

# The Northwestern Lutheran

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Jan 17

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.

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## LENT

Heb. 12:2

Sweet the moments, rich in blessings,  
Which before the cross we spend;  
Life, and health, and peace possessing,  
From the sinner's dying Friend.  
Truly blessed in this station,  
Low before His cross to lie,  
While we see divine compassion  
Beaming from His gracious eye.

Love and grief our hearts dividing,  
With our tears His feet we bathe;  
Constant still, in faith abiding,  
Life deriving from His death.  
For Thy sorrow we adore Thee,  
For the pains that wrought our peace;  
Gracious Savior! we implore Thee  
In our souls Thy love increase.

Here we feel our sins forgiven,  
While upon the Lamb we gaze;  
And our thoughts are all of heaven,  
And our lips o'erflow with praise.  
Lord, in loving contemplation,  
Fix our hearts and eyes on Thee,  
Till we taste Thy full salvation,  
And, unveiled, Thy glories see.

James Allen.

## COMMENTS

**"Your Zeal Hath Provoked Very Many"** We find the following item in the Lutheran Standard (Ohio Synod): **"A Liberal Congregation.**—Zion Congregation, Ruggles, Ohio, Rev. W. E. Harsh, pastor, is, without doubt, the banner church for giving in year 1915 in the Joint Synod. For synodical treasuries eleven dollars and seven cents per communicant were given. For the education of men for the ministry fifty dollars per communicant was given. The total per communicant, sixty-one dollars and seven cents. This congregation, although few in number, has in the past always responded liberally to the calls of the Church."

Such zeal ought to provoke other congregations to show greater interest in the work of their synod. We are not told that the people of Ruggles are more wealthy than those of other places; what they have given for synodical treasuries, could be raised in most of our churches. If every communicant member in our synod would contribute but one dollar a year for

missions, we would be able to carry on our work without a deficit, perhaps even to extend it. With two or five dollars a communicant we could begin to cover the ground as it ought to be covered. We are certain that the finances of the church at Ruggles have not suffered any loss through the liberal contributions for synod purposes. A congregation that takes part so enthusiastically in the work of its synod will not neglect the work at home. J. B.

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**A Note of Warning** A writer in the Lutheran Herald (Norwegian Synod) sounds a note of warning when he asks, "What is our present stand upon the secret society question?" We are thankful to him for broaching the matter and wish that all Lutheran church bodies were in full harmony on this question. The laxness of some of these bodies constantly endangers the Lutheran position, or, at least, places great obstacles in the way of those who would remain consistent. There can be no question as to what the stand of the Synodical Conference is, but it can do no harm to read the article which we reprint, as the dangers mentioned by the writer are by no means confined to the Norwegian Synod. "Eternal vigilance is the price of liberty." We are fully convinced that the church has not erred in denouncing the secret orders, and that we cannot afford to temporize; then let us all be awake to the danger that threatens us and employ every means to rouse the careless and to strengthen the weak. The writer, having asked, "What is our present stand upon the secret society question," says:

"Some years ago our stand upon this question was quite definite. The writer calls to mind how in a congregation was reprimanded because it had a delegate to the Synod meeting who belonged to one of the secret orders. The delegate was disqualified, and thus the attitude of the Synod quite clearly manifested. There was also in those days considerable activity shown in enlightening the people as to the character of these organizations. Just a few years ago our sainted Dr. Larsen, the then editor of "Kirketidende," stated that he did not know of any such society that did not deny Christ because of its necessarily Christ-less religious system. Of late years few references are made to these lodges, and they are getting into our congregations more and more.

It is true that the constitutions of our churches

usually have a clause definitely excluding members of secret societies, yet it is honored more in the breach than in the observance, and a great many of us are quite helpless with respect to this matter. Perhaps not so many congregations would tolerate, for instance, Free Masons or Odd Fellows or Knights of Pythias, but the writer knows of men, members of our prominent churches, who are not afraid to publicly display their badges of membership in even such lodges. And the pity of it all is the fact that some of these men are graduates of some of our own higher institutions.

But the great difficulty with the majority of the congregations is the prevalence of members of the lesser orders, for instance, Woodmen and Yeomen. (The writer has discussed this feature with some of our ministers, and finds that there is not a great deal of zeal for the purification of the church in this matter. The attitude of some is beginning to take on more of the character of a yielding to circumstances, in other words, as a necessary evil that we must tolerate.

We are sometimes called upon to officiate at the burial of some of these members, and if they happen to be members of our churches, what are we going to do about it? We can, of course, demand that the funeral is to be entirely in the hands of the church, so that no member of the lodge appears in any official capacity, yet we have to some extent countenanced the system, and it does not deter any one from becoming a member. Another great difficulty is the lack of uniformity in dealing with these matters. One church body may be very strict in enforcing the rule against secret societies, while others are slack both with respect to membership and also in giving official recognition to the orders in funerals. A conference of the ministers of these churches may result in a resolution to take a definite stand, yet when occasion arises some one will likely show weakness and yield to the wish of the lodges.

It certainly is quite discouraging to think that ministers and churches, knowing well the pagan character of these lodges, cannot make a determined effort to rid themselves of this nuisance.

The question will necessarily be this: Has the church erred in formerly denouncing the secret orders, or has the character of these orders changed to conform to the requirements of Christianity? This is a mighty important matter and means, perhaps, life or death to some churches. And it is also a question whether we as Christians can afford to temporize with these matters any longer. To bring the excuse that some members are there only for the sake of the cheap life insurance is but toying with truth, and while it is freely admitted that some who are not initiated into the secrets of the order may fail to understand its unchristian character, and therefore be Christians, it is pretty hard to believe that all who use this pretext are

really sincere. One cannot avoid the impression that it is merely a pretext, and stricter discipline ought to be used.

But the writer would first of all suggest that frequent instruction along this line be given in our church papers, and that such persons who have the necessary qualifications be urged to write articles on the subject, making clear statements of facts, so that any one who cares to may learn exactly how we stand.

Our church papers could also help to stiffen the backs of some of the ministers and churches who are rather indifferent in this matter." J. B.

#### "O THOU THAT HEAREST PRAYER"

"O thou that hearest prayer, unto thee shall all flesh come," we read in Ps. 65. God desires to be known as the God who hears prayer in order that all might come to Him with their petitions. But many do not come to Him. They do not believe in the efficacy of prayer, they yield to their reason and begin to speculate and question. We can well understand that natural man is inclined to doubt that God hears prayer. We are told, Acts 15:18: "Known unto God are all his works from the beginning of the world." This includes that He knew from eternity what He was going to do and that He has planned everything that ever will take place. Acts 17:26 also indicates this: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Human reason therefore asks, how is it possible for God to hear prayer, if everything has been determined beforehand; does He change His plans according to the desire of those who call on Him; has man the power to interfere with what He has in His wisdom ordained? If that is the case, must not confusion result? How then about the conflicting prayers of the children of God? If not, if God's plans are made and remain unchanged, how can He promise to hear our prayers? We might answer that God has taken everything into account, so that His plans include the hearing of every prayer that will ever rise up to Him. But we prefer to quote Rom. 11:33,34: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?" Speculate and reason as much as you like, you will never be able to fathom this mystery. The only thing you will be able to do is to reason yourself out of faith and thus to deprive yourself of all the blessings which the believer enjoys. Is it wise to do this, do you deem him wise who refuses to use the telephone to call the physician in a great emergency, because he does not understand how the telephone works? Is it not better to be

satisfied with the fact that it works and to avail oneself of it to summon help? The Christian does not know, nor does he care to know, how God is able to hear his prayers, he knows that God does hear them, and rests content. He who prays right has the spirit of childhood. Now a child does not understand how its father is able to supply its wants, it knows nothing about the production of food or the making of clothing, it is satisfied to ask, to receive, and to enjoy. Do not speculate and reason, be a child, listen to what the Father says, see what the Father has done, believe!

Hear what the Father says, and remember that "all the promises of God in him are yea, and in him Amen." 2 Cor. 1:20.

Mark 11:24: "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

Is. 65:24: "It shall come to pass that before they call, I will answer; and while they are yet speaking I will hear."

Matt. 18:19: "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

Matt. 7:7,8: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

See what the Father has done in times past:

Lot was spared, because Abraham pleaded for him. Gen. 8. "I have seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters," said the Lord to Moses, Exod. 3, and we know how He delivered His people from bondage and brought them into Canaan, the land of milk and honey.

Joshua prayed, "and the sun stood still, and the moon stayed." Josh. 10. Hannah brought Samuel to Eli: "Oh, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him." 1 Sam. 1.

James 5:17 we read: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

Need we to be reminded of Mary at the marriage feast, the centurion, the ten lepers, the Syro-Phoenician woman, the disciples in the storm, Jairus, blind Bartimeus, the woman of sin, the malefactor on the cross, and the many others who prayed and were heard? From all ages and from all parts of the world a great chorus of voices rises up in praise of the God

that heareth prayers, as His children testify of their experiences. God hears our prayers.

But do we not also find instances of prayers that were denied? We do. When the Samaritans refused to receive Jesus, James and John in a false zeal said to Him: "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? Then Jesus rebuked them, saying: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

When the mother of Zebedee's children petitioned Jesus: "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom," Jesus replied: "Ye know not what ye ask." It were an unwise father that would grant the wishes of his children when they are foolish or even wrong.

2 Cor. 12 Paul tells his experience: "There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, "My grace is sufficient for thee; for my strength is made perfect in weakness."

God denied Paul the relief he sought, but He did this for Paul's good, "lest he should be exalted above measure." God wanted to keep Paul humble, in order that he might not lose that which is of greater value than every temporal comfort, his faith.

Thus God delays His help and often denies His saints the particular things they ask for, in order to give them that which is greater and better. Would the beggar who is refused a small gift, but granted a permanent home instead, complain that he has been turned away? Eternity will show that every promise of God has been fulfilled more gloriously than we had ever dared to hope. In heaven an unending song of praise will rise up from the throng of saints before the throne to the God "that heareth prayer." J. B.

#### WHAT THE YOUNG MAN WANTED

A young man in Massachusetts who was recently offered a package of infidel publications, replied: "If you have anything better than the Sermon on the Mount, the parables of the Prodigal Son and the Good Samaritan, or if you have any better code of morals than the Ten Commandments, or anything more consoling and beautiful than the twenty-third Psalm, or, on the whole, anything that will throw more light on the future and reveal to me a Father more merciful and kind than the New Testament, please send it along."—Selected.

The Christian who has put aside his religion because he is in worldly company is like a man who has put off his shoes because he is walking among thorns.

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### A VISIT TO OUR INDIAN MISSION IN ARIZONA

Our visit to the Indian mission would hardly be regarded as satisfactory, should we not visit some of the wigwams of the Indians, or tepees, as they are commonly called. We must, to some extent at least, become familiar with the Apache in his home life; and since the only opportunity offered us to that effect is during our stay at Globe we will ask the reader to accompany us to the tepees before extending our visit to the mission stations not yet seen. We find the tepees quite numerous in settlements, inhabited by Indians exclusively, about one and one-half to five miles from the outskirts of the city along the mountain slopes.

Let us approach them. To our surprise we find them similar to the ancient barbarian huts of centuries ago; for the present home of the Apache is nothing but a wigwam built of poles or branches of trees set up in a circle meeting arch-like at the top, and spanned with strong canvas. The entrance is a simple opening opposite the point from which the wind blows; no wooden floor covers the ground; a fire is kindled in the center on the bare earth, by piling unhewn wood and branches of dry mesquite on the open fire, and for lack of a flue the smoke issuing therefrom seeks to escape through the entrance of the hut, naturally filling the whole space more or less, thus causing much annoyance, particularly to the eyes; hence, due to this cause serious eye diseases are said to be so prevalent among the Indian people. Household utensils are few and rude. Earthen pots, old kettles made of copper, bags and pouches for carrying provisions, and stone hammers for pounding or grinding corn, are the stock and store. No furniture adorns the Apachean home, chairs and tables there are none, neither are there any beds, the Indian sits and eats on the bare ground and sleeps in his blanket lying in some nook of the hut.

Entering one of these tepees we need not announce our coming but simply crawl in at the opening greeting the inmates with a "Good morning" or "How do you do!" and then sit with them either on an old wooden box, if any, or repose on our bent knees around

the fire which is constantly burning during the colder season. We cannot communicate much with the old people, as they understand but little of English, yet by common expressions we show our good-will to them. We ask them: "You know the missionary?" "You go to the mission?" "You love Jesus?" Some answer in the affirmative, while others will give no answer. And while to the older Apaches our company seems to be rather indifferent, the young people are quite friendly.

Having visited about thirty tepees, and seeing that the Apaches still are satisfied with their old barbarian mode of living and still hold to their ancient customs, there is one thought that impresses itself upon our mind at once, and that is, that these people will not leave their tepees on a Sunday morning to attend public service in a chapel, a building of mathematical proportions, consisting of four walls with right angles. To stay in such a place for any length of time is repulsive to them. They do not feel at home there. It is only the younger class of Apaches who have been educated in our mission schools that will ultimately become accustomed to attending chapel services. The common experience of our missionaries is that mission work among the older people must invariably be individual work in their camps, which, of course, means the absorption of much time, and slow progress of work to our brethren.

Right here it may not be out of place to refer to one or two customs of the Apaches which in a measure may impede our missionaries in their efforts to continue their work with each family within their field of labor. While wandering through the Indian villages we notice here and there a tepee entirely destroyed and reduced to ashes. Why? It is customary with the Apaches when a near relative of theirs has died while living with them in their tepee, they will extirpate the latter with all its property by fire, and very often they will move into some distant region, because they are afraid of death and try to banish from their mind all thoughts about it by changing their abode for another.

Another strange custom with them is, no Apache, no matter what his standing may be in society, will speak to or of his mother-in-law—a courtesy which the old lady reciprocates. There are times at the agencies when Indians have to be counted for rations—even then the rule is not relaxed. The mother-in-law will take a seat with her son-in-law and the rest of the family; but a few paces removed, and with their back turned to them all; references to her are by signs only—she is never mentioned otherwise. Certainly such a custom will not encourage both son-in-law and mother-in-law to meet in the chapel for public service.

We shall now extend our visit to our mission in Rice and San Carlos, about twenty and thirty miles east and southeast of Globe respectively. We reach

Rice by rail, and after our arrival we meet missionary Toepel at the mission house, who after the usual preliminaries escorts us to the chapel, a nice building of white stone cement, beautifully situated with the imposing Triplet mountains in about ten miles distance constantly in view, seemingly but a mile away. There the mission school is in session, consisting of twenty-four Apache children, who are taught by Miss Kickbush, formerly of Columbus, Wis. On entering the schoolroom we are at once impressed with the good deportment of the pupils. As if these children are accustomed to such visits they are not in the least embarrassed, nor inattentive to their studies. One class after the other appears before the teacher reading their lesson from the reader, while the others are either writing or learning their lessons in their seats. Though an Apache will always find difficulty in pronouncing certain syllables and words of the English language yet these children read quite fluently, still owing to the difficulty in speaking the English language they read and speak rather in a low voice.

To give us an insight into their religious training the teacher asks the whole school to sing some of the Christian songs they have learned. They also recite the chief parts of our catechism, the ten commandments together with their explanations, the three articles of our creed with Luther's explanation, and the Lord's Prayer. All this is very properly carried out, and there is no reason in the world to disclaim our happy conviction that the word of God taught these Apache children shall bear most promising fruits in due season, and that by the grace of God from these children a Christian generation will arise believing in the saving truths of the Gospel.

Another pleasing feature of this school is its cleanliness, both as to the schoolroom and its inmates. Miss Kickbush has adapted the plan of the Government schools whereby the children upon their arrival from home in the morning are being washed as well as attired with special school suits which are kept at the school for that purpose, and which they exchange for their own clothes when leaving for home after school. Whether or not this plan is the most expedient, the missionaries differ in their opinions. Some promise a better training for the children by having them come to school as washed and cleanly attired from their homes. At any rate the children at the Rice school make a good impression as to cleanliness. As a whole we are much pleased with the work being done there. Even during recess we notice the good behavior of the children, playing in their wise at games and with various musical instruments they had received at Christmas.

It is deserving of notice, however, that amongst themselves they will not speak English, but their own, the Apache language. We notice the same elsewhere.

As we are passing through San Carlos reservation on the same day we meet a group of Indian girls, evidently attendants of the Government day-school, playing marbles and conversing very lively with each other, yet not an English word is spoken by them but only Apache; even their laughter is Apachean,—a slight inference that an Apache is not likely to forget his language, much less to exchange it for the English or any other language.

While at San Carlos, about thirteen miles from Rice, we visit our mission chapel, which formerly belonged to the Government, but is now the property of our Synod, the latter having purchased the building at a nominal price. Here the missionary from Rice holds regular services on each Sunday afternoon with the Apache children of the Government day-school, preaching the Gospel to them in the English language.

Looking about in the plains of San Carlos we are surprised at the large number of tepees scattered over the Reservation. We are told that there are from 175 to 200 Indian families living at that Reservation, while at Rice in the so-called Paradot district there are 125 families, and still at another place, in the midst of the surrounding mountains, called Bylass, about thirty miles from Rice, there are 150 Indian families. "The harvest truly is plenteous, but the laborers are few." Matt. 9.37.

Having called on the Government Agent in the interest of our mission whom we find favorably disposed toward our work, we return to Globe late in the evening of that day, planning for the next visit we are to make—the visit to Ft. Apache, on which we shall report in our next issue.

J. J.

### COMMUNISM IN GUILT

The political doctrine of socialism that would decree that all the wealth of the individual be merged into one common treasury to which all would then be entitled equally, is bound to be attractive to most of us, because we would gain thereby. We would forfeit our mite and be entitled to draw out ten times as much. But there is another form of communism that deals with more intangible values than mere material wealth. This latter communism leads a prominent newspaper to say editorially:

"All inhabitants of cities in America to-day are either lurers or the lured. Lure is the favorite word in our philosophy, and it justifies crime and impropriety ten times a day. Every one who does anything unsocial, improper, violent, or criminal confesses eventually that it was not his fault."

We would say: For every sin found out the culprit is ready to throw the blame and responsibility on someone else or something else. It is a confession that confesses nothing; it is an indictment of others. But

that does not break in upon us to-day as a new discovery of the criminal or wayward; it is an attitude toward life and a view of sin that has been very painstakingly taught the public for, lo, these many years and is now bearing the only kind of fruit one could reasonably expect.

"There's so much bad in the best of us and so much good in the worst of us, etc.," is a favorite modern proverb. It means, taking it all in all, there is little to choose between good and bad and that the difference is mainly in the educational and social environment in which we grow up. It treats the "good" qualities of the human race as common property and generously assumes that the evil manifestations of life should be assumed by the community as well.

The thief confesses to a drunkard father, the murderer says that society gave him an opportunity to buy liquor and he committed murder while drunk, the home-breaking girl who finds herself in the toils when the usual triangle has been wrecked blames the lure of money—there is no need to go into details—every transgressor makes out a splendid case that his guilt should be shared by the community and should not be carried by him alone.

And society has not sobered yet. It furnishes a constant stream of sociological experts who fly to the rescue of the unfortunate criminal and help him prove his case. The police are sometimes driven to desperation by this conduct. When they have apprehended some dangerous criminal the prison is stormed by battalions of these rescuers; they are usually emotional women re-enforced by effeminate men who help them carry the flowers and books that are to amuse and delight the unfortunate murderer.

"Sob sisters" the unemotional police call these interfering people for whom every arrest is a signal for a new outburst of their particular form of emotional sympathy for everything that is vile. And be it understood that "sob sisters" is not a term that applies to the female sex alone. A large percentage of the "sob sisters" are men.

"The soul that sinneth, it shall die," says the prophet, and no measure of modern sociological investigation can change this fundamental principle of justice. Does that mean that even the insane must suffer the penalty of his crime? Hardly that. But it does mean that it is not our business to invent insanity for the use of the criminal and to make it a universal immunity plea for every offense. We are getting down to that point that is little removed from absolutely taking all crime out of court because the scientific insanity tests are proving virtually all men deficient.

A short time ago the mayor and other city officials in Chicago tried out a series of tests which are being used in its department of psychological research. This

department is supposed to determine in cases that come to the attention of the city authorities whether the offender is mentally sound enough to stand trial. The mayor and the others tried the test and nearly all of them found themselves to be far and away below the normal standard; on the strength of the test they might have pleaded idiocy if they had been accused of any serious crime. If science makes pretensions to be exact and to know what it is talking about, such palpable mistakes should not happen; if they do, there is very much to be said against accepting its counsels. In fact it is not a true science.

The Christian may sometimes find himself in sorry conflict with himself as a consequence of trying to square the general modern views on crime and its punishment with his healthy Christian judgment. He may ease his mind somewhat if he considers that our justice seldom, or never, convicts an innocent man; that its verdicts are usually faulty on the side of leniency, and that he represents the sanest and best influence if he upholds the law. The Christian injunction to forgive one's enemies, all of them, does not await the judgment of insanity commission nor of any court, but takes effect without any qualification. But the true forgiveness does not involve the guarantee of immunity; in fact, that addition may make it immoral. A Christian can never be a "sob sister." H. K. M.

#### DRESS INDECENCY OUTDONE

"If the apparel oft proclaims the man," as Shakspeare says, what would he say of the lack of apparel which has now become the fashion among women? Miss Janet E. Richards deserves the gratitude of all men and women who still believe that modesty in dress is a virtue, for casting a bomb into Philadelphia fashionable society by declaring a dance in costume (or lack of costume) "shameless and indecent." It is gratifying to note that about 900 of the finest women in Philadelphia applauded her brave words. It appears that the masque play, "Ariadne," was given by the so-called high-art set, in which men as well as women appeared half nude. Art or no art, that in itself was offense enough; but when these same actors afterwards joined in the dance (some men bare-footed) only half attired, not a few women of the saner sort felt outraged, Miss Richards among them. She was called "prudish" by the artists because of her criticism, but many millions keep her company. In the face of the tidal wave of immorality that is sweeping over the country, it is high time to call to account masculine or feminine indecency which struts about in the name and under the sanction of art. Such art is the devil's tool to compass the ruin of millions. Oh, for a dozen Chrysothoms to shame it into its own place!

The Lutheran.

## JEALOUSY

It is only the mean nature that is capable of jealousy. The man may be in a high place or a low place. The woman may be prominent or obscure, with a "picture-hat" or a sunbonnet. If there is jealousy, there is the infallible sign of a mean and contemptible soul. It may be a Haman jealous of a simple Mordecai, or a peanut seller on a rainy and mud-spotted street-corner. It may be a woman 'way up in a club or society, or a sodden and abandoned character. Jealousy is the mark of a mean soul, and which merits contempt.

Bishop Fowler used to relate how one day a man ran into Mr. Lincoln's office and said:

"President Lincoln, do you know where Chase is?"

"Yes."

"Do you know that he is going to that Republican convention in Ohio?"

"Yes."

"Don't you know that he is going to make a speech there?"

"Yes."

"Don't you know that he wants to be president, and that you ought to keep him at home?"

"Oh, don't worry about Chase. He has just as good a right to want to be president as any man in America. If the people want Chase to be president, then I want him to be president."

There you have the measure of Abraham Lincoln. That is why he will never be forgotten.

W. M. Thayer relates how Agassiz learned that Cuvier was preparing a work on the same plan as his own, and he knew that if Cuvier's was given to the public, there would be no sale for his. While he was lamenting the misfortune to himself if Cuvier should publish his work, the latter sent for him, and showed the material which he had collected for his book.

"I have examined your material," he said, "since you placed it in my hands, and it is so excellent, and your work is so much further advanced than mine, that I deem it more than right to put my material at your disposal, hoping that you will be eminently successful in your efforts."

That is the sort of men the world needs,—big men, big inside, big above the shoulder-blades. We have too few of that breed.—Selected.

"Many persons wish to enjoy heaven at last, but have no wish to be made heavenly-minded yet."

It is said of Eliot, the missionary, that he was a living example of what is said Rom. 15:2: "Let every one of us please his neighbor for his good to edification." One of his intimate friends says: "I was never with him but I got, or might have gotten, some good from his company."

## WOLFGANG MOZART'S PRAYER

Many years ago, in Salzburg, Austria, two little children lived in a cottage surrounded by vines, near a pleasant river. They both loved music, and when only six years of age Frederica could play well on the harpsichord. But her little brother produced such strains of melody as were never before heard from so young a child. Their father was a teacher of music, and they were his best pupils.

There came times so hard that these children had scarcely enough to eat.

One pleasant day they said: "Let us take a walk in the woods." As they were sitting in a shadow of a tree the boy said, "Sister, what a beautiful place this would be to pray."

So these two children knelt and prayed, asking the heavenly Father to bless their parents and make them a help to them.

"But how can we help papa and mamma?" asked Frederica.

"Why, don't you know?" replied Wolfgang. "By and by I shall play before great people, and they will give me plenty of money, and I will give it to our parents."

At this a laugh astonished the boy. Turning, he saw a gentleman on horseback. The stranger made inquiries, which the little girl answered, telling him, "Wolfgang means to be a great musician; he thinks he can earn money, so we shall no longer be poor."

"He may do that when he has learned to play well enough," replied the stranger.

Frederica answered: "He is only six years old, but plays beautifully, and can compose pieces."

"That cannot be," replied the man.

"Come to see us," said the boy, "and I will play for you."

"I will go this evening," answered the stranger.

That evening, while Wolfgang was playing a sonata which he had composed, the stranger entered, and stood astonished at the wondrous melody. The father recognized in his guest Francis I, the Emperor of Austria. The family was invited by the Emperor to Vienna, where Wolfgang astonished all by his wonderful powers.—Selected.

## "HIS NEIGHBORS"

A minister was soliciting aid for foreign missions, and applied to a gentleman who refused him with the reply: "I don't believe in foreign missions. I want what I give to benefit my neighbors."

"Well," replied he, "whom do you regard as your neighbor?"

"Why, those around me."

"Do you mean those whose lands join yours?" inquired the minister.

"Yes."

"Well," said the minister, "how much land do you own?"

"About five hundred acres."

"How far down do you own?"

"Why, I never thought of it before, but I suppose I own half way through."

"Exactly," said the clergyman. "I suppose you do, and I want the money for the New Zealanders—the men whose land joins yours at the bottom."—Ex.

#### ITEMS OF INTEREST

##### Mission in India

That the prayers, the offerings, and the labor brought by the Lutheran church for mission in benighted India are not in vain in spite of the tremendous obstacles and the deep-seated prejudices with which the missionaries have to contend is the comforting assurance given by the report of one of the workers who has returned to his home country for a short season. The Rev. Theodore Gutknecht, who has spent the last ten years in mission work at Nagercoil, India, is spending a year's leave of absence from his field of labor, granted him in the interest of his work, in this country and furthering the cause for which he is serving by lecturing on the work of the church in India. Nagercoil is, however, not the only station in that vast field where the good work is being carried on; the Synodical Conference is represented there by no less than fourteen missionaries.

##### China Mission

In China, 85,241 boys and girls are at present attending the mission schools. Of course this number is but a small fraction of the many millions which inhabit this densely populated country; yet even this small number is a good leaven. When we look upon it let us do so with faith and hope. Regarding the good seed which in this far country is being scattered with a bountiful hand in the hearts of the young the Lord has given promise: "It shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

##### Harvesting Gold

That "Billy" Sunday is reaping a "solid" harvest of gold if of nothing else was again demonstrated when he recently closed a forty-two days' campaign at Trenton, N. J. After preaching his final night sermon to an audience of 12,000 people he left the tabernacle with one of the largest "free will offerings" he has ever received. To judge by the amount of the sums contributed, the good people of Trenton must, indeed, have been deeply moved and that seems to constitute the standard of "success" in his peculiar style of work. He was presented with a draft for \$31,981.33, the voluntary offering of those who had attended during the week.

##### The War and the Holy Land

The war has had a great effect upon the Holy Land. The Hill of Golgotha and the Mount of Olives resound to the tramp of Turkish troops which drill there daily. At Jerusalem a score of monasteries and convents, formerly occupied by English, French and Persian religious communities, have

been transformed into barracks and their halls now echo to the command of officers. The spectacle presented by the Holy Land is indeed an extraordinary one. Everywhere one sees motor cars, aeroplanes, machine guns, buffaloes and oxen-drawn cars laden with munitions going through the lanes and along the fields once trodden by the apostles and the patriarchs, while the construction of military roads through the desert, over the mountains of Judea, in the outskirts of Jericho, does not cease by night or day.—Ex.

#### CULLED BY THE WAY

##### The Bond of Sympathy

It is related that an archbishop was once concerned with other high ecclesiastics in the presentation of a memorial to Queen Victoria, and the memorial began with the words, "Conscious as we are of our unworthiness, we humbly pray your majesty," etc. Some one, however, objected that this was inappropriate, coming from such distinguished men as bishops.

"Oh, well," said the archbishop, with a smile, "we'll soon alter that." And, taking up a pen, he wrote: "Conscious as we are of each other's unworthiness, we," etc.

Free Press.

##### Classifying Himself

Minister—Tommy, I'm surprised. Don't you know that good little boys don't skate on Sunday?

Tommy—Yes, an' I'm glad dey don't—dere's more room on de ice for us boys who do.—Boston Transcript.

##### Quits

A popular London clergyman was once spending a few days at a country house with some friends. On the Monday morning he was playing tennis with a young man he could usually beat, but for some reason or other the clergyman was not in form, and was faring badly.

Between games he remarked to his opponent: "I simply can't stand your service today!"

"Then we're quits!" was the cheeky reply. "I couldn't stand yours yesterday!"—Tit-Bits.

##### A Cruel Schoolmaster

An indignant mother wrote thus to the principal of an academy: "Dear Sir: My son writes me that he has to study too hard. He says he has to translate fifty hexameters of Latin a day. I looked 'hexameter' up in the dictionary and find it a poetic verse of six feet. Now that makes 300 feet or 100 yards of poetry for my poor son to translate each day. I think about half a hexameter, or six inches, of this Latin is enough for a boy of his age."—Woman's Home Companion.

##### A Stranger

"Tomorrow will be the first Sunday of the year, and I propose to commence the new year by going to church," announced Mr. Gibbs, reverently.

"You'd better take me with you," calmly rejoined Mrs. Gibbs.

"What for?"

"You may need somebody to identify you."—Judge.