

The Northwestern Lutheran

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

Vol. 3.

Milwaukee, Wis., June 21, 1916.

No. 12.

TRINITY

Come, Thou Almighty King,
Help us Thy name to sing,
Help us to praise!
Father all-glorious,
O'er all victorious,
Come and reign over us,
Ancient of days!

Come, Thou incarnate Word,
Gird on Thy mighty sword;
Our prayer attend;
Come, and Thy people bless,
And give Thy Word success,
Spirit of holiness!
On us descend.

Come, holy Comforter!
Thy sacred witness bear,
In this glad hour:
Thou, who almighty art,
Now rule in every heart,
And ne'er from us depart,
Spirit of power!

To the great One in Three
The highest praises be,
Hence evermore!
His sovereign majesty
May we in glory see,
And to eternity
Love and adore.

COMMENTS

"What Meaneth This?" That is what the "devout men out of every nation under heaven" were moved to ask when they had witnessed the miracle of the first Pentecost Day. What moved them to wonder was the fact that they heard the men of Galilee, the apostles, discourse in tongues unknown to an apostle before that day, "we do hear them speak in our tongues the wonderful works of God." What meaneth this? we well may ask when we read how the festival of Pentecost was celebrated in some of the Milwaukee churches on June 11, 1916. The day following a daily paper informed its readers that "Children's day exercises were held yesterday in many of Milwaukee's churches. The program consisted of special music, recitations and songs by the children. Special sermons were preached by the pastors." We have a detailed program of one of these celebrations before us and, to illustrate what is meant by the above, quote some of its listed features:

"Call to the Colors.

Entrance of Color Bearers.

Audience rise as Color Bearers ascend platform.

Saluting the Flag—(The Salute:)

"I pledge allegiance to my flag and to the republic for which it stands. One nation, indivisible, with liberty and justice to all."

Singing by the audience

—The Star Spangled Banner.

The Lord's Prayer.

Address—"The Flag."

Hymn—"Children's Day."

Patriotic Talk (this was given by the pastor and he is quoted as saying: "The children should have the virtues of the colors in the flag—red, to be brave; white, to be pure; and blue, to be true.")"

After some other similar numbers this Pentecost service closed with the singing of the hymn—"The Battle Hymn of the Republic". We regret that the Lord's Prayer was used; still by this time the Lord must be accustomed to having it abused. Barring this one feature, we must say the above puts us strikingly in mind of what we find written in Gen. 9. There the "doings" were so highly attractive that the Lord came down to see them—the confusion of tongues followed. Patriotism is very well in its place and a Christian patriot is a patriot of the highest order, his position toward God makes it so; but let us take heed lest we rear a tower of Babel and, forgetting God, call down His wrath upon us. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21. G.

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Missionary Zeal

It is gratifying to note here and there in America, among all the signs of decaying Christianity, a few healthful signs. At Moody church in Chicago two hundred and five men and women walked up the aisle at the close of a great missionary gathering and pledged their services to the Lord on the mission field, wherever they should be sent. Men, women, and children emptied their purses to swell the offering and tore off jewels and trinkets that are to be sold for the mission fund. We are in the habit of looking at these over-enthusiastic manifestations of zeal a little soberly and

with some doubts as to the motives that impel the enthusiasts. But let us rejoice that there are still in our day such occurrences. We cannot read of the great preachers of the past whose work often resulted in similar demonstrations without a glow of satisfaction at the power of the Word; and we may well feel elated that in these evangelical churches of America—that is what the Moody church must be termed—the virus of modernism has been so successfully combated that old-fashioned missionary enterprise may still manifest itself. The two hundred missionaries, if they were of the average run of American preachers, would be a detriment rather than a benefit to the cause of Christ, but the Moody people still preach the Gospel and we are glad that they, and not any of the hundred others we might mention, are sponsoring this splendid expedition going forth to preach salvation in the blood of Jesus. Some of them are going to India to fill the ranks of the depleted German missions that were cut off from their bases by the war. — The financial returns at this one missionary meeting were \$10,300! And the Moody church people are not of the wealthiest class.

H. K. M.

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Soldiers Receive Testaments As in previous wars, Christians all over the world are securing funds which enable them to place in each soldier's kit a New Testament. In America the World's Sunday School association has so far distributed four hundred and fifty thousand copies. They went to the soldiers of the allies; English blockade rules make it impossible to reach the soldiers of the central powers with these true gifts of mercy. But in Germany the work is not neglected and every soldier that desires it may pack his New Testament as he goes to the front. — The work on this side the Atlantic is an example of the benefits that accrue from co-operation. Nearly all the money required is raised by nickels. The largest gift recorded was only three hundred dollars.

H. K. M.

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The Church as a Cloak The other day a most disgraceful occurrence was reported from New York as the work of a church. The name of the church discloses its nature, it is The Church of the Social Revolution. The offensive act was the burning in a "melting pot" of the American flag together with the flags of other nations; the little farce was to symbolize the merging of all nations into one international brotherhood. This is an old socialistic dream. It is talked about by socialist agitators with great fervor—but no steps are ever taken, or will ever be taken, to give the dream a semblance of reality. It is a talking point. But it is more than that: it is the religion of its professors. That is why socialism always tends toward enmity to all historical Christianity. The agitators know well enough that

they are merely inciting their hearers to rash and often criminal deeds by dinning into their ears the eternal story of national tyranny that can only be relieved by international brotherhood. They preach hate of one's government and when their preachment brings forth fruit, they squirm out of the consequences by leaving their credulous followers to their fate—they only talk, never act. But Bouck White the pastor of the "church" just mentioned sought the additional protection which the word "church" gives; so he called his socialistic club a church. That emboldened him to try a little performance, a little melodrama, that might be looked at as one of those practical modern sermons that are so popular. He advertised the flag burning. In this case the authorities decided it was time to get one of the leaders instead of the irresponsible and misled followers that usually represent the catch of the police in other demonstrations. So Pastor Bouck White of the Church of the Social Revolution receives the most severe punishment which the law will allow for the offense of which he was guilty. The flag burning did not hurt the flag and Americans could well afford to ignore the whole silly performance; yet, as a witness to the fact that our courts will not permit outlawry and rebellion to flourish merely because it disguises itself craftily as a church, it is a most satisfactory way of closing a shameful incident.

H. K. M.

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Popular View of Darwinism When a man becomes involved in a crime the public concerns itself with his views on all conceivable topics—even if they barely deserve attention. Just now the middle west is following the fortunes of Will Orpet in his trial at Lake Forest for the murder of his sweetheart. It is not our intention to enter into a discussion of the case—though Christian parents should find ample food for thought in the various phases of the whole affair. Orpet has been confined in his cell and while there came under the observation of a cellmate. This fellow prisoner was recently released and was interviewed by the ever-present reporter. His remarks about Orpet's religious views interested us. He said: "Will Orpet does not believe there is a God. He is a staunch supporter and a student of the Darwinian theory on the origin of man. While I occupied the next cell to him at Waukegan he talked of nothing else. He does not fear death."—It is of little concern what Orpet or any other believes, or does not believe; but it is interesting to note that this layman, like most others, considers belief in the Darwinian theory equivalent to a denial of God. In this case the untrained public has a more direct, more truthful way of judging than the experts, who persist in trying to convince us that Darwinism does not hurt our faith in God. There can be no doubt: Darwinism works out in unbelief. It does not relieve matters to

point out that Darwin was a most estimable gentleman,—we admit, he was. It does not change matters if men are pointed out, known as great scientists, who display many of the finest qualities and show the most splendid traits of practical Christianity; we do not deny that such there are. The big outstanding fact is this: Boys and girls become unbelievers when their minds are steeped in the theories now associated with Darwin's name. It eliminates entirely the possibility of a personal God and makes nature and natural inclinations the only measure of human conduct. It is not difficult to see that in the case just mentioned, the heartless, selfish attitude of the prisoner can easily be reconciled to his views, gleaned from the nature worship of Darwinism. Be he innocent or guilty of the crime of murder, Orpet and his Darwinism theories was prepared ground on which just such an unsavory and horrible thing as this case is in all its aspects, might grow.—And this is the doctrine that is almost universally taught in our public schools of all grades. Why should parents lament if terrible things happen to their offspring, after they have themselves put them in the way of acquiring the mental attitude which may produce such results? Why do parents and school authorities persist in offering that kind of instruction? At best it is a theory, not a fact. It must be because they have themselves lost the ability to distinguish between right and wrong, because they favor unbelief.—The man on the street knows and says: Darwinism is equivalent to unbelief. He is right. Can Christians smile tolerantly when their children are reared in this atmosphere of unbelief?

H. K. M.

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By What Right? By what right did they do this? we asked ourselves as we read the following headline in a recent issue of a Milwaukee daily: "Elks Welcome New Americans Into National Fellowship." The occasion was a naturalization session in Judge's Gregory's court. The applicants for full citizenship had been closely questioned by Examiner H. F. Roethe of Chicago. Those who had answered the questions satisfactorily and whose record was clear were admitted, others who did not come up to the required standard were rejected. Then addresses were made in which the speakers sought to impress on the new citizens the importance of the step they took in renouncing their allegiance to the land of their birth to assume the rights and duties of an American citizen. It is entirely proper that the men who represent the Government in this transaction make the ceremony of admission to citizenship as impressive as possible, but by what right did the Elks take so prominent a part in these proceedings? Mr. Wade H. Richardson in his address to the new citizens said:

"Through the generosity of that patriotic society, the Elks, who on this Flag day, hold appropriate ceremonies for the occasion, I have the great privilege of

presenting to each of you a beautiful American flag with their compliments. It is a beautiful prize, and I wish to thank them for their contribution and congratulate you as the recipient of their generosity."

And the paper reports further:

"Tuesday at 4 p. m. the applicants who had passed the examination at the afternoon hearing were addressed by Chauncey Yockey, exalted ruler of the Milwaukee lodge of Elks. As the flags were presented, P. J. Kelly, secretary of the lodge, recited the Elks' Tribute to the Flag, this being part of the ritual of the organization."

The scene is a courtroom, the occasion an official one, how can any private organization be permitted to obtrude itself in such a manner? Or were the Elks officially delegated to represent the American people? They do not represent us Lutherans—and we are, we hope, still considered citizens of our country. It is extremely distasteful to us to have a lodge, to which we are opposed for reasons of conscience, foisted upon us in this manner. And then, why call this society a patriotic society? We fail to see any reason for doing so. Are not the citizens who are not lodge members just as good patriots as those who do belong to lodges? In fact, we have never been able to detect anything peculiarly American, in the best acceptance of the word, in lodgism. The individual lodge member may be a good and patriotic citizen, but the lodge itself, with its oath of obedience, its secretiveness, its exclusiveness, its centralization of power, etc., can hardly be said to express the spirit of Americanism. The very title "exalted ruler", which one of the speakers bears, to our ear, does not sound very democratic, and may have stirred up in the minds of his hearers faint memories of the countries from which they have come to us.

J. B.

BAPTISM OF INFANTS

When the Savior was about to ascend into heaven and thereby withdraw His visible presence from His disciples He gave them the parting injunction, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark 16:15,16. Regarding the scope and extent of His work of salvation, He permits none who will hear to remain in doubt, declaring that He came to save that which is lost. Now that His work is accomplished, no one, according to the Savior's intention, shall be left in doubt as to the scope and extent in which the fruits of His labor are to be applied: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He makes no limitation as to time; He does not discriminate in favor of any age, or sex, or condition, or color. With sweeping generality He declares "all nations" as destined, in His merciful intent,

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.

to receive the benefits of His suffering and death. This is borne out by what took place on the Day of Pentecost. St. Peter preached, "That God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Many in the listening multitude asked the apostles, "Men and brethren, what shall we do?" Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." In the light of these earnest declarations of God, it is almost sacrilege for man yet to question: "Does the Savior mean my infant children, too?" The fact that **no** line of distinction is drawn at all, makes it seem all the more unwarranted to assume a discrimination against our children.

Sad indeed were the condition of our infant children if the Savior had meant to exclude them from His favor. When the first Adam fell by pride, doubt, and disobedience he lost the glorious estate for which he had been created, to be in the image of his Creator—he became a child of guilt, a sinner in the eyes of the just and holy God. What he had lost he naturally could not pass on as an inheritance to his progeny; as children of a sinful father they could not but share his fallen lot. "Adam begat a son in **his own** likeness, after **his own** image." Gen. 5:3. This condition will remain unchanged unto the last-born of Adam's sinful line. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto the justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5: 12. 18. 19. Of all the children of the fallen Adam, irrespective of age, the same holds good, Eph. 2:3: "WE were by nature the children of wrath, even as others." "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51:5. Jesus

Christ, however, has come to "save that which was lost." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Salvation through Jesus Christ comes by regeneration through the Holy Spirit, for "except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:3,5. How deplorable were, therefore, the lot of our infant children if Jesus had meant to exclude them when He gave the command, "Go ye and baptize all nations."

But that is not the treatment which the Savior accorded to infants. "And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." Mark. 10:13-16. It were folly to assume that they could enter the kingdom of God and that the Savior could bless the little children without according to them what He has purchased by His blood, the remission of sins. The gracious, merciful acceptance which the Savior granted to the little ones in the days of His sojourn among men ought to dispel for all time all doubts that poor reason can raise regarding the necessity or propriety of bringing them to Him. The words "of such is the kingdom of God" certainly apply to all times. Being assured of their welcome we should "suffer them to come unto Him and forbid them not". But how should we bring them, since He has prescribed no manner particularly applicable to infants? This very lack of specific directions taken together with the needs of our children and what the Savior says regarding regeneration points the way—apply to them the general command, "baptize all nations." The fact that we cannot "teach" an infant does not absolve us from the duty of "baptizing" it, as little as its baptism in infancy releases us from the duty of teaching the child when its infancy is past. Obeying the Savior's command "suffer little children to come unto me", and remembering His promise "he that believeth and is baptized shall be saved", let us rejoice that it is written "For the promise is unto you and to your children, and to all that are afar off." Acts 2:39. G.

"TOUCH PITCH, SOIL YOUR HANDS"

From our newspaper reading we had gathered that wiretapping was a device exclusively employed by crooked gamblers. It appears that others besides have found it most useful in their pursuits. It was some-

what shocking, however, to learn that the Roman Catholic church through some of its high officials had stooped to this dishonesty in the pursuit of very questionable ends. What interest could any church have that could lead it to use such means? Here is where the "pitch" proverb quoted above comes into its own. In our large cities Catholic and other "charitable" institutions cannot refrain from trying to lay their hands on public funds—feed out of the public crib, in political jargon. Orphanages, old people's homes, hospitals, slum settlements, and the like devour great amounts of money—and give remunerative occupation to many, no doubt very deserving, workers. Besides, activities of this sort are the very best advertising if done on a scale large enough to attract attention. All this being the case it becomes the duty of some to work the public funds for all that can be got out of them under one pretext or another. In this way the Catholic authorities of New York even found use for wire-tapping; they listened to telephone conversations of officials whose plans it was important to know so that the work might be successfully done. Politics is nasty business for a church to be found engaged in; if many a citizen hesitates about plunging into the political stream because he fears the pitfalls and whirlpools which have proved so disastrous to some of the best of men—then a church should be glad it is not called upon to enter politics in any way. If it does, it is touching pitch and cannot escape the stains it will leave. It is interesting to note that in this case the Catholic activities were exposed and their perpetrators threatened with prosecution by one of their own religion. Mayor Mitchel of New York started the inquiry by making a statement that reads: "There has been a well organized and purposeful conspiracy conducted by a number of co-religionists of my own, acting with other persons, to obstruct the due process of government, to interfere with the proper and orderly conduct of the government, and with the proper and orderly conduct or control of the private charitable institutions of the city." Mayor Mitchel specifies four crimes of which the accused are guilty, they are perjury, criminal libel, conspiracy to utter a criminal libel, and conspiracy to pervert and obstruct justice and prevent the due administration of the law.—Politics and religion will not mix; it is our duty as citizens to prevent any intrusion of one into the other; it is our duty as Christians to so guard our steps that not even by the greatest stretch of imagination should anyone be able to accuse us of participation in public affairs as a church, or as religionists of any kind; there must be no Lutheran candidates, there dare not be Catholic candidates. The best citizen is he who does his share of governing this republic, either as voter or as official, with a clear understanding that it is treason for any church to dictate to the government what it shall do, be it abolition, prohibition, distribution of

school and charity funds, or the conduct of foreign diplomatic affairs. The individual voter is the only unit of government that this commonwealth dare recognize under the constitution. But we must organize! someone says. No,—we must be able to vote right without being herded into an organization that receives its mandates from a select few that sit behind the scenes and pull the strings. The church that organizes for political purposes is the one which will eventually be crushed by counterorganization. There was a time when the Masonic order organized for political purposes—its power was broken in a few years and since then it has been careful to avoid publicity in its political ventures and has perhaps ceased to court public power. There was a time when the Catholic church grew impudent in its political strength and inevitably it found the nation united against it; it has not recovered from the loss of prestige to this day and all its caution and weariness will not lull the public into entire inattention. Secure in its great numbers it is again beginning to insinuate a Romanist policy wherever opportunity offers. Affairs like the New York exposure will come to our attention more and more often as a result, and in the end, we dare hope, the sound republicanism of our country will rise in its might and drive out of politics an organization that receives its orders on how to vote from a half dozen Italians that inhabit the Vatican at Rome.

H. K. M.

AN OBITUARY

"The officiating minister had preached a suitable and excellent sermon for the occasion. The choir had with its touching songs moved the vast audience which had gathered at the church to view for the last time the well known features of an old settler, Mr. N.

Mr. N.'s reputation was to the effect that he had a very wide conscience in business affairs and that his morals in other respects were not free from flaws.

The minister had only recently moved to the community, and all he knew of this man's business methods and private life he had gotten by hearsay.

The minister after the devotional part of the service read an obituary of the deceased. The following is the substance of it: N. N. was born in —, year —, date —. He married Miss N. N.. This union was blessed with six children. He arrived in this community year — with not a penny in his pocket. But since he had a nack for making money fast it did not take him long to gain economic independence, and at his death he was considered the richest person in this town. He leaves behind him to mourn his departure his wife, four sons, and two daughters, all of whom are present.

Then the minister went on to say, that he thought it not out of place to say a word about the character

of the deceased and his standing in the community. "I have been," said the minister, "pastor of this church six months, and this is the first time Mr. N. has been within the church walls, he would not have been here now, if he had been able to prevent it."

"We often hear from people that do not affiliate with any church that their honesty and morals are just as good as those of the church members. In some instances I believe this assertion may be true, but as to our deceased neighbor no one can conscientiously maintain any such claim." In this manner he went on a few minutes even to the length of throwing insulting hints at the survivors.

A storm of indignation from his own people greeted the pastor at the first occasion they had to express it. All the minister said in his own defense was: Was it not true?

The writer's opinion is: When a minister is asked to officiate at a funeral he is not thereby licensed to enumerate nor even to hint at the dead person's faults and shortcomings for the following reasons: The minister has been called, in good faith, to conduct the customary devotional service and to comfort the bereaved. It is not his part to sit in judgment upon the character of the dead. The accused is unable to defend himself. The occasion is so solemn that no one feels justified in disturbing the sanctity by contradicting the minister. A person's faults are so well known by his surroundings that it is unnecessary to mention them at his funeral and it is very indiscreet to do so. Furthermore, berating a dead does not benefit him, but it stings and cuts at hearts, that are deeply wounded already.

It is cowardly and unbefitting a minister of Christ. "Speak nothing but good of the dead," said the Romans."

One Present.

—In the Lutheran Companion.

"One Present" will find many who agree with him in his criticism of the minister in question, who, as no one will attempt to deny, showed a deplorable lack of tact. But he does not draw the right moral from the story. He admits the truth of what the preacher said. Mr. N's reputation was not a good one. He evidently had not been a member of the congregation, for the facts that were known about him would, in that case, have demanded his excommunication. He had evidently not repented before his death, for we find no mention of the fact. And still the minister had "been called, in good faith, to conduct the customary devotional service and to comfort the bereaved."

Now what comfort can we offer the relatives of such a man at his bier and his grave? Scripture says: "He that believeth not shall be damned." "Because thou hast rejected knowledge, I will also reject thee." "He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God." — "To conduct the customary devotional service" for a man who

stands condemned by the Word of God, is to deny the truth of God and to mislead the hearers.

And what warrant have we for burying such a man as our brother? The preacher is not in business for himself, he is the servant of God and the mouth-piece of the congregation. 1. Cor. 5: 9-13 tells us what the attitude of a congregation ought to be toward a man like Mr. N.: "I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth; Therefore put away from among yourselves that wicked person." If the Church is not to hold fellowship with the living godless, how can it receive them into fellowship when they are dead?

The minister's mistake was that he accepted at all the invitation to officiate at Mr. N's funeral. His refusal would have been a powerful sermon to the whole community, and no fairminded person could have criticised him for his testimony against ungodliness.

J. B.

A WORD FOR HIM WHO SAYS THAT HE DOES NOT NEED THE CHURCH

So you say that you do not feel the necessity of going to church? You say that you are good enough without going to church; that you are just as good as those who go to church; that when the judgment day comes you will not fear but that you will stand just as high in the sight of God as they?

Perhaps you have not considered this matter from all sides. To be good in the sight of God, as you say you are, means to obey God's commandments. But the first and greatest of all God's commandments is, "Thou shalt love the Lord thy God with all thy heart." He who loves God will certainly also love God's Word. He will love to hear as much of God's Word as possible. He will love the services in God's house. He will love to commune with God in the Christian service.

He who truly loves God will also love God's kingdom in this world. He who truly loves Christ will also love the bride of Christ which is the Christian Church. He will show his love for the Church by being deeply interested in her welfare, and by making great self-denials and sacrifices for her.

By your conduct towards the Church you show that you do not love God's Word, that you do not love

God's kingdom, that you find no pleasure in communing with God. In short you show that there is no love for God in your heart. Now, are you actually so very good in God's sight? You are continually breaking the first and greatest of all God's commandments, "Thou shalt love the Lord thy God with all thy heart." How then can you claim to have a goodness or righteousness which will stand in the presence of God?

Consider the manifold blessings which God has showered upon you for body and soul. Do you not owe it to God to come to His house at least once each week and render Him public thanksgiving and praise for all these blessings?

Consider the great duties and grave responsibilities of life which stand before you. Are you so bold as to undertake to bear all these heavy burdens without God's grace and blessing? Do you not owe it to yourself and those dependent on you that you come to God's house every week and in prayer ask for His continued grace and the gift of His Holy Spirit?

In the public service the means of grace, the Word and Sacrament, are administered. These might also be called the means of salvation; for it is through them that God enkindles, strengthens and preserves faith, and thus saves us. These means of grace are the food for your soul. Suppose that you actually were as strong a child of God as you claim to be, does this mean that you may now deprive your soul of all food? You certainly do not hold that a strong, healthy body makes it possible or even desirable for you to exist without bodily food? Why show the body more consideration than the soul? When you absent yourself from the public services, you thereby cut your soul off from the source of spiritual supply. The result must be that your faith will become weak, die out, and your soul will perish eternally.

At every service God has a special divine message for you, which contains a special heavenly blessing for your soul. When you absent yourself from even one service, you thereby deprive yourself of that special message, and rob your soul of that particular blessing.

God warns you not to forsake the public worship, and assures you that you cannot despise His word, and escape unpunished. "Not forsaking the assembling of ourselves together, as the manner of some is." Heb. 10:25. "Because thou hast rejected knowledge I will also reject thee." Hos. 4:6.

Give these few statements your careful consideration, and permit your conscience to direct you accordingly. —Lutheran Standard.

A SPIRITUAL BEGGAR

John Williams, the Apostle of the South Seas, tells a most affecting story of a spiritual beggar known as Buteve. There were six or eight stone seats, regarded

with much veneration by the people as connected with their grandfathers, or some great chiefs. These were generally formed of two smooth stones, one of which served as a seat and the other as a support for the back, and here, in the cool of the day, would be found certain people ready to chat with the passerby. Mr. Williams' attention was arrested by seeing a person get off one of these seats and walk upon his knees into the center of the "parent path" shouting: "Welcome, servant of God, who brought light into this dark island! To you we are indebted for the Word of heaven." Mr. Williams asked this cripple what he knew about heaven, and found his answer to be exceedingly intelligent about Jesus Christ and His atonement, the future life, the approach of the soul to God in prayer, and the work of the Holy Spirit. Mr. Williams asked him: "Buteve, where did you obtain all this knowledge? I do not remember ever to have seen you at the settlements where I have spoken; and besides this, your hands and feet are eaten off by disease, and you have to walk upon your knees." Buteve answered: "As the people return from the service, I sit by the wayside and beg from them as they pass by a bit of the Word; one gives me one piece and another another, and I gather them together in my heart, and thinking over what I thus obtain, and praying to God to make me know, I get to understand." This poor cripple, who had never been in a place of worship himself, had thus picked up the crumbs which fell from the Lord's table and eagerly devoured them.

Have you this desire to hear the word of God? Or are you among the strong and healthy who refuse to go and hear God's word? When we consider the great numbers in our so-called Christian country who neglect and despise the revealed truth of God, would it be more than what we might expect, that God should take his word away from us and give it to those who will hear it? —Luth. Herald.

MILTON ON HIS BLINDNESS (1655)

When I consider how my light is spent
Ere half my days in this dark world and wide,
And that one Talent which is death to hide
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest He returning chide,
"Doth God exact day-labor, light denied?"
I fondly ask. But Patience, to prevent
That murmur, soon replies, "God doth not need
Either man's work or His own gifts. Who best
Bear His mild yoke, they serve Him best. His state
Is kingly: thousands at His bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.

TARNISHED SILVER.

Every year after the fire has been started in the furnace, the housewife notices that she must work harder to keep the silverware in her closet bright. If she lets the pieces lie, even if only for a few days, when she next looks at them she finds that the shine has gone from them. In its place a sickly green color has come. Well she knows what is the cause of this. The gas from the furnace in the cellar has reached her silver and left its taint upon it.

A man who was born up among the hills of the country went down to make his fortune in the city. At home on the farm he knelt, morning and evening, with father and mother, as the prayers were said and the old Book was read.

But something happened after the change was made to the busy life of the city. It was not easy longer to read the Word. Time failed to do even the things which had to be done. Little by little the old prayer habit was crowded out. Things went well in a business way, but the man's soul was gay and tinged with something that robbed it of its beauty.

And he did not notice it for a long time. So easy to forget! If the spirit of evil can only get a man to forget the old home life, the pure days of the past, the songs by the fireside and the sweet dreams of the long ago, it is all he asks. For he knows that now it will not be hard to spoil the soul's beauty forever.

Forever? Let's not say it! Let's not even think it! What does the mistress of the home do when she finds her beautiful silver tarnished by the fumes of gas? Does she not at once take them out and softly wipe away the last trace of the stain which has gathered upon them? For she knows that if it is not quickly removed the acid will eat its way deep into the very substance of the finest things she has!

Wiping away the stain! This is what you and I must do when we see that the world is leaving its mark upon the delicate fiber of our souls! Once more it must be brought under the gentle touch of the only One in all the world who is able to redeem and cleanse and purify it.

But He can do it, and He will, if we but seek Him with all the heart, and place ourselves in His keeping.

And, best of all, he has power to keep the stain away! Yielding ourselves to His sway, we need never again have any fear that sin will tarnish the heart!

Blessed yielding! Glorious keeping!—Boy Life.

ITEMS OF INTEREST

Driving Out Devils

An American traveler who is at present making an extended trip through China writes as follows:

"Friday I had a novel experience. At 9 o'clock in the morning with a party of friends I left for Llama temple, about an hour out by "ricksha." It was a fierce day, for a

sandstorm was blowing in from Gobe desert, and the weather was cold enough to make one's ears tingle. We went out to observe an annual religious ceremony of that sect which is devoted to driving out the devils. In the bleak cold and driving dust we waited from 10 o'clock in the forenoon until 3 o'clock in the afternoon, but profitably employed a portion of the time in looking over the sixteen Llama temples with their wonderfully carved idols and their beautiful embroideries and building ornamentations. The principal idol stands seventy feet high, is about twenty feet in diameter and was carved from one tree trunk. Its colorings are simply gorgeous. There are hundreds of small porcelain idols, and I tried to purchase one from the attendant, making him a small offer. He held up his hands in righteous horror, (for there were a number of soldiers standing near) but later brought it to me and I now have an idol of my own more than 300 years old.

"The exercises employed to drive out the devils certainly ought to have accomplished their purpose. About 100 individuals, magnificently attired in embroidered Mandarin coats, that the old emperors wore centuries ago, were employed in the ceremony. Some wore upon their heads grotesque contrivances, highly ornate, some wore fantastic masks, and all presented the appearance of dancers at a New Year's eve celebration. If you have ever seen an American Indian sun dance, you will have a correct idea of what it was all like, for this resembled the former very closely."

St. Paul's Organ, London

The organ in St. Paul's cathedral is the largest in the world, and the position of organist is regarded as the highest musical post in the British empire. The organ, with its five banks of keys, was originally built by Fr. Bernard Schmidt, a celebrated German organ builder, between the years 1624 and 1650.

CULLED BY THE WAY

Would Need One

"My friends," exclaimed the eloquent minister, "were the average man to turn and look himself squarely in the eyes and ask himself what he really needed most, what would be the first reply suggested to his mind?"

"A rubber neck!" shouted the precocious urchin.

Insurance "Renews" Property

"Speaking of overvaluation," says Merle Crowell in the American Magazine, "an insurance man told me the other day about a conference between a deacon in the middle west and a fire insurance company representative.

"The deacon had been burned out.

"How long had you had your mahogany bedstead?" asked the agent.

"It was a wedding present twenty-four years ago,' replied the deacon, 'but it was just as good as new.'

"And your ingrain carpet?"

"Fifteen years. But it hadn't been used much; it was just as good as new.'

"Uhm!" said the agent. 'I see you have a family Bible listed. What did that cost you?'

"Ten dollars.'

"Ten it is then,' announced the agent. 'For, of course, that hadn't been used much, either, and was just as good as new.'

"So among the things for which the company settled was 'one unused family Bible—ten dollars.'

"And the deacon is blinking yet."