

The Northwestern Lutheran

Rev. C. Buenger, Jan. 20
65 N. Ridge

The Lord our God be with us, as He was with our fathers; let Him never forsake us, nor forsake us. 1 Kings 8: 57.

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THE GOOD SHEPHERD

(Misericordias Domini)

O dear Redeemer Crucified,
Thou faithful Shepherd, Who hast died
To save from death Thy helpless sheep,
We pray Thee, risen Savior, keep
In Thy secure protection still
The sheep who harken to Thy will.

All, we, like sheep, have gone astray
From Thy dear fold, and lost our way,
Left pleasant pastures, verdant lands,
For barren wastes, and desert sands,
But oh, Thy Shepherd-love so deep,
Sought, till it found, Thy erring sheep.

An hireling still to safety flees,
Whene'er the prowling wolf he sees;
Cares naught for scattered sheep and slain,
The trembling flock doth cry in vain!
Content the fold is not his own,
He leaves the helpless herd alone.

But Thou Thy flock dost safely keep;
Yea, Thou hast died to save Thy sheep!
Thy love could not endure their loss,
Thou languishest upon the cross
In pain and agony untold
To save from death Thy cherished fold.

O Shepherd-Savior, we rejoice
To be Thine own, to know Thy voice,
Bought with a price, we now are Thine,
And known of Thee, Thou Love Divine!
By grace to Thy dear fold restored,
Let us not stray again, dear Lord.

Guard Thou Thy flock, O Crucified!
Keep it securely at Thy side,
For prophets false, and worldlings gay
Thy ransomed fold would lead astray;
Lo, Satan like a wolf each hour
Still seeketh whom he may devour.

O feed Thy flock, Thou dearest Lord,
Still with the Water of Thy Word,
Let Thy blest Sacraments supply
Abundant manna from on high,
Salvation, pardon, grace bestow,
Upon Thy blood-bought fold below.

Dear Father, grant, through Christ Thy Son,
That Jew and Gentile may be one,
Drawn by Thy Spirit, through Thy Word
Into one fold to hail Him Lord,
Who died His flock from death to free
On cross-crowned heights of Calvary.

Dear Lord, our eyes of faith behold,
In truth, one Shepherd and one fold;
Kept through the Spirit's bond of peace,
In unity which ne'er shall cease. (Eph. 4: 3)
As Thou hast promised, we shall be
Thine Own in all eternity!

ANNA HOPPE,

On the Gospel of the Second Sunday after Easter, 1919. Milwaukee, Wis.

COMMENTS

Ban Prayer In German "If the bill introduced in the house of representatives by Representative Gorrell is enacted into law there will be no more prayers offered in Ohio in the German language. It provides the prayers in German are not to be made from any platform, stage or in any church."—A Daily Paper.

By way of comment we point to the following which is in more than one sense a parallel:

Dan. 6:4-9: "Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

"Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

"Then these presidents and princes assembled together to the king, and said unto him, King Darius, live for ever.

"All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

"Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes, and Persians, which altereth not.

"Wherefore King Darius signed the writing and the decree."

G.

* * * * *

Sees the Danger In one of our recent issues we directed the attention of our readers to the growing tendency among us to regulate the life of the citizen according to the principles of certain churches. If this tendency is not restrained it must eventually result in the destruction of our liberty and

in religious strife. Only then is the State really safe when it does not interfere with the affairs of the Church, and on the other hand, does not permit any church to interfere in its affairs. If the citizens of so many different beliefs and unbeliefs are to live side by side in peace and to conduct the common affairs justly and amicably, the dividing line between Church and State must be religiously observed. The Miami Herald evidently sees this danger. We find an article from its issue of March 15, 1919, in the Catholic Our Sunday Visitor:

"In line with the thought, now being expressed so frequently, that we as a people are too much governed, comes this other thought, based on the observation of passing events, that we are rapidly drifting to a union of church and state in which the church is to have the upper hand.

"Wherever and whenever that experiment has been tried it has ended in disaster both to church and state, and it will always be so. When the church and state are mentioned the average American mind imagines that reference is made solely to the alleged attempts of the Roman Catholic Church to attain political ascendancy in this country, and the average man is blind to the attempts of any other religious organization to obtain control of government and people.

"For many months The Herald has been watching with considerable curiosity the course of an organization calling itself the Board of Temperance, Prohibition and Public Morals of the Methodist church, north. This paper is in receipt of its published literature and has studied its methods, as far as possible.

"The aim and purpose of the board is pretty well illustrated in an interview with its secretary, Rev. Clarence True Wilson, in a telegraph dispatch from Washington to a New York paper of very recent date.

"Politically the board,' so says its reverend secretary, 'will never consent to the nomination, or if nominated, the election of any man for president of the United States who opposes prohibition or would be luke-warm on its enforcement. It will follow this line down to the governors, sheriffs, district attorneys and others.' It will be well to remember that this board is the official spokesman of a great religious organization and that that board intends to commit the organization it represents to a certain political program, to secure the election of officials satisfactory to it and to defeat all those who will not obey its behests. That is a pretty fair intimation that here is to be a union of church and state in this country. Imagine the awful howl that would go up if a Roman Catholic committee of any kind should make the same statement.

"But this particular board proposes to go farther, according to its secretary. The program of the board, he says, 'is going much farther in its efforts to correct the morals and habits of the people of the nation.'

"It is going to begin a campaign against the cigarette. It is going to demand that the Bible be put back in the public schools, everywhere. An anti-gambling crusade is to be waged. It is hinted that dancing is to be prohibited. Prize fighting is to be fought. The continental Sunday is to be opposed, and 'we should see to it that we get our American foundation as it was before the Hun trampled it out in most of the American cities,' which means that the Puritan Sabbath is to be enforced all over the country.

"We are to presume that as this same board claims a very large part of the credit for the adoption of the eighteenth amendment, it is going to enforce its program by other constitutional amendments secured in the same way it secured the eighteenth.

"The reverend gentleman has put the country on notice that it is to be ruled by his particular church organization just as soon as it secures the necessary power, and the pity of it is that the American people will not wake up to the invasion on their liberties until it is everlastingly too late."

J. B.

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When Tolerance Is Treason

The unity and brotherhood idea just now sways many minds. The man who talks "merger" has the floor—everybody else is, as it were, "out of order", the more so because the merger talk has a sweetness of its own while the other side sounds—well, let's say harsh. You know the truth sometimes sounds harsh, especially when you have the uncomfortable feeling of being in the wrong and some blunt fellow steps up and tells you so in a plain uncompromising way. For example, you hold certain things only as a sacred trust but you go into the little "merger" game with them as if they were your own; along comes that big, blunt Bill Brown and calls your attention to the fact that you are "mergering" with things held in trust: does not Bill's voice sound harsh?

Some of our brethren seem to be in Bill's position and as a result have had some hard terms applied to them. What they answer, is, in effect, that in some cases tolerance is treason. That is worth remembering in these troublous times, so we reprint part of their reply. We copy from the Lutheran Witness of March 18th:

"Question, How would St. Paul fare if the same Merger yardstick were applied to him? Let me quote, not from a Lutheran, but from a Reformed author. Dr. William H. Taylor says in his excellent book "Paul the Missionary," published by Harpers, page 351:—

"Note, in the first place, Paul's concern for the simplicity of the Gospel of Christ. He would let nothing interfere with that. He proclaimed salvation through faith in the Lord Jesus, and pronounced in his Galatian letter a solemn anathema on all who should attempt to overlay, or tamper with, or destroy the precious doctrine of justification by faith. Now, the danger in our days, unless I greatly misread the signs of the times, is of a similar sort. In our zeal for liberality we are becoming latitudinarian, and forgetting that there is a point where, paradoxical as it may sound, *intolerance is necessary* even in the interests of freedom. Paul's letters to the Galatians and the Romans were written for the preservation of liberty; for in one of them he says: 'Stand fast, therefore, in the liberty wherewith Christ hath made us free'; and yet, for the very purpose of maintaining that liberty, he hurled his anathemas at the Judaizers' heads. Let us not forget that *the Gospel has its intolerance as well as its toleration*. There must be no toleration of treason to the Cross, for the toleration of such treason is always treachery. I say not, indeed, that all such errors

should be put down by force—God forbid; but I do say that they should be denounced by every loyal servant of the Lord, and that the Church should absolve itself from all complicity with the errorists. And though there are many who would cry out against such a course as bigoted, I would rather, even in the interests of freedom itself, have—if you choose to call it so—the bigotry of Paul than the indifference of him who counts nothing essential, and who is everything by turns and nothing long. *Luther was no foe to freedom, but indeed its greatest modern pioneer; and in the proportion in which, like him, we are intolerant of everything that compromises the honor of Christ or the doctrine of His cross, we shall conserve and widen the liberty which he did so much to secure.* So let us raise anew the shout of Paul, making it our motto, not for the moment of our brief enthusiasm merely, but for all our lives: ‘God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.’”

May God preserve to us this truly Christlike intolerance, and may He preserve us from the tolerance of false doctrine and unscriptural practice of some who bear the Lutheran name. This He will do if we remain humble. *When we begin to glorify the Lutheran Church as an organization, instead of glorifying Christ by taking upon ourselves the reproach of the Gospel, we have become fit material for the unionistic church-politician to work upon.* G.

EPISCOPALIANS TO UNITE THE CHURCH

The Episcopal Church evidently feels that it is called to unite again the Christian Church now so sadly divided. A commission of three, Bishop Weller of Fond du Lac, Wis., Bishop Charles Anderson of Chicago, Ill., and Bishop Vincent of Southern Ohio, will visit the pope in an effort to bring about unity between the Russian, Greek and Roman Catholic Churches and the churches of the world. These negotiations are authorized by the Episcopal convention of 1910. No definite plan is to be presented at this time, though there is thought of applying the league of nations plan to the religious denominations of the world. —

The Bishop of London also “hopes to restore the seamless robe of Christ.” He recently addressed the Wesleyan Methodists at one of their conferences, presenting a practical plan for a union. The Literary Digest reprints from The Christian Work a part of his address:

“My suggestion is this, that after a certain date—we will call it, so as to show that we are not too dilatory, but it can not be that date, January 1, 1920—all ordinations should be carried out in both churches so as to satisfy the members of both churches. You see the point is this—to arrive at a point after which schism shall cease. If you can get, first of all, a date after which all ordinations will be considered valid by both bodies, however

long it takes, you have arrived at a point at which eventually, automatically, the division between the two bodies will cease. There would be not difficulty whatever from our point of view, because we have always had presbyters to share with the bishop the responsibility of ordination. . . . Therefore it would be nothing to us, because it is our practice. You would have to make this change, of course, in your ordination—that with your presbyters there should be a bishop. You would have to think over that, but there is nothing whatever in such a concession to upset any of your ideas. I am certain that it would not have upset Wesley at all. Therefore that is the first point—that there shall be, after a certain date, such ordinations in both bodies as will satisfy the ideas—the scruples, if you like—of the members of both bodies. Then the Wesleyan Church in the reunited Church shall be conserved as an order, or society, or connection as it is. To take an illustration—tho I hope not, perhaps, an exact illustration—to a certain extent just as the Jesuit Order is a part of and is conserved as an order in the Church of Rome, so the Methodist Church would continue its class meetings and continue its conferences.”

We wonder if the good bishop in his own mind finds entirely unwarranted the thought he attributes to the “enemy”:

“Mind you, we have always got to look out for the enemy who will misrepresent us. What the enemy will say is that the Methodist Church is going to be absorbed into the Church of England.”

We, at least, have not been able to get away from the impression that the “enemy” comes pretty close to the truth, especially when we compared with the Bishop of London’s address the report published on March 12th by a conference of prominent Episcopalians and Congregationalists, which report proposes a similar arrangement between the Protestant Episcopal Church and preachers of other denominations:

“In case any minister who has not received episcopal ordination shall desire to be ordained by a Bishop of this Church to the Diaconate and to the Priesthood without giving up or denying his membership or his ministry in the Communion to which he belongs, the Bishop of the Diocese or Missionary District in which he lives, with the advice and consent of the Standing Committee or the Council of Advice, may confirm and ordain him.”

Such applicant must have the consent to this act of the ecclesiastical authority to which he is subject in the Communion to which he belongs: he must satisfy the bishop as to general qualifications and his acceptance of certain articles of faith; and must declare:

“That when thereto invited by the Bishop of this Church having jurisdiction in the place where he lives, he will (unless unavoidably prevented) meet with such Bishop for Communion and for counsel and co-operation; and that he will hold himself answerable to the Bishop of this Church having jurisdiction in the place where he lives, or, if there be no such Bishop, to the Presiding Bishop of this Church, in case he be called in question with respect to error of faith or of conduct.”

In case of a trial the procedure will be similar to the procedure in the case of a clergyman of the Episcopal church charged with a like offense.

“The sentence shall always be pronounced by the Bishop and shall be such as a clergyman of this Church would be liable to.”

“A minister so ordained may officiate in a Diocese or Missionary District of this Church when licensed by the ecclesiastical authority thereof, but he shall not become the Rector or a min-

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ister of any parish or congregation of this Church until he shall have subscribed and made to the Ordinary a declaration in writing whereby he shall solemnly engage to conform to the doctrine, discipline, and worship of this Church."

We are compelled to admire the calm assurance with which the Episcopalians urge their doctrine of the episcopate and to deplore the humble submission of the others in which they admit that the ministry in their church lacks something in authority and power for which they will have to go to the Episcopal Church, and this all without a thorough discussion of the doctrine in the light of Scripture.

The Bishop of London says:

"All the Wesleyan ministers to whom I have had the honor of speaking agree that if they are to be allowed, say, to celebrate the Holy Communion in St. Paul's Cathedral or in a parish church, they must be fully ordained by a bishop at once. *That is to say, they feel quite clearly that our rules are such and our custom is such that it would entirely break up our Church if anything less was required.*"

And in the report of that joint conference we read:

"We have not discussed the origin of the episcopate historically or its authority doctrinally; but we agree to acknowledge that the recognized position of the episcopate in the greater part of Christendom as the normal nucleus of the Church's ministry and as the organ of the unity and continuity of the Church is such that the members of the episcopal Churches ought not to be expected to abandon it in assenting to any basis of union."

The fact is simply this, the Episcopal Church is entering into a union of this kind surrendering nothing whatever, being sufficiently divided within itself to make the addition of this or that new element almost unnoticeable, while the other parties to this union would by accepting ordination under the stated condition be confessing that they have so far been lacking the true priesthood necessary for the administration of the sacraments. The Living Church says:

"Episcopal ordination is only worth having in that it makes a man a deacon or a priest when he was not a deacon or a priest before, and that implies a desire on his part to perform diaconal or priestly functions." "The purpose of supplying episcopal ordination is to bring baptized people into the communion of the Catholic Church by giving them the Catholic sacraments."

If the episcopate is of divine institution, it is the duty of every Christian to accept it and to renounce the church that refuses to do so; if the episcopate is not of divine institution, and we are firmly convinced that it is not, this doctrine must be earnestly and consistently rejected.

The true Catholic Church is the invisible body of all believers. The only marks of the Church are the Word of God and the Sacraments, which derive their efficacy not from some power conferred by ordination, but from the Word itself. The only priesthood in the Church is the eternal priesthood of Christ and through Him the universal priesthood of all believers. True unity in the Church is the unity in spirit, the oneness in the faith. Diplomatic arrangements like those contemplated do not in the least further true unity, they rather hinder it. Thus to exalt the episcopate, which has no foundation in Scripture, while at the same time disregarding as of comparatively little importance the doctrinal differences between the bodies discussing union, does not mean to follow the Divine Teacher who keeps the Christian Church with Jesus Christ in the one true faith. Let the Episcopalians first seek to establish true unity in their own church and then try to win others by preaching to them the Truth of God. This is the advice of Walker M. Dennet in *The Living Church*, who, though he, too, errs in believing the Church of Christ to be a visible body, is not insensible to the fact that the leaders of this movement are approaching the grave question of Christian Unity from quite the wrong end. He says, in part:

"It is deplorable that the Catholic Church is divided and that there seems no immediate prospect for its reunion. It is even more deplorable that our own branch of the Catholic Church, the Anglican Communion, is rent with conflicting schools of thought so that it is a cause for wonder that it holds together.

"But difficult as this situation is, hopeless as it seems, there is but one way to Christian Unity and that is the reunion first of Catholic Christendom. And the first step for us Anglicans to take is to set our own house in order. It is better that we face the facts as they are than that we prate about our 'glorious inclusiveness,' which is anything but glorious. . . .

"The trouble is that we are impatient to see results. We cannot or we will not learn that when we have done our best in prayer and in obedience and in good works, and more especially in pleading the Sacrifice of the Death of Christ with this intention, the results are God's business, not ours. We want to see results here and now, and so we are tempted to try rash experiments which will bring them quickly about. As a rule results follow—but seldom the kind for which we have striven.

"The confusion of thought which exists in the Anglican Communion to-day is bad enough without doing anything to add to it. The enactment of this proposed canon can be sure to bring about but one result—confusion worse confounded."

The Lutheran Survey has this to say on the proposed union:

"Well, we are not impressed. It is not the first time that the Church established by Wolsey and Laud with jolly 'King Hal' as its head, in imitation of the Church of Rome, has ventured upon the scheme of uniting all the Churches into one Holy Catholic Church."

"We are growing wary of political or ecclesiastical schemes emanating from Anglo-Saxon sources, whether they originate in England or in America. A British ruled League of Nations and a British ruled Catholic Church of Nations would make a fine pair of instrumentalities for maintaining a British-ruled world—hide, hair, soul and body. We want none of the scheme. It is too English to suit us. And that alone is quite enough to arouse our apprehension. Ancient and modern history have taught us some valuable lessons regarding the Anglo-Saxons.

"Thus far the Roman and Greek Catholic communions have evinced no disposition to accommodate the Episcopalian Church politicians, nor are they likely to do so. Rome has her own ideas about Church unification. If there is anything to be done in that line, she has the Pope to offer as the 'tie that binds.'

"Meantime, the Protestant world which holds fast to evangelical truth, will continue to testify against Roman and English Catholicism and heresy. It declines any union with the Episcopal Church or any compromise with hierarchy—English, American or Roman. Protestantism will not stultify itself, nor will it be cajoled or coddled into repudiation of itself."

As to the last paragraph—a unionistic Protestantism which no more protests against error in doctrine nor against ungodliness in life will scarcely hold its own against the wooing of the "Catholic Church" of Rome or England. Jesus says: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." May we heed the warning!

J. B.

THE ROAD OF THE UNIONISTS — WHITHER DOES IT LEAD?

There are still enlightened men in the Church who recognize that indifference, especially doctrinal indifference, is the greatest danger threatening the Church today. It is heartening and cheering to read an expression such as this by the Rev. J. Fritz:—

"Religious indifferentism—how sinful! how detrimental! By its very nature religious indifferentism is the most insidious and the most dangerous enemy of the Christian Church. It is Satan himself transformed into an angel of light. Its advocates are 'false apostles, deceitful workers, transforming themselves into the apostles of Christ.' For the very plain 'Thus saith the Lord' religious indifferentism substitutes Satan's question, 'Yea, hath God said?'"

If all our pastors and congregations thus set their faces against indifferentism, which is essentially nothing less nor more than unbelief parading as charity, then loyalty to the Word of the Master will be preserved among us, and the rich promises which God has given to those who faithfully proclaim His Word will be fulfilled in our midst, and thus true success, healthy growth, and a happy progress will be given to us.

But we shall need constant encouragement on this path, for the spirit of the times is against it. Influential, learned, and powerful men, as the world counts influence, learning, and power, are carrying on a persistent and energetic propaganda in favor of the widest Church

union based upon indifference to doctrine. How far the blighting effect of this activity has even now extended, we may gather from an excellent editorial in the Lutheran Companion:—

"We sometimes hear even Lutherans express the hope that not only all Lutherans of the United States might unite into one body, but that all the Protestants, Lutherans as well as Reformed, might come together and form one strong Christian Church. All that would be necessary to accomplish this, it is claimed, would be for all to unite in a common belief in a 'Supreme Being.'"

Let us not be deceived by the modest demands of some of these unionists that for the first all Lutheran bodies only unite. Let us not be deceived by the assertions that, after all, all Lutherans accept the Scripture and the confessional writings of the Lutheran Church. The official publications of some of these bodies testify to the contrary. In the congratulatory writings, moreover, of those who commend union, we read nothing of any rejoicing that God's Word is preserved to the Christian Church in its entirety and in its purity, but much that large and influential and powerful bodies of men are formed, which, thus united, may be expected to accomplish great earthly results. Is it not time to stop and ask whether we are to build the tower of Babel, or whether we are to preach the Gospel? Is it not time that we stop and ask whether we are to build up a new papacy, or whether we are to teach men all things whatsoever the Lord Jesus has commanded? The Lutheran Companion is rightly alarmed at the situation and asks:—

"Is Protestantism to run out into a quasi-religious institution whose only confession is a belief in a non-descript 'Supreme Being' as its God, and whose prayer to this 'Being' is so vague that the Jew and the heathen, the Trinitarian and the Unitarian can unite in it, and each one feel that he is approaching the God of his conception? In other words, is the Christianity of the churches to lose its distinct characteristics as divinely given, and be placed on a common plane with anything that the human mind has conceived of as religion?"

The road of the unionists—do you see whither it leads. It leads to a **dechristianized** Church, it leads to Masonry, and those who are informed know that Masons hold in their hands the whip and the reins by which the Church is to be driven along this road. But, praise be to God! there are still some who are not ignorant of Satan's devices. Let us not make the first step on this road towards a dechristianized Church, and we shall not make the last.—Lutheran Witness.

Much that we call self-denial is not self-denial at all. We cut off some branch of our selfish enjoyments, but the only effect is to throw back the sap into the other branches to make them more vigorous and fruitful.—Pierson.

TIMELY WORDS

"Beware—Examine—Contend."

Bishop J. C. Ryle.

Let me entreat every true hearted servant of Christ *not to be deceived by the specious guise* under which false doctrines often approach our souls in the present day. Beware of supposing that a teacher of religion is to be trusted, because although he holds some unsound views, he yet "Teaches a great deal of truth." Such a teacher is precisely the man to do you harm: poison is always most dangerous when it is given in small doses and mixed with wholesome food. Beware of being taken in by the apparent earnestness of many of the teachers and upholders of false doctrine. Remember that zeal and sincerity and fervor are no proof whatever that a man is working for Christ, and ought to be believed. Peter no doubt was in earnest when he bade our Lord spare Himself, and not go to the cross; yet our Lord said to him, "Get thee behind Me, Satan." Saul no doubt was in earnest when he went to and fro persecuting Christians; yet he did it ignorantly, and his zeal was not according to knowledge.

Of all the delusions prevalent in these latter days, there is none greater than the common notion that "If a man is in earnest about his religion he must be a good man!" Beware of being carried away by this delusion: beware of being led astray by "Earnest-minded men!" Earnestness is in itself an excellent thing; but it must be earnestness in behalf of Christ, and His whole truth, or else it is worth nothing at all.

Next, let me counsel every true servant of Christ to *examine his own heart* frequently and carefully as to his state before God. This is a practice which is useful at all times; it is specially desirable at the present day. When the great plague of London was at its height people remarked the least symptoms that appeared on their bodies in a way that they never remarked them before. A spot here, or a spot there, which in time of health men thought nothing of, received close attention when the plague was decimating families, and striking down one after another! So ought it to be with ourselves, in the times in which we live. We ought to watch our hearts with double watchfulness. We ought to give more time to meditation, self-examination, and reflection. It is a hurrying, bustling age: if we would be kept from falling, we must make time for being frequently alone with God.

Last of all, let me urge all true believers *to contend earnestly for the faith once delivered to the saints*. We have no cause to be ashamed of that faith. I am firmly persuaded that there is no system so life-giving, so calculated to awaken the sleeping, lead on the inquiring, and build up the saints, as that system which is called the *Evangelical* system of Christianity. Wherever it is faithfully preached, and efficiently carried out, and consistently adorned by the lives of its professors, it is the power

of God. We are not called upon, it is true, to be nothing but controversialists; but we never ought to be ashamed to testify to the truth as it is in Jesus, and to stand up boldly for evangelical religion. We have the truth and we need not be afraid to say so. The judgment-day will prove who is right, and to that day we may boldly appeal.

GRASS GROWS IN YOUR PATH

Some converted Africans finding no privacy for prayer in their small, crowded huts betook themselves to secluded places in the forest near by. In the course of time paths became worn from each man's hut to his prayer place. The spiritual condition could often be told by the condition of the path leading to any individual's "Prayer-closet." Occasionally one of these native Christians would become lukewarm and not travel his path as much as in other days, when his companions would remind him of his backsliding with the words, "Brother, the grass grows in your path."—Selected.

SPEAKING SOFTLY.

The following incident is related regarding that brave servant of Christ, the late Dr. James H. Brookes, of St. Louis:

One of the lady members of his church married a very prominent man who was a noted Unitarian, and a friend came to tell the Doctor that the bride had arranged to bring the groom to his church the next Sunday. The friend suggested that he preach "*Softly*," so that the great man would not be driven away. The Doctor replied that if he had not been told about the matter he might not have preached on a theme obnoxious to the groom, but now that he had been informed, there was nothing for him to do but to present Christ as the very Son of God, and salvation only through His precious Blood. The Sunday came and the bride and groom entered with some pomp and were shown a special seat, whereupon the good Doctor set forth, as perhaps he never had before, the divinity of Jesus Christ and the eternal doom of those who did not seek refuge in His all-atoning Blood. The big man may have twisted and turned, but he remained to the end, and then strode out of the church never to return. In a few weeks he died, and the friend who had cautioned the Doctor said to him, "What a pity, Doctor, that you had not preached softly, so that the man might not have taken offense at the first sermon he heard; perhaps he would have returned and you could have won him." "Not at all, not at all," said the faithful Doctor, "There was no time to lose, and, thank God, he heard the plain truth of the Gospel at least *once*."

Alas! is it not true of many of the so-called Orthodox preachers of the hour that "With flattering lips and with a double heart do they speak"?—The Gospel Message.

Religion is a business for eternity; and he that does not make it the principal thing, must suffer immense loss.—Harlan Page.

WILL THE "PRISONER" ESCAPE?

Vague rumors come Americaward from time to time that Pope Benedict is contemplating stepping beyond the confines of the Vatican, thus snapping the chains, self-imposed, that have held Popes to a certain compass for nearly fifty years. President Wilson's drastic smashing of a precedent by going beyond the bounds of his country while in office may have inspired or strengthened such a notion within the Pope's mind. Whether or no, the whisperings, even from Roman Catholic sources, that such a breach in custom might be expected, is pretty strong evidence that the Pope may sally forth at any time.

In anticipation of this act, which undoubtedly will create considerable excitement, we herewith review the history of the Pope's imprisonment during these latter times:

Up to September 20, 1870, the Pope was king of Rome, and the surrounding country was known as the papal states, and he was the most absolute, autocratic earthly ruler that the world has even known.

He was the only king who exacted that other kings should kneel and kiss his foot before permitting them an audience.

The city of Rome was the permanent residence of this earthly king. The Quirinal palace belonged to the Pope. An idea of the poverty, ignorance, degradation, and superstition of the unfortunate Italians of these papal states may be had when we know that only two per cent. of them could read or write!

On September 20, 1870, Victor Emmanuel II and the Italian revolutionists made a breach in the walls of Rome which the Pope's soldiers had been guarding, entered, and took possession of the city.

The Pope had locked himself in the Vatican palace and was heavily guarded by his then famous "Swiss guard."

The Italian patriots and citizens called an assembly-meeting, and the first official act was to dethrone the Pope as king and declare a complete separation of Church and State. Victor Emmanuel then demanded the key of the Quirinal palace from Pius IX, who refused to give it up. At the expiration of the time set by the assembly Victor Emmanuel ordered his troops to burst the doors of the palace open, and he entered, took possession, and sent word to the "Holy Father" that he was there to stay, and from that time on this palace was to be the permanent residence of the kings of Italy.

The people of Italy then decreed that Popes should confine themselves to the Vatican palace and its surrounding gardens, but that, if ever a Pope stepped outside these grounds while he was Pope, he could never return, and the Vatican palace and estate should become the property of the Italian government.

This is how the Pope became "the prisoner of the Vatican." A large annuity was set apart by the Italian people to sustain the Popes in their palatial home, but Pius IX, the first "prisoner," refused to accept one penny

of it, and every Pope since has followed his precedent, and this money, at the end of six years, reverts to the Italian Government.

The reason was and is that Pius IX would not renounce nor jeopardize his claim as the temporal ruler of Rome and the papal states, and they have continued to keep up all the ceremonial pomp and display of the former earthly kingdom behind the Vatican walls up to the present moment.

The Pope has his flag, his insignia, his "envoys" and plenipotentiaries, his secretaries and undersecretaries of "state," just as he did prior to September 20, 1870.

In fact, it is part of the oath of office which the Popes are required to take to do everything in their power to "bring about a restoration of the temporal power" of the Pope of Rome. And according to present indications, the present Pope is working overtime toward this end.—Northwestern Christian Advocate.

JAP GIRLS SPY ON CHRISTIAN CHURCH, SAYS MISSIONARY

The story of a beautiful Japanese girl who professed conversion, learned the hymns of the Christian church, then went among her people and turned them into pagan songs glorifying the god, Buddha, comes in a letter from Summer R. Vinton, distinguished missionary, in Japan.

"All the world is familiar with the military spy, but we have the religious spy—especially in the orient," Mr. Vinton writes the northwestern headquarters here to the \$105,000,000 Methodist Episcopal centenary.

Substitute Buddha

That plagiarism of the strong points of Christianity is made by pretty Buddhist girl spies committing Sunday school lessons to memory, heathen preachers using Christian sermons verbatim and substituting the name of their god, Buddha, and pagan religious ceremonies patterned after the Christian revivals, are some of the curious things reported.

The Japanese are known as great imitators, he said. They have great institutions in which they teach young ministers the word of Buddha, all the time using the choice methods taken from the Christian religion.

To be misunderstood even by those whom one loves is the cross and bitterness of life. It is the secret of that sad and melancholy smile on the lips of great men which so few understand. It is what must have oftenest wrung the heart of the Son of man.—Amiel.

CHANGE OF ADDRESS

The Rev. W. F. Beitz,

721 North Second Ave.,

Tucson, Arizona.

RESIGNATION

My night is Thine — this night of pain, or loss;
My crowns all come from Thee, why not my cross?
This night is Thine, despite its gloomy hue,
With promises for stars, and love for dew.

And Thou hast made for me this winter-tide
That I may nestle closer to Thy side.
'Tis dark, my Father. In Thy power I rest!
'Tis cold. I seek my shelter in Thy breast!

—Thomas Spurgeon.

ITEMS OF INTEREST CONCERNING OUR JOINT SYNOD.

The fifteenth biennial convention of our Joint Synod will be held at New Ulm, Minnesota, August 20 to 27, 1919. Particulars concerning opening, registration, etc., will be announced later. The district secretaries are reminded of the constitutional requirement to send in names of their delegates to secretary of the Joint Synod before June 20, 1919.

SPECIAL COMMITTEE MEETING.

The joint committee comprising the president, the trustees, the members of the joint mission board, the members of the district mission boards, and the district presidents will meet in the assembly hall of Grace Lutheran Church, corner Broadway and Juneau Ave., (Rev. Gausewitz), Milwaukee, Wis., on Wednesday, June 4, 1919, at 9:00 A. M.

NEW METHOD OF ELECTING OFFICERS.

The various boards and commissions of our Joint Synod are reminded of the new manner of nominating officials by a primary election. In accordance with the stipulations of this new method all boards and commissions have the privilege of nominating candidates for the vacancies occurring in their board or commission. All nominations should be in the hands of the secretary by June 15th so that they may be published in a uniform manner in our synodical publications.

A. C. HAASE, Secretary.

ITEMS OF INTEREST

A Satisfactory Solution

Ranger, Tex.—How will the little Merriman Baptist missionary church spend its sudden wealth, now that it has struck oil in the churchyard and become the richest church per capita in the United States?

Every Baptist in America has asked this question, and churches everywhere are uniting in praise of the generous plan adopted by the deacons after earnest nights of prayer.

For this little church of twenty-nine members, none of whom until lately ever saw the day when \$1 didn't look as big as a cartwheel, has decided to keep only a small part of its \$300,000 annual income for itself—and none at all for the individuals of the congregation.

The great bulk of the money—85 per cent, in fact—has been pledged to the religious work of the Baptist faith—home missions, foreign missions, orphans' homes, theological colleges and the fund for old retired ministers. Out of its 15 per cent of the income the members will erect a new brick building to stand as a permanent tribute to the Hand that guided them to wealth.—Dallas Dispatch.

Another Reconstruction Problem

Of one thousand and one cases pending in the circuit court of Milwaukee for the April term there were seven hundred and eighty-eight divorce actions, according to Arthur A. Schumann, calendar clerk. Four hundred and four of these cases were contested.

Christian Science Gets Recognition from State

Christian Science treatment was officially recognized by the state legislature as a substitute for medical treatment when the senate recently passed the Skogmo amendment to the workmen's compensation act.

The amendment requires employers to pay for Christian Science treatment, where the employe chooses it, in lieu of medical treatment, for ninety days or more, immediately following the accident to the employe which comes under the terms of the act.

The act provides that "no compensation shall be payable for the death or disability of an employe, if his death be caused by or in so far as his disability may be aggravated, caused or continued by an unreasonable refusal or neglect to submit to or follow any competent and reasonable surgical treatment."—Wis.-News.

Dissenters

A call has been sent out to American Jews not in sympathy with the Palestine ambitions of the American Jewish congress, and they are summoned to refuse to remain in close communal alliance with those who desire a national Judaism and allegiance to a distinctive Jewish flag. The call also asks that a name other than "Jewish" be given to the proposed organization. Such an organization, with some other name than Jewish, the call points out, will crown the reform movement which developed in this country in the last century under the leadership of Isaac M. Wise, and will entirely free all who rally to the new standard that is being unfurled from alliances, attitudes and movements with which they are wholly out of accord. The call emphasizes the American principle of complete separation between church and state.—Exchange.

Syrians Aroused by Zionist Movement

Milwaukee Syrians view with alarm the efforts of the Zionists to make Palestine a national home and country of Jewish people, and Sam Audi, secretary of the Milwaukee branch of the Palestine Anti-Zion society, makes these explanations:

"We, as representatives of the Syrians of Palestine, fear that the changes the great world war is bringing about will rob us of the blessings that are rightfully ours, should the demands of the Zionists be granted at the peace conference. The granting of these demands will completely snuff out our cherished hope of national existence as Syrians.

"Palestine is our home. We can not understand how a proposition could be entertained, the purpose of which is to wrest our native land from our hands, now that it has been liberated from the Turkish yoke, and give it to an alien sect, so that this sect could, in time, dominate us and set up its own peculiar policy over us."