that's the best I took along from home."

"Will write you a few lines to let you know that up to this date I am still alive. I feel it my duty to write you this letter. The spirit tells me. Have received copies of the "Walther League" and also the "Soldiers Bulletin." I appreciate reading them very much.

They are surely doing a lot to uphold Christianity by sending ministers of our faith among the soldiers. By doing that, some of the seed will fall on the other side. It's God's cause. It will be but a short time before winter will be here again. I would like to spend Xmas at home this year, as its been some time since I've left home."

"We went to church a week ago Sunday, this being our first opportunity to get away Sunday night. Last Sunday night I attended a meeting of the Walther League, this being all Young People's Societies of the city united. They have a club room for soldiers, also had a special service for soldiers at the club rooms Sunday. The people there are very nice, and I was invited out for dinner and supper, and believe me, home cooking, put up in the good old way, was pretty good and quite a change from our army cooking. I think after this we will have off all day Sunday, so we will have an opportunity to go to church in the morning."

"Just received a dear and welcome letter from dear mother and she told me that you were down to the house and told her about the letter of thanks I wrote to you. This may be the last letter you will receive from me until I get to France. I will surely remember the church for what you are doing for us. The boys are very good about attending church Sundays. I believe the army has made men of them, for on Sunday morning when the bugle blows church call, you can see them march off to church without a word said. In case you see mother, try and jolly her up, for I hate to break the news to her that I am leaving for France, for I know she will take it awfully hard. But everybody has to do his duty in this great war. So may God be with us all till we return again."

"COMPENDIUM OF ANCIENT HISTORY"

We reprint in part in this issue the foreword to the above named "Compendium of Ancient History," edited by Prof. Karl Koehler. From its perusal the reader will readily see the importance of studying history from the Christian standpoint. It is the only angle from which history can rightly be discerned and studied with lasting profit. And there is needs of this in our day, when men in general have so little regard for past history and look only to the present, and that, too, in a wrong light. Ours is, indeed, an age not only of materialism and commercialism, but an age of science so-called and mental speculation, where scientific research work must account for all things, past, present and future, and where evolution is considered the one thing which unlocks the past, explains the present, and gives prophecy of the future. In accordance with the modern spirit history as has been writ-

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ten heretofore, even the history of our own country, is regarded by many as unreliable, and the claim is made that it should be rewritten. Thus we read in an editorial of the "Chicago Tribune" some time ago referring to Prof. Andrew C. McLaughlin's proposal to clear up historic misunderstandings said to have long persisted as a barrier between the United States and Great Britain:

"We in America are fain to confess that our historians have not always told the narrative of the revolutionary war with fairness to the people of England, and that an undue emphasis has been placed upon those phases of the conditions and events leading up to it and the incidents of its conduct that are most likely to perpetuate ill feeling. In recent years there has been a marked improvement, and the books that will bear date later than 1914 no doubt will make up in large measure for earlier misinterpretations."

No wonder, that history is lacking of truthfulness when written in a spirit devoid of that all-illuminating and pervading factor in the world's history—the Gospel.

It is, therefore, with pleasure we greet the appearance of histories written in the light of the Gospel which is the Key to all history, both ancient and modern, profane and ecclesiastical; and the above named Compendium is one of them. We would recommend the same, therefore, as a textbook to be used in our Christian schools of higher education. It will surely give aid to a better understanding and realizing of the purpose and function of history.

J. J.

THE GOSPEL STREAM

"Be thou faithful unto death, and
I will give thee a crown of life"

Julian Hernandez

In the days of the Romish Inquisition in Spain, during the sixteenth century, a man named Hernandez

left his native land of Spain and removed to the Netherlands, and then to Germany. Julian, one of his sons, a slight, disfigured lad, nicknamed "Little Julian," learned the printers' trade, evidently in an establishment where Evangelical literature was being printed; and as he stood before his case day by day, putting into type the writings of some of the godly exiles from Spain, the foundation truths of the Gospel became firmly engraved upon his heart.

After a time he returned to his native country, where he earned his daily bread as a mule driver; and there he became a member of the secret congregation of Sevilla and was elected one of its seven deacons. He had not forgotten the blessings of the printed page which had in the past been of such great profit to him, and after consultation with some of the principal members of the congregation, he decided to return to the North to see if he could not bring back a supply of books printed in the Spanish language.

Accordingly he found his way to Geneva, "The asylum of the persecuted sons of God." Here, again, to earn his daily bread, he dedicated himself to his old profession as a printer. After a time he retraced his steps to Spain carrying with him a supply of the Scriptures and good literature.

He succeeded in making repeated journeys over secret passes of the Pyrenees, fraught with dangers of every description, sometimes with his books concealed in false bottoms of cases of merchandise, and others in wine kegs. Little importance was attached to the appearance on the streets of Valladolid, the ancient capital of Spain, or at Sevilla, of a hunchback mule driver with several cargoes of merchandise, calling his wares from house to house. A passer-by would not have noticed how little business he did until he arrived at the spacious residence of the widow of Vivero Cazalla, where the congregation of Valladolid secretly met, or before the door of the monastery of San Isidro in Sevilla, where in the most natural way he was called in for the examination of his goods; and where, after his cases were securely placed behind closed doors, the precious volumes were exposed to the view of those who so anxiously awaited them. This monastery became his general depository, from whence he distributed his books in all directions.

Not content with merely disposing of his books, he used every opportunity to set forth the Gospel, thus putting himself in constant danger of exposure. A Roman Catholic writer thus expresses himself as to the labors of our humble dwarf: "With incredible ability, he found the secret passes back and forth, and the poison of the new heresy was scattered with great rapidity over all Castile and Andalusia. Wherever he put his foot, the fire began. He taught men and women the evil doctrines of the reformers, accomplishing his end with unusual ability, especially in Sevilla,

where there was formed, thanks to him, a veritable nest of heresy."

In spite of the great danger in which he constantly placed himself, he was able for a long time to continue his labors, but for a service like this, the result to him was almost certain from the beginning. A new Testament given to a blacksmith, who immediately reported him to the Inquisition, soon placed him in their hands. Perhaps they had never made a more important capture, for among all the Spanish Protestants, there were none so dangerous to the papal cause in Spain. The prisoner was thrown into the deepest and darkest part of the Triana Castle, and the inquisitors at once began to molest him with questions, well knowing that he was thoroughly acquainted with the secrets of Evangelical propaganda.

Little Julian confessed with complete tranquillity that he had in his possession all of these secrets, but that he was not in the slightest degree disposed to make them known, and in this attitude the colporteur persisted. During three entire years his lips never pronounced one syllable that would give to his persecutors any light, in spite of the fact that to accomplish this end he was put to the most terrible sufferings known to the Spanish Inquisition. Llorente, secretary to the Papal Inquisition, said, "He deported himself under the torment with a valor that surpassed his physical forces." On his return from the chamber of horrors, he would sing as he passed the cells of his companions:

"The friars are vanquished, vanquished they are,
The wolves are fleeing, fleeing they are."

It is said that even under the sentence of death, his courage and joy remained the same. As he marched in line with those who shared his fate, he admonished them thus: "My dear companions, continue firm in your resolution, for it is now that we must show ourselves brave soldiers of Jesus Christ. Let us give to these men a faithful testimony for Him and His truth, that within a few hours, we may receive in exchange from Him the pledge of His approbation, triumphing for eternity together with Him in heaven."

Upon hearing these words, the priests ordered a gag to be put in his mouth. When placed upon the "Fagots", he kneeled and kissed the stake to which he was to be tied, and began with tranquillity to arrange the wood in such a way that it might burn the more quickly. For the last time, he was admonished to give up his errors and confess his secrets; and when they had removed the gag to hear his reply, he answered: "Hypocrites, you have the same convictions as I, and you deny them only for fear of the torture and the fire; and do you think that I would imitate you? Shame on you, you crowd of friars!" "What," exclaimed one of them, "Shall Spain, the queen and ruler of all the nations, be molested by such a miser-

able dwarf as you? Light the fire!" This they did and soon the victim was surrounded by flames. Thus little Julian, the hunchback, formed a branch of that stream by which has come down to us the precious heritage of the Gospel. —The Gospel Message.

THE STUDY OF HISTORY

Study of History 'Learn the Past, and thou wilt know the Future' is the favorite maxim quoted by the writers on the subject of the study of history. Meaning that a knowledge of the developments of the past in their cause and effect will help one to apprehend the probable issue of the developments of one's own time and thus to meet the problems with which he is confronted, it is a true saying, especially from the Christian standpoint, as will presently appear. But, in passing, be it said that it doesn't seem to have struck the writers that the reverse is also true. A proper understanding of one's own time, contemporaries, and environment will make for a better understanding of the past. Actually that is the process, too, of historians, all vauntings of objectivity in historical research to the contrary notwithstanding. Willy-nilly, they carry their appraisal of the motives of their fellow-men, their estimate of the life surrounding them, and their whole Weltanschauung, as it is shaped by their own character and environment, into the study and judgment of the past. And that is proper, too, if only their judgment and Weltanschauung be O. K. Thus we arrive at the dictum that, in the last analysis, only the Christian is fitted to teach and study history. It goes without saying that history does not concern itself with the mere assembling of data or so-called facts, nor is it anecdotal; but history, as indicated before, is the study of the life of the past, of the actions of men in their cause and effect. And here is where the Christian judgment is authoritative.

There are only two classes of men in this world, the ungodly and the godly; there are only two ruling factors in the history of mankind, sin and grace; or from another angle, the Law and the Gospel. The Christian alone understands both. By virtue of his own dual nature he understands the ungodly better than the latter does himself. What little knowledge, under the Law, the ungodly has of himself, he doesn't know anything about the life of the godly. Thus the Christian easily becomes the master.

Every Christian must study history. One cannot become or be a Christian without its study. To take the edge off this dogmatic assertion it is meet that we immediately add the statement that in reality every Christian does make a study of history. That will appear in the discussion of its function.

Function The object of the study of history is to discern the unfolding of the great purpose of God to gather together in one all things in Christ,

as it is worked out in history. Of course, it is wholly 'unscientific' to begin the study of history with such a postulate, but to the Christian its truth need not be demonstrated.

Every Christian pursues the study in question. Christianity itself is based on history. The Christian who gives thought to the life and death of Jesus of Nazareth is addressing himself to the study of history; the Christian who in church lends an ear to the sermon of his pastor is applying himself to the study of history (if the preaching be right); every Christian child learning Bible history becomes an authority on the central and most vital facts of history in the measure of its grasp and acceptance of the truths revealed.

Need The study of history, however, cannot rest there. In these days of universal education, of the spread of the daily press and the public library, it has become imperative that the Christian acquire a knowledge of the course of events in the world at large, oriented by the Gospel, and history, embracing as it does or ought to all branches of knowledge, is the proper vehicle of information. We have no reference to church history, which is a special advanced subject and properly a study of the theologian and teacher. Only by dint of a wider study of general history, oriented by the Gospel, can the Christian's power of analysis keep pace with the flood-tide of information rushing in upon and absorbed by him.

It may be contended that this is a bold statement in view of the fact that the Scriptures are the only un-failing guide. That strikes at the very root of the matter. We have profaned the study of history by indifference to its true nature. We have too long been treating history as a 'profane subject', eminently desirable from a general cultural aspect, but indifferent and non-essential from the point of view of Christian training.

History is most decidedly a sacred subject. Take the Scriptures! The Gospel truths are a matter of history; by far the majority of the Biblical books are historical; all the sacred writers think in the terms of history; the one purpose of Holy Writ is to impart to us the right view of history. Now, it won't do that we stop short at the revelation of history as it is vouchsafed us in the Bible. That's all very well as far as the personal side of Christianity is concerned; but there remains the social function of the Christian as a witness of Christ.

If he would strive for efficiency in his witnesship he must address himself to the study of history. The sculpture of the Wrestlers, the flying of kites, the writing of the Moonlight sonata, Futurism, the building of the Panama Canal are not matters of indifference in the divine government of this mundane sphere. Inasmuch as it is a matter of faith that God does govern this world, insomuch it becomes the duty of the Chris-

tian who is about his business as a witness of Christ to find out, how God has governed it. It must be of vital interest to the Christian to know what the world has thought and how its thought has been translated into action or has been frustrated; he will want to apply to the progress of the world the general conception pervading Scriptures that the whole world 'lieth in wickedness', and verify the further view that there has been no change in the situation. Again, he must devote himself to the study of history.

Obviously it is not the curiosity-interest that should prompt him, but the desire to acquire greater efficiency as a witness of Christ and to render his witness more effective. That brings us to our final argument.

The study of history becomes doubly imperative in this most momentous hour of the world's day. The world-upheaval has stimulated the study of history as nothing heretofore; so, in the nature of things, it behooves the Christian to keep abreast of the times in his mental equipment. But aside from this general impetus, it is the special hour that calls, the hour freighted with dire possibilities of calamity to the Church.

The tragedy of it all still benumbs us so that we are not sufficiently alert to the danger threatening the Church. We are discountenancing the false Messianic hopes being preached, but it isn't so much these which we need to combat, as the gospel of humanitarianism that is being hawked about.

The President has given us the slogan of making the world safe for democracy and a decent place to live in. Christians hope that our chief executive's idealism is tempered by the Christian Weltanschauung, with its poignant sense of the exceeding sinfulness of sin and its faith in the better life hereafter. It is hardly otherwise conceivable, when one recalls that Mr. Wilson spoke the one word that needed to be said, when the storm broke in the Old World four years ago, and that must have thrilled every Christian heart to a ready response, to wit: that we humble ourselves before Almighty God, confessing our sins and asking His forgiveness.

Be that as it may, the situation is that the anti-christian forces abroad in the land are especially militant just now and are exploiting the President's doctrine to the full. The pacifists, who were rearing their tower of Babel in the ante-bellum days, have been abated and superseded by the militant apostles of the gospel of humanitarianism, and these have intrenched themselves behind the bulwark of patriotic zeal and are fanning the flames of patriotism into the fire of religious conviction.

It becomes the foremost duty of the Church and every Christian to combat these preachments antagonistic to the most vital things Christianity stands for and subversive of the Gospel of Jesus Christ. How-

ever, you cannot fight a foe unrecognized as such. To recognize the antichristian forces, menacing the Church, as such, the *ceterum censeo* again becomes: apply yourself to the study of history.

No, history is, indeed, not a profane subject, when it thus helps to shed the light of the Gospel. Most certainly not, when it exercises its added function of teaching us our own shortcomings, collectively as the Church and as individual Christians, and of bringing home to us that it is ever the delinquency of the children of God that brings on the great catastrophes of history. To be sure, the Bible teaches us that truth and one can assimilate it without reference to history at large. But the truth of this message does not come home to every reader of the Bible even, for, after all, the Spirit like the wind bloweth, when and where He listeth. Barring for the moment the divine factor in the enlightenment of the human heart, the truth proclaimed by Holy Writ is apt to remain an academic doctrine, it is less apt to become an attitude with us, unless we look for and discover its verification in history, ever and again, up to our own day and times. That is part and parcel of the searching of the Scriptures.

Organization Writers on educational topics are exploring the inadequacy of the history work in the common school. If so be that educationists who have only the general cultural value of our subject in view stress its importance, Christian schools, forsooth, ought to lead the procession in giving history its due. That need not entail much added work, for the work in history ought to be closely correlated with the course in religion. Besides, in all likelihood, we shall discover by and by that our teaching of Christianity must undergo revision and be put on a sound historical basis.

In the secondary school the organization of the religion and history courses ought to be such that they become distinctly one course. This identification will not only have the formal benefit of impressing the student with the solemn character of the study of history, but will serve to give point to his view both of religion and history. KARL KOEHLER.

THE LAW AND THE GOSPEL.

The Law says: "This do and thou shalt live."
The Gospel says: "Live, and Thou shalt do."

The Law says: "Pay me that Thou owest."
The Gospel says: "I frankly forgive thee all."

The Law says: "Make you a new heart and a new spirit."

The Gospel says: "A new heart will I give you, and a new spirit will I put in you."

The Law says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

The Gospel says: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation of our sins."

The Law says: "Cursed is everyone who continueth not in all things written in the Book of the Law to do them."

The Gospel says: "Blessed is the man whose iniquities are forgiven, and whose sins are covered."

The Law says: "The wages of sin is death."

The Gospel says: "The gift of God is eternal life through Jesus Christ our Lord."

The Law demands holiness.

The Gospel gives holiness.

The Law says: "Do."

The Gospel says: "Done."

The Law extorts the unwilling service of a bondman.

The Gospel wins the loving service of a son and freeman.

The Law makes blessings the result of obedience.

The Gospel makes obedience the result of blessings.

The Law says: "If."

The Gospel says: "Therefore."

The Law was given for the restraint of the old man.

The Gospel was given to bring liberty to the new man.

Under the Law, salvation was wages.

Under the Gospel, salvation is a free gift.

"Paul tells us that the law "is our schoolmaster," not our Savior, and he emphasizes the fact that it is our schoolmaster only for the purpose of bringing us to Christ, for, after faith in Christ is come, he declares, we are no longer to be under a schoolmaster. He uses the contrast between a servant and a son as an illustration of his meaning. "Wherefore, he says, "thou art no more a servant, but a son," and he entreats us, because of this, to "stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage."

(An extract from the Chapter on "Bondage or Liberty," in "The Christian's Secret of a Happy Life" by Hannah W. Smith.)

O wretched man that I am! If God's Word did not unequivocally declare the desperate wickedness of the heart, I should sink down in despair. Nothing but infinite grace can save me. But that which most grieves me, is, that I am not more humbled at the contemplation of myself.—Henry Martyn.

A PREACHER WANTED AT HARDCRABBLE CHURCH—SALARY, \$300 PER YEAR

Our church wants a preacher, a preacher of fame,
Not too fond of sensation, nor too prosy and tame;
But one who has learning, devotion and skill,
And can live on a pittance, will just fill the bill.

We feel in our hearts we can justly expect
He shall not be too young to command our respect;
Nor yet do we want one decrepit and old,
But one who will add to the strength of the fold.

The pastor we're seeking and hoping to find,
Must be active and earnest and helpful and kind;
Not too conservative—fond of the past—
Nor yet too progressive, too daring, or fast.

The success of our church on the preacher depends,
So we trust he will know how to win hosts of friends.
He must not be frivolous, vapid, or light,
Nor yet be so solemn our souls to affright.

There's one fault that all of our pastors have shown,
They expected that part of the time was their own.
But we have a right, for the money we pay,
To call for their service by night or by day.

In fact we are waiting and hoping, some day
An angelic pastor may wander this way,
Who can live, work and suffer, yet never complain,
If sometimes he fails all his dues to obtain.

Quite humble and meek, not puffed up with pride,
Nor greedy, nor selfish, nor dissatisfied,
But thankful to take what the Church may afford,
Knowing patience is always its own best reward.

—Exchange.

A GREAT SUCCESS

Dr. Plummer told this story of an old Kentucky minister, which some discouraged minister may read with profit and comfort. The minister was rudely told by some one, "You have been preaching hereabouts for twenty years, and I have never heard of your converting but one man." "And who was that?" said the humble preacher. A man of fine Christian character was named to him. He modestly said, "I had not heard of that before. Blessed be God for so great a mercy. And now, by Divine help, here is at it for twenty years more, and if God shall save another soul, that will be two, and either one of them will be worth more than all this world."—Sel.

"No child of God should court the world's approbation. Certainly Luther did not. He pleased God and that was enough for him."—Spurgeon.

THE SCOFFER CHANGED

"When Whitfield was preaching at Exeter, a man who was present had filled his pockets with stones, intending to throw them at the preacher. He heard the first prayer with patience, meaning to wait till the sermon. No sooner was the text announced, than he pulled out a stone; but God sent the sword into his heart. The stone soon fell to the ground; and, after the sermon, the man went up to Whitfield, confessing his intention, and saying, "Sir, I came here, intending to give a broken head, but God has given me a broken heart." The man afterwards became an eminent Christian."—Gatherings.

"With God on our side a spider's web is like a wall of adamant, but with God against us, a wall of adamant is not better than a spider's web."—Selected.

ITEMS OF INTEREST

Famous Koran Stolen From Russ Library

New York—One of the victims of the Russian revolution is the most famous copy of the Koran in the world. It was stolen from the public library in Petrograd and its whereabouts is now an absolute mystery. Speaking of this volume of the Koran, the celebrated Russian scholar, Prof. S. F. Oldenburg, said:

"The stolen Koran is unquestionably one of the most famous volumes of its kind. By Musselman throughout the world it was regarded as very holy. I personally have seen hundreds of worshippers of Allah walk into the public library and bow before the book. A beautiful legend surrounds this volume—the blood spots on its covers are said to be those of Mahomet himself. I don't know the motive that may have impelled those who stole it. I do not believe the story that Turks have stolen it, as the soviet government already has promised to return it to any properly designated body representing the Mahommedan church."

A few days before the theft a number of American collectors offered \$1,000,000 for it.—Milwaukee Sentinel.

War and Missions

At the convention of the Foreign Missionary society (Methodist Episcopal), held recently at Milwaukee, one of the speakers said: "Never before was the outlook for our cause so promising as it is this year. In India, China, Japan, Burma and Australia, converts are flocking to the missions as a result of the war. In India alone more than 100,000 converts have been baptized, and more than 90,000 were turned away."

It Still "Pays"

"The Billy Sunday meeting of Boston is now a matter of history. The language heard there was perhaps more profane and objectionable than usually is the case, but the sessions ended in a blaze of glorified man, the bag bursting with dollars, some fifty-three thousand, and—over sixty thousand conversions (?).

The Merger

Forty-five synods have now voted in favor of the Merger. The actual merging will take place in New York in the Metropolitan Opera House, on the evening of the second Thursday in November.