

The Northwestern Lutheran

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

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MY REFUGE

Prov. 18:24

When gathering clouds around I view,
And days are dark and friends are few,
On Him I lean, who not in vain
Experienced every human pain;
He sees my wants, allays my fears,
And counts and treasures up my tears.

If aught should tempt my soul to stray
From heavenly wisdom's narrow way;
To fly the good I would pursue,
Or do the sin I would not do;
Still He, who felt temptation's power,
Shall guard me in that dangerous hour.

If wounded love my bosom swell,
Deceived by those I prized too well;
He shall His pitying aid bestow,
Who felt on earth severer woe;
At once betrayed, denied, or fled,
By those who shared His daily bread.

If vexing thoughts within me rise,
And, sore dismayed, my spirit dies;
Still He, who once vouchsafed to bear
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry,
The throbbing heart, the streaming eye.

When sorrowing o'er some stone I bend,
Which covers what was once a friend,
And from his voice, his hand, his smile,
Divides me for a little while;
Thou, Savior, mark'st the tears I shed,
For Thou didst weep o'er Lazarus dead!

And O! when I have safely passed
Through every conflict but the last;
Still, still unchanging, watch beside
My painful bed, for Thou hast died!
Then point to realms of cloudless day,
And wipe the latest tear away!

—Robert Grant.

COMMENTS

"Denominational Suicide" A short time ago a famous preacher, speaking before a great gathering of Baptists, said: "To neglect one's own church is denominational suicide and is not conducive to vigorous and effective service. The principle of denominational loyalty lies at the fountain of that remarkable phenomenon of the last century known as nationalism." Our great American churches need more than anything else an awakening that will restore their denominational loyalty,—in other words,

they need a firm and sound conviction as the basis of their religious faith. Today their leading characteristic is lack of character. It seemed as though the churches of recent decades saw their one great mission in the task they set for themselves of wiping out distinguishing marks. Wherever a bit of color stood out to mark an organization it was assailed as something unworthy: the colorless, noncommittal, uninspiring church of today is the result. The great majority of Americans are drifting about aimlessly on this stagnating backwater of the sea of the church: of the minority not a few are plunging into the rapid and destructive currents of faddish cults and perverting sects. If the speaker we quoted uttered his cry for denominational loyalty with the intention of getting out of this dangerous rut, he made a beginning, though a very feeble one, which may lead to better things. It is more than loyalty the church needs. Before loyalty can become that spontaneous force which makes national loyalty so splendid a virtue, there must be a very strong and compelling reason for it. In the economy of a church there must be a sound, beneficent, certain doctrine which offers its true believers all their hearts crave and offers those who do not believe, nothing. We Lutherans understand that: we know that that redeeming Gospel which alone can constitute such a church doctrine is our blessed heritage through Christ and by His Word. If that does not obtain in force, then it really makes little difference what sort of principles govern the denomination — then indeed denominational existence has no reason for being. — The speaker chose to refer to the prevailing slogan in American and in world politics which may be expressed in the one word nationalism. There are points of analogy between that principle and the economy of the visible church of Christ. We concede that every nation, even though it be a small one, is entitled to existence, to selfgovernment; it need not apologize for its desire to manage its own affairs. Poland, Ireland, Belgium, cannot be the nations which they feel they should be, if they are not to be unworthy in their own sight, as long as they are under the heel of a foreign oppressor. Poland can never become Russia until the last Pole has perished. Ireland never will be English even if England hang and shoot the Pearses and Case-ments as fast as Irish mothers give them birth, Belgium will never be German even if a German grenadier stands at every Belgian house door from morning to night. That principle of nationalism, which we so

Rev C Buenger
Jan 17
65 N Ridge
Kenosha
Wis

fervently hope to see realized in our own America, will never be more than a campaign catchword unless we stop harping on the things the individual American, immigrant or aboriginal, must give up to become such an ideal American, and begin creating a national treasure — a gospel so to speak — which will be gladly and loyally accepted by all sons and daughters of American soil. It is not a question of what you give up but a question of what you accept: to mention any one thing, as some of the rabid anti-hyphen agitators have the habit of doing, is as futile as to maintain that the Chinese became a nation when they cut off their pig-tails after the fall of the Manchu dynasty. China is always China, with or without pig-tails. A great Christian church embracing all Christian peoples brought into being by operations similar to the Chinese pigtail amputation — will be the kind of church that China is as a state among the nations, a hopeless, ineffective nonentity. A strong church is measured by the fervor with which its adherents embrace a great and saving truth in which they believe and for which they are willing to bring every sacrifice. The force which builds the church of Christ, like that which builds nations, is a centrifugal force, exerting its influence in ever widening circles which derive all their power from the force at the center. The fundamental error of the American churches and many other religious workers all over the world that aimed at establishing a universal church is very evident; they conceive of Christianity as a centripetal force which has its origin in man all over the world and seeks the center of the "ideal religion" where all these human forces converge and focus. They may find some sort of center when they get there, if they ever do, but one thing is absolutely certain: IT WILL NOT BE CHRIST.

H. K. M.

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Helping the Victims of War

One of the problems of the war most keenly felt by neutrals is that of aiding the afflicted in the war zones. Difficulty arises in many different ways. Whom shall we aid? Does the question of worthiness enter in our giving, that is, are we first to determine whether those aided are worthy of our help? Must we answer all appeals for help that convince us that there is real need? Are we to cut down our other gifts to enable our purses to stand the additional strain? How far do our sympathies with one or the other combatant influence our giving? How much are we to give? Is our co-operation in the big war relief movement a Christian function or is it quite independent of our Christianity? At the outset we confess our inability to answer our own questions to our own satisfaction and shall not attempt to do so. To begin with the last: if you are a true Christian then whatever response you make to appeals for war relief is necessarily a Christian function. You would not do anything

against your Christian conviction; and whatever a Christian does is for him a Christian act. But that does not mean that all war relief is Christian work. You do not become a Christian by signing a check for some war relief. You need not establish your Christian standing by your gifts; there may be many Christians that have not yet given a cent. — But we are begging the question; are we to help at all? The other day we heard a man in a hotel lobby say that he would not give a cent to war relief because that only enabled the warring nations to fight that much longer and he hated war — at least did not feel compelled to prolong it. Something sounds wrong in that argument. Without going into a lengthy search for the manifest injustice of disposing of the whole problem in that cold-blooded way, let us realize that in this bad world of ours all attempts at charity must pay their toll to evil. If you help the starving family of a drunkard you thereby enable the drunkard to indulge his vice just that much more — but who would withhold his help and let the family starve for that reason? Of course, it does not seem fair that things should be so — but so they are. — Not long ago we were privileged to engage Dr. Kuehnemann, the celebrated German scholar, now in America, in conversation relating to his work of raising funds to rebuild the devastated portions of East Prussia. His enthusiasm was contagious. It appeared to be the decisive test of practical Christianity to help his beloved East Prussia. He had very little sympathy with those who failed to see the urgency of his cause. He likened the response to his appeals to the pentecostal fire of the Spirit leading on the faithful to heroic sacrifice. The man commands our respect and admiration. So do his followers. But our perplexities are only increased, for the pitiful appeals of the friends of Belgium, Serbia, and Northern France, as well as those of Poland and Galicia, arouse our sympathy no less. We can not help them all. We are told that "America gives less per capita to all war reliefs than other countries", but even if it gave twice as much as any of the others the situation would be essentially unchanged. The maze becomes more confusing than ever, and we have scarcely left the starting point. It is so difficult to make a choice among the many things one would like to do that it seems best to determine, or to try to determine, those things which must not be left undone. Are there such? We are sure there are. It would be no real charity if we robbed Peter to pay Paul, — if we took things away from one needful work to help another. We have undertakings in hand that are our own children; we have our schools, colleges, and missions. If we take anything from them to pay off on our sentiments somewhere else we are casting out our own from our own house. The Master can scarcely be pleased with that sort of housekeeping. To keep our balance we should make sure that never must those things suffer which we have dedicated to the Lord and

which are in the shadow of our home altars. If we do that first, there will surely be something left to help other causes, and whatever is left will be all the more efficacious because by giving in the true Christian spirit in the first instance the other gifts will also be given in the right spirit and will be blessed by the God of Love himself. Having trained our hands and hearts to abstain from spectacular and merely sentimental giving, we will find it a simple matter to enlarge our gifts and to give to such war relief as we may choose without ulterior motives and without regrets, excepting the regret that we cannot give more than we do.

H. K. M.

CONFIRMATION

In Heb. 6:2, St. Paul makes mention of the "doctrine of baptisms and the laying on of hands". In Acts 19:5,6, we find an incident recorded where the apostle practices the doctrine — and the immediate result is described: "When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Finally, in Acts 8: 12-19, we find a report of baptism and the laying on of hands practiced distinct from one another, while to the latter the miracle which followed is ascribed. Partly by wrong generalization, partly by misinterpretation of such texts as the above, the doctrines of baptism and laying on of hands were made to appear to some of the early Christians in a relation distorted, at least as far as their relative importance is concerned. The "laying on of hands" was exalted, baptism was depreciated; the former was looked upon as the necessary complement of the latter, its adjunct, without which baptism was not considered complete. In the course of time another feature was added, the chrismation or anointing with consecrated oil. While the three were originally administered by the same hand, that of the bishop, their intimate relation to one another was made apparent; but in time even this was done away with. Converts who had before received baptism were not always baptized again, but were received into the church with chrismation and the imposition of hands; these two could be received only at the hands of the bishop, baptism, on the contrary, could be administered by the lower orders of the clergy and, in an emergency, even by a layman. It is no wonder that under these favoring conditions the chrism and the laying on of hands, apart from baptism, even at the expense of baptism, grew to have a character and an importance of their own in the eyes of the laity. One of the church fathers raised his voice in defense of baptism, another protested against the growing impression that the laying on of hands had the efficacy of a sacrament. Why the higher clergy did not wage a more energetic fight against the growing

error, is easy to understand: by it their person and position were raised in importance and power. At the time of pope Innocence I., (402-417), matters had progressed so far that a double chrismation was adopted, one was practiced at baptism, another at confirmation. Finally the synod of Lyons (1274) and again that of Florence (1439) gave confirmation the official status so far lacking and declared the apostolic act of confirmation a sacrament, placing it on a level with, if not above, baptism.

By the grace of God, the Reformation freed us from this and many other wrong doctrines. The Catholic church still teaches: "Confirmation is a sacrament through which we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ."

"The bishop is the ordinary minister of Confirmation."

"The bishop extends his hands over those who are to be confirmed, prays that they may receive the Holy Ghost, and anoints the forehead of each with the holy chrism in the form of a cross."

"In anointing the person he confirms the bishop says: I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost."

"It is sin to neglect Confirmation, especially in these evil days when faith and morals are exposed to so many and such violent temptations." From "Catechism of Christian Doctrine."

We are free from such wrong doctrine. With us person and position are nothing and the Word of God is everything. But just for this reason we do not cast confirmation entirely aside. It is not a sacrament, for Christ did not institute it as such; in fact, the rite we practice is as such nowhere commanded in the Bible. Confirmation is not a necessary complement, an adjunct of baptism: baptism is a full and efficacious sacrament in itself, as we have set forth in other articles which have preceded this.

While we cannot say that confirmation is necessary to salvation yet we consider it a practice which, where it is followed rightly, is attended with great blessings; therefore we would not abandon it.

Where it is followed rightly, it is more than a mere form or a display for the curious to stare at. Because we ask a confession of faith from those admitted to confirmation; because we admit those who are confirmed, nothing else hindering, to the Lord's Supper; because we pledge them to abide by the faith till their life's end, and confirmation is simply a renewal of the baptismal vow, for all these reasons it is necessary that a thorough course of religious instruction precede confirmation. This conforms entirely with the Savior's parting injunction to his disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

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Teaching them to observe all things whatsoever I have commanded you." Matt. 28:19.

There may be circumstances and conditions under which such instruction must be crowded into a comparatively short season of time; these should be exceptional cases and not the rule. This matter is entirely too serious and important to be settled off-hand. Bearing in mind that God says regarding the children, "bring them up in the nurture and admonition of the Lord", we should have the religious education of the young at the least keep pace with their education in other things, that religion may be as a leaven which permeates all things.

We ask a confession of faith of those that we confirm. It is hardly necessary to state that this is entirely scriptural. While confirmation is not admission to the church, it still grants privileges — notably that of partaking of the Lord's Supper with us — and here Scripture bids us exercise all reasonable care.

It is, of course, impossible to fix any particular age as the proper one for confirmation — gifts and development differ so widely in the individual — yet it is safe to say that in a large number of cases the confirmation vow would stand a better chance of being kept, if the one making it were of maturer years. G.

EFFICIENCY

Efficiency — how familiar that word sounds to us! It is the slogan of our day. We are in the hands of the efficiency expert, whose field of endeavor is wide and whose assurance is great. Wherever man lives and labors, he is present. We find him in the factory, the store, and the field, observing, correcting, advising, and directing. He enters a factory and reviews the situation. Then he begins to standardize the work of the employee, to eliminate every unnecessary motion, to throw out old machines and to install new, to purchase and to sell scientifically — and soon the run-down plant begins to pay dividends. He fills the store with customers, moves the goods rapidly, lowers the cost of delivering them — and the merchant notes with pleasure that he is now making fair gains on his invest-

ment and that his labor brings him richer reward. The efficiency man has experimented and found which shovel is best for certain work, which pick ought to be used in this or in that soil — and the contractor is able to accomplish more work without overburdening his men. The efficiency expert is so filled with the spirit of service that he is sometimes carried away by it; he has not hesitated to attack the problems of the church, showing us how to fill pew and treasury. This, after he had spent his time with the housewife advising her how to run her home.

We are very proud of our efficiency and consider it a wonderful achievement of our time, looking back, with a pitying smile, on those who have gone before us, though it is really surprising to see what they have accomplished without our modern efficiency.

We would not deprecate efficiency, it is a good thing, not to be despised. If it is used rightly, it is entirely in harmony with Holy Scripture. When the Lord blessed Adam and Eve in the Garden, He said: "Be fruitful and multiply and replenish the earth, and subdue it; and have dominion." This blessing gives the earth and all it contains, time, and space to us. They are to serve us. From them we are to derive the greatest possible happiness and good. Faithful stewardship demands efficiency, close study, and careful use of all that the Lord has placed into our hands. Efficiency is thus to serve our happiness; and, as a servant, it is a blessing to mankind. It prevents waste; it saves man from drudgery and burdening labor; it brings to him the comforts of life; it gives him time for the higher pursuits; it enables him to serve others better.

But does it always remain a servant? From what we hear and read on the subject, we are convinced that it does not. It becomes a veritable obsession in the case of many. And then its beneficence as a servant cannot begin to compare with its cruelty as a master. It drives a man harder than any slave holder ever drove the poor negro. It dominates his mind; it appropriates for its service all the faculties of his soul; it occupies his time; it controls his interest. Family life loses its charm for him; he considers his church connection a minor matter; he does not take any interest in his neighbor. He is efficiency-mad, he lives for success.

Such a man becomes a curse to others. The joy is taken out of our work, when we are driven hour after hour during the day, because it has been computed that we ought to accomplish just so much; there is no room for the weaker brother, no time to assist him, no inclination to bear with him; he who has turned gray in the struggle for an existence is turned away mercilessly. Efficiency becomes brutal as soon as it dominates man.

We see here the curse of sin. God places a blessing into the hands of man, who directly changes it into a curse. God gives us what would produce happiness,

SUMMER RELIGION

and we use it to create misery. And the natural man cannot do otherwise. In a certain sense man still has dominion over the other creatures, but the fact remains that he is not a master but a slave. In all his efforts and endeavors he can do nothing but continue to forge chains that bind and hold him fast. The statesman, the sociologist will never be able to change that condition. There is not a free man on earth but he whom Christ has set free. When the soul has found the Savior and a merciful Father in heaven through Him, it has attained unto freedom. The child of God is free. The child of God alone can be truly efficient and blessedly so. It knows the purpose and end of all things: "Bless the Lord, all his works, in all places of the dominion." God is to be honored, that is the first and highest consideration. God is to be served in the use of all things He has given us. For His sake, we are to serve our fellow man and to strive to make him happy. True efficiency, the only efficiency that has any value, is efficiency in this service, which the Christian freely and cheerfully gives. In this spirit we can, and will, make use of everything over which God has placed us as stewards. We will avoid waste; we will try to make the field more productive; we will administrate the affairs of the home and of the church carefully; we will systematize and economize in the factory and in the store, and this not in the spirit of selfishness, but in love toward God and man. When this spirit governs us, we are able to turn into a blessing what would otherwise prove a curse. In this spirit the employer would welcome the services of the efficiency expert, not because he wants to find a way to make more money out of his men, but because he desires to lighten their work and to increase their pay. He would not only train for service those whom He expects to make skillful mechanics, but would also try to place him who, though worthy and willing, lacks the ability to improve. He would not try to rid himself of the aged employee, but would consider that efficiency which finds a way to keep him on the pay roll as a man who is still of some use.

In this spirit the working man would be faithful and diligent, ever alert and bent on improving his employer's business. He would study and welcome any suggestion as to how he can make himself more useful, and would find pleasure in giving good service.

The fear of God is the beginning of wisdom, faith in God and love toward Him is true freedom. The free man has and holds all things through Christ. In his hands efficiency becomes efficient for the glory of God and the welfare of man.

J. B.

There is no doubt that the active practice of one's religion in summer time is difficult.

The vacation spirit takes possession of all of us—though sometimes it must be rigorously repressed. The disinclination to do anything is overpowering. "Everybody" has left the city, though the city streets are as crowded in July as they are in January; the pathetic paucity of children playing on the streets in New York this summer is due, not to the fact that they are all enjoying themselves at the seaside, but that fear of the prevailing epidemic keeps them largely in seclusion. "Everybody" is away; but that vast 95 per cent of the American population who pay no income tax and consequently are no part of "Everybody" are hard at work except for the week or two weeks of relaxation, or for the week end excursion, that relieves the summer labor.

As for "Everybody," summer brings more of relaxation. Now is it not possible that those whose vacation is more extended than a few days or a week should set their faces against the prevailing summer lassitude with respect at least to summer Sundays?

The modern world, unlike old Gaul, is divided into only two parts: those who possess automobiles and those who do not. Let it be freely acknowledged that those who do not are entitled to some immunities, if they summer where the church is not represented, that the former have no right to claim. The old-time rule—in the days when there were rules for everything and everybody's religious practice was strictly regulated by the book—was that persons three miles from a church were exempt from the duty of church-going. The motorless of the present day may possibly be justified in stretching that rule sufficiently to excuse them if they feel disinclined to make a foot-journey of two miles and a half over dusty, sunny country roads prior to and following after 11 o'clock service at the nearest church. At least in the good old days when the three-mile rule was enforced, the absurdity of choosing that hour for Sunday service in summer did not prevail. Let us grant that liberal exemption should be given to the motorless—if there are any, except religious editors, left.

But as for "Everybody," he has his touring car, as a matter of course. Now even the most rigid sabbatarian law did not exclude the motor-car from working on the sabbath. Thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates—these were restrained from the work of the sabbath by the law of the Hebrews that is incorporated into the decalogue. But the motor car! No sabbatarian law ever restrained its Sunday activity. Even the quaint Connecticut legislation enacting the ten commandments as the law of the colony, until such time as the legislature might be able to enact a better series of laws, left out the touring car. Absolutely free is that excellent servant of the twentieth century. Somebody to do the menial work of annihilating distance on the Lord's day.

And why, in the name of common sense, shouldn't the motor car be used to promote, rather than to hinder, the church-going of the summer Sunday? Everybody knows that it is not. The clergy used to dread the rainy Sundays because of their disastrous effect upon Sunday congregations. Now they dread the bright Sundays, when Everybody that is Somebody is off riding in his automobile, leaving only the janitor, his wife and children, and the editor of the religious paper, to go to church. "The poor ye have always with you," and they are the only ones left on Sundays. Behold the long line of automobiles on Sunday morning headed for every country road,

—"Divine love is a sacred flower, which in its early bud is happiness, and in its full bloom is heaven."—Hervey.

winding through the most remote country districts. These are not only the rich—though they are among them: those same individuals who are cursing the state in July for maintaining such impossible roads, while in November they will cheerfully cast their little ballots in favor of the candidate who has howled loudest for lower taxes. No, there are more people on those roads this bright, beautiful July Sunday than there are on the income tax roll of the state. The senior warden, his wife and family; the junior warden, the vestryman, the Sunday school superintendent and the teachers—it's vacation now, of course—the director of the Brotherhood chapter, the excellent presidentess of the Woman's Auxiliary, and she of the sewing society, the leading lights amidst the twilight of the Girls' Friendly—there they all go, speeding more or less extravagantly, with a weather-eye out for possible deputy sheriffs or motorcycle policemen. Shall the janitor and the religious editor assume halos because they are not numbered amidst this cheerful throng of twentieth century Christians? No forsooth, they will "join the majority" someday, when the great leveler shall have gathered them in—but not, while they live, on Sundays. Circumstances beyond their control have kept temptation out of their path. Of course it is their duty to go to church!

But—once more—why, in the name of common sense, shouldn't the motor car be used to promote church going?

What a blessing, what an encouragement, it would be to the parsons and the humble village folk within a range of twenty-five miles from Somebody's summer home, if Somebody's motor car would bring Somebody's family to each of those country churches sometimes during the summer!

Did you ever stop to think, Mr. Somebody, of the loneliness, the friendliness, the isolation, that the country clergy so often feel? Have you read anything about the rural church problem? Do you know that there is an increasing sense of injustice, if not of bitterness, on the part of country clergy and church people, by reason of the lack of sympathy and the neglect which they receive from the churchmen of the city?

Did it ever occur to you that what these rural and village churches need from you isn't, so much, money as it is sympathy? And will you deny that that is just what you are not giving them?

You ride by, Mr. Somebody, on a Sunday morning, with your gay family, in your august touring car that costs you more for its maintenance in a month than you give for the spread of the gospel throughout all the world in three years. Why can't you run your car up to the door of the homely little church, help your wife and family to alight, and take a real, sympathetic part in the homely worship that those homely farmer-folk are offering within its walls? Why don't you give some encouragement to the village missionary who is seeking to make bricks without straws in that rural community? His sermons wouldn't be so prosy if he had reason to believe that a few new listeners—people of such splendid intellectual calibre as you, Mr. Somebody—would drive up occasionally in their cars and take an intelligent part in the service. The choir might make you restive in the *Te Deum*, which is chiefly used in these modern days, in city as well as country, as an object of penance for church-going, or it might flat in the Old Chant during the *Gloria in Excelsis*, which every country choir rejoices to use, chiefly because of the certainty that the organ note will soar triumphantly higher by a tone or two than the soprano singer will succeed in reaching. Yes, but you could show a heartful of sympathy with the few people and the tired priest who are keeping the doors of that little church open Sunday by Sunday, if not day by day; who are helping to give a little touch of idealism to humdrum lives of hard-working people in that rural countryside; who are sweeping back the torrents of paganism and

low morals that threaten to engulf our rural communities; who are training the bulwarks of our democracy. And the great God, who loves the beauty of holiness, and who made those forests of waving trees, who adorned those hillsides and plains with brilliant flowers, who laid the carpet of moss and ferns in those shady places—yes, who deigns to receive and to accept your expensive form of worship during the winter, when it is too cold for motor-riding—He was present among those two or three who were gathered together in His Name there in that country church before you came. He is accepting their simple, unadorned worship. He is ready to receive and to bless and to give the peace that passeth all understanding and that triumphs over all misunderstanding on this hot, summer day, to the humblest and least of all His children—even to you. Why not receive it from Him?

Mr. Somebody from the city, amidst all the discussion of the rural church problem, did it ever occur to you that you are the problem itself? And that your automobile is making the problem worse?—The Living Church.

MOTHERS WHO ARE MEN-MAKERS

Dr. Lorimer, of Tremont Temple, Boston, tells this story of one of our distinguished men who was introduced at a great public meeting as a "self-made man." Instead of appearing gratified at this tribute, it seemed to throw him for a few moments into a "brown study." Afterward they asked him the reason for the way in which he received the announcement.

"Well," said the great man, "it set me thinking that I was not really a self-made man."

"Why," they replied; "did you not begin to work in a store when you were ten or twelve?"

"Yes," said he, "but it was because my mother thought I ought early to have the educating touch of business."

"But, then," they urged, "you were always such a great reader, devouring books when a boy!"

"Yes," he replied, "but it was because my mother led me to do it, and at her knee had me to give an account of the book after I had read it. I don't know about being a 'self-made man.' I think my mother had a great deal to do with it."

"But, then," they urged again, "your integrity was your own."

"Well, I don't know about that. One day a barrel of apples had come to me to sell out by the peck, and after the manner of some storekeepers, I put the specked ones at the bottom and the best ones on top. My mother called me, and asked me what I was doing. I told her, and she said: 'Tom, if you do that, you will be a cheat'—and I did not do it. And, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character or usefulness."

"Happy," said Dr. Lorimer, "the boy who had such a mother! Happy the mother who has a boy so appreciative of his mother's formative influence!"—Baptist Outlook.

RATHER THUS THAN MERELY ORNAMENTAL

Once upon a time there was a small church that began in a small way but gradually grew until at the end of fifty years it had a thousand members. At first it worshipped in a small building; then it erected a beautiful stone church, which by successive enlargements, grew almost to the size of a cathedral. In the small white meetinghouse it used a piano, but after it entered the larger building it bought a pipe organ. The organ was small, and it did not fill the place assigned to it. Half the round pipes of the organ front were speaking pipes; the others that helped to fill the space were only imitation.

When the church was half a century old it added a new transept, built a parish house and put in a fine, new organ. The organ builders took down the old instrument, carefully removed the voiced pipes and shipped them to the factory. But the great decorated imitations that formed half of the organ front they piled up as useless in the yard. One day the minister found them put to an ignoble use. The sewer connection had been cut, and these pipes had been taken to make a temporary connection for the drainage of the church. The minister made a mild remonstrance.

"It seems a pity that these beautifully decorated pipes should be put to such commonplace and disgusting use", he said.

"They are serving a good purpose," said the architect. "It is good use to make of them for a week or two before they are carried off to the junk heap; and they save us trouble and expense."

The minister walked away and meditated on this parable. "Really", he said to himself, "it is the first time in their existence that these pipes have been of any practical service. For thirty years they have stood in the house of God, side by side with other pipes that looked just like them, and no one who saw them knew which were making harmony and which were a hollow sham. It is not a beautiful use to which they are put but it is a real use, and there is no more disgrace in it than there is in standing for thirty years as merely decorative sham."—Youth's Companion.

"IS MASONRY A RELIGION?"

In answer to this question the Rev. O. C. Kreinheder, of St. Paul, Minn., writes:—

"I quote from the Encyclopedia of Freemasonry, compiled by Albert G. Mackey, a Past General Grand High Priest and once Secretary-General of the Supreme Council, thirty-third degree, for the Southern Jurisdiction of the United States, a work on which he worked ten years, and which is the result of more than thirty years of study and research. He says:—

"Masonry is a 'religious institution'; its ceremonies

are 'part of a really religious worship.' (Encyclopedia, p. 60.)

"Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution. It is indebted solely to the religious element which it contains for its origin and for its continued existence, and without this religious element it would scarcely be worthy of cultivation by the wise and good.' (Encyclopedia, p. 640.)

"Inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious institution?" (Encyclopedia, p. 641.)

"Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer as a proper tribute of gratitude to the beneficent Author of Life!" (Encyclopedia, p. 594.)"

After reading these plain and authoritative statements, is it not a fair question to ask a Lutheran who wishes to join the Masons: "Have you a religion? Have you a church? And if you have, why do you wish to add another to what you have?"

Again, may we not ask such a one: "Do you not hear in your church the whole counsel of God? What more of true religion can you be taught which you are not taught in your church?"

The Lutheran Church teaches all the counsel of God. Whoever claims that he can add to it is a fraud.—Lutheran Witness.

If you wish complete information on this point, order from Northwestern Publishing House, Milwaukee, Wis., the sermon of Rev. Kreinheder: "The Religion of the Lodge."

GOING MAD?

I have said nothing about "mock weddings" for a long time; but the Philadelphia Public Ledger of June 17th gives an accurate account of one of those sacrilegious abominations, held in the Bethesda Presbyterian church recently, which outrages decency even more than others.

"Charlie Chaplin, dear to every juvenile heart, will cut a few capers while the wedding guests assemble. Mary Pickford will make masculine hearts beat faster, and a portly William H. Taft will give dignity to the occasion.

"The impersonations of these individuals will be given by a group of children, not one over ten years old, who will wear the costumes and ape the manner of each of the distinguished ones named. Those who have witnessed the rehearsals, and seen young Roosevelt's teeth and Charlie Chaplin's swagger, declare that the wedding will be a 'scream.'

"Albert Rose will impersonate the Rev. James H. MacArthur, pastor of Bethesda Church, and officiate at the wedding ceremony. Barry Buck will be the

bridegroom, and little Jean Blair the bride. Harry Smallbach will be the official padlock-bearer, and have a huge padlock to join the young couple together, good and tight."

Are our sober, reverent Presbyterian friends going mad, too?"—The Living Church.

THE BARON'S TITLE

Baron von Welz, who renounced his title and estate and went as a missionary to Dutch Guiana, where he filled a lonely grave, said as he gave up his title: "What to me is the title 'well-born' when I am born again in Christ? What to me is the title 'lord' when I desire to be a servant of Christ? What is it to me to be called 'Your Grace' when I have need of God's grace, help and succor? All these vanities I will away with, and all else I will lay at the feet of Jesus, my dearest Lord, that I may have no hindrance in serving him aright."—Ex.

KEEPING THE DEVILS BUSY

A man dreamed he was traveling, and came to a little church, and on the cupola of that church there was a devil fast asleep. He went along farther, and came to a log cabin, and it was surrounded by devils all wide awake. He asked one of them what it meant. Said the devil, "I will tell you; the fact is that that whole church is asleep, and one devil can take care of all the people; but here are a man and woman who pray, and they have more power than the whole church."—D. L. Moody.

SURRENDERING TO FREEDOM

Says the Record of Christian Work:

A man who was seeking to become a Christian bemoaned the lot that would come to him if he gave himself to Christ. "I shall have to give up so much," he said. "There are many things I can do now that I can't do then." "But," said a Christian brother, "there are many things that you can't do now. You cannot eat mud or drink it." "No," replied the man, "but I don't want to do a thing like that." "That's just it," was the reply. "And when you become a thorough-going Christian, all sin will become distasteful to you. You will not want to commit it." In accepting Christ we do not surrender our liberty but our slavery when we become free to do what we please, because we shall please to do God's will.

ALBERT WILHELM KEIBEL

After a brief illness, from which he was apparently recovering, Rev. A. W. Keibel of Kirchhayn, Wis., passed away in the night of Friday, Aug. 11, having suffered several strokes of paralysis. His funeral was held on the following Tuesday, many of his brethren in the ministry attending. The services at the house were conducted by the Rev. F. Otto, who also officiated at the altar. The Rev. P. Kionka preached the funeral sermon on Matt. 25:21. The Rev. C. Bast read the ritual at the grave.

The Rev. A. W. Keibel was born in Stettin, Pomerania, on July 20, 1853. In the year 1870 he emigrated

to America with his parents, who made Wolcottsville, N. Y., their home. Here the deceased taught the school of Rev. Mueller until he was called by the congregation at Cooperstown. He, later, entered the Wartburg-Seminary of the Iowa Synod and took a course in theology, after which he served the Cooperstown congregation as pastor for seventeen years. In 1892 a call was extended to him by the "Davids Stern" congregation at Kirchhayn, Wis., where he labored faithfully till his Lord called him from his labors to his eternal rest. His ardent wish to see his only son, Walter, in the ministry had been gratified, when he was, several weeks ago, permitted to ordain and install him as pastor of one of our congregations in West Allis.

In 1876 the Rev. Keibel had entered into wedlock with Miss Juliane Mueller of Wolcottsville, N. Y., who died in 1902. In 1903 he was married to Miss Mathilda Schimpf of Watertown, Wis. He is survived by his widow, one son, one foster-son, and one foster-daughter.

After a faithful service of over forty years, he has now heard the voice of the Lord: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee a ruler over many things: enter thou into the joy of thy Lord."

BETHANY LADIES' COLLEGE MANKATO, MINN.

The new school year of this Lutheran Institution for girls opens September 5th. Students should arrive September 4th. Instructions are given in the following subjects: Religion, German, English, French, Latin, Mathematics, Sciences, History, Music, Cooking, Sewing, Crocheting, China Painting, Bookkeeping, Stenography, and Typewriting. The students live in the Dormitory and are under supervision. Catalogs will be sent upon request. W. F. Georg, President.

ITEMS OF INTEREST.

Ancient Japanese Image.

An ancient and ownerless edifice, standing in a village called Shikishima in Shiki district, Nara Prefecture, has been found to contain a number of rare artistic treasures in the shape of antique Buddhist images. "The discovery of these rarities, one of which is believed to be the oldest of the kind in Japan," says the Herald of Asia, "is due to Mr. Sekino, Doctor of Engineering; Mr. Matano, chief of the Imperial Museum at Tokio, and Mr. Niino of the Nara Art gallery. They are of the opinion that the tottering edifice is none other than a temple called the Seki-iji, which was built in the Nara period (710-794 A. D.). The stone image, the central figure, as it were, of the edifice, represents the Yakushi Buddha, and is four feet in height, more than three feet in breadth and three-fifths to seven-tenths of a foot in thickness. It was probably made some 2,100 years ago, in the era of Hakuho, and is the oldest stone image in Japan, says a report from a Nichi-nichi correspondent. The headman of the district is now trying to have it included among the national treasures. There are also in the edifice a wooden image of the Jizo Buddha and several other figures of antique appearance.