

The Northwestern Lutheran

Jan 17
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Wis

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

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A LIGHT TO LIGHTEN THE GENTILES

Isaiah 35

On Sion, and on Lebanon,
On Carmel's blooming height,
On Sharon's fertile plains, once shone
The glory, pure and bright:

From thence its mild and cheering ray
Streamed forth from land to land;
And empires now behold its day;
And still its beams expand.

Its brightest splendors, darting west,
Our happy shores illumine;
Our farther regions, once unblest,
Now like a garden bloom:

But ah, our deserts deep and wild
See not this heavenly light;
No sacred beams, no radiance mild,
Dispel their dreary night.

Thou, who didst lighten Sion's hill,
On Carmel who did shine,
Our deserts let Thy glory fill,
Thy excellence divine.

Like Lebanon, in towering pride,
May all our forests smile;
And may our borders blossom wide
Like Sharon's fruitful soil.

COMMENTS

Off with the Old— On with the New! In America it is not a very infrequent occurrence in small communities to unite churches of different denominations into a new body. A case has come under observation, however, that does the usual thing with a new twist. Three small churches united to form a single body and the novelty of their course lies in the fact that they chose to affiliate with a church body to which none of the three belonged. It is also of remote interest to us that one of the three churches is called a Lutheran church. It was a little town in Ohio; the village has 500 inhabitants and these supported a Methodist, Baptist, and Lutheran church. It is not a difficult matter to imagine that it must have been a struggle to keep them agoing. Everyone of us could name instances where conditions are somewhat similar. But is this condition such as to be judged an evil, or a hardship? That is the conclusion that men usually reach as soon as they hear such a case stated. And that is the conclusion that should not be reached without evidence about other

things than mere scarcity of resources and paucity of members. To judge in that easy fashion would be equivalent to setting up the principle that large numbers make effective Christianity—an untenable principle. It appears to us that neither numbers nor the ease with which funds are raised are the standards according to which the work of a Christian church should be rated. That might do in rating business corporations but never for religious corporations. Leaving other considerations aside, it might well be held that three little struggling churches are far better than one big comfortable church that runs along so smoothly in financial matters that a real effort is seldom, if ever, required on the part of its members. Yet, if men chose to arrange matters in this fashion not much could be said, all other things being satisfactory. Were they in this case? We are told that there were a Methodist church, a Baptist, and a Lutheran. That makes it plain to us that this union was not a union at all but a mixture; and the fusion does not escape this charge by allying itself with a fourth denomination, the Presbyterian. Why is there a Methodist church? Because the founders of Methodism held views and had principles that made it impossible to remain in the communion of other churches in which they had formerly been. A Methodist today, unless Methodism has outlived itself, is nurtured with the same spiritual fare. How can he, without recanting every positive form of faith which he ever held, return to the churches from which his conscience once led him forth? The Baptist is no less in his origin a protestant; braving persecution and shirking no sacrifice, preferring to be driven from house, home, and country he was devoutly glad to find a corner in some hospitable land—Holland or America, where he might gather in congregations, many of which were surely much smaller than the one at Pleasant Plain, Ohio, to worship his Lord according to his conscience. Need we say anything of the Lutheran? Indeed not, his denominational character is established so firmly, in spite of the occasional lapse of some that bear his name, that actions such as the one under discussion can only be considered the exception that confirms the rule. Every one of the denominations, including the Presbyterian, gave up something which to us is essential to Christianity—a positive faith. We are not taken unawares when we find that this amalgamation was entered into for the sake of making the church a civic center around which all the village activities are

to move and have their being. There will be a little preaching and a little Sunday School, to be sure, but the main occupation of the church as a working body will lie entirely in the sphere of worldly occupation. We are not at all impressed by the reports of speedy and numerous conversions since the new regime has taken the reins; that was to be expected in this shallow world of ours where those without the church profess the greatest concern over the future of it, and where those within it often are most pleased when the rankest outsider compliments them on their manifest disregard of duty. As to the future of the fusionists? It really does not strike us as being of importance to the Christian church, but we venture to predict that long before the new has reached the age of the youngest of the old three churches, there will be a gathering of earnest souls that refuse to be starved in an atmosphere of civic and social wordiness and that will satisfy their yearning for positive truth by establishing a modest church of their own which may have a harder time of it to begin with than any of the three that so cowardly solved their difficulties by disavowing their consciences.—To gain strength at the price paid by these churches is precisely like paying your debts by going into bankruptcy. H. K. M.

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A Knotty Problem Solved

Though we feel in no wise responsible for the grammatical education of our readers, and though we concede the right of every individual to speak and to write as he sees fit—thereby securing immunity for our own frequent lapses of diction—we should feel remiss in our duty if we would not pass on to you an authoritative solution of a knotty problem which has vexed many very worthy people in religious and other circles whenever it has been necessary to refer to a clergyman by his accustomed title of Reverend. What should one say, “Rev. Smith”, or “the Rev. Mr. Smith”? A correspondent put this question to a Congregational paper and from there it has found its way into other church publications and even into the secular press. The original answer was: “Rev. Smith is incorrect because it does not sound right”. A “school ma’m” collaborating with the society editor of a big daily paper amplified this answer by adding: “It does not sound right because it isn’t right”.—Perhaps there never was any serious difficulty about it; it has not been a secret that “reverend”, like “honorable”, is an adjective and as such should have the article when used as a title. Titles like Doctor, or Professor are used quite properly without the article.—In this connection we might be permitted to voice our opinion that the title of Reverend is one to which we submit as a matter of custom, much preferring the less pretentious Mr. which prevails in some parts of America, or the less frequently used Pastor,

which is less a title than a correct name for the vocation of the clergyman. H. K. M.

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Swedish Bible Revision

It was a hundred and fifty years ago that a commission was appointed by King Gustav III of Sweden to make a new translation of the Bible. We know not how assiduously this commission worked at its task but many new appointments had to be made before it was finished. Recently the work was turned over to the public. The Swedes received their first Bible in the vernacular in Reformation times; Sweden was in fact the first country to adopt the Lutheran doctrine as a state religion. To this day it remains officially a Lutheran country though other denominations have practically all rights if they organize in congregations. H. K. M.

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Pharaoh's Throneroom

The University of Pennsylvania has for many years been very active in exploring the ancient countries of the orient and in spreading the results of its researches. It had notable success in Mesopotamia some years ago; some of the inscriptions found then are even now, for the first time, being read and classified for further use. Scholars will have many years' work to go through the vast amount of material and sift the valuable part from the unimportant. At present the university has an expedition in Egypt and early this year, according to the report of Dr. Fisher, the leader of the expedition, a discovery was made which is described as “a great discovery by the authorities in Egypt”. It is the palace of Meremtah, the son of Rameses the Great, which was found. It contained a museum, resembling very much our modern collections of antiques and curios. It is assumed by many that this Pharaoh was the one under whom the children of Israel made their exodus from Egypt and it is, therefore, not improbable that the throneroom of this palace, or one very similar to it, was the one in which Moses and Aaron appeared before the monarch to plead for the liberation of their oppressed brethren. The palace itself is 180 feet long and 100 feet wide; it contains twenty rooms and plainly shows traces of having been partially destroyed by fire at some time. The throneroom was a magnificent chamber of about 60 by 40 feet. These buildings usually are rich in inscriptions glorifying the achievements of their builders and since these are at the present day not considered difficult to decipher we may look for interesting revelations when the scientists of the expedition get down to that part of their work. Such scientific work is eagerly welcomed by all Bible students and we know that nothing will be found that can shake our faith. It is a matter for regret that many of the men best qualified to present to the world the records of the

distant past allow themselves to be intoxicated by the sensation of hearing again the voices still these thousands of years and allow their fancy to roam at will far away from the solid ground of fact. It is this unscientific speculation that tries to piece out a complete fabric from a few tattered shreds that have brought the science of higher criticism into disrepute. Honest research is thrice welcome, as welcome as groundless speculation is taboo. H. K. M.

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A Good Example We were standing on a street corner waiting for a car. Near by we saw a man whose face bore the marks of suffering and who was leaning heavily on a pair of crutches. A plain, motherly woman was about to pass him when her eyes lit on his emaciated face and on the crutches that supported him. She walked on a few steps, then stopped. A glance back at the invalid, then a moment of hesitation, and she opened her hand bag and took from it a printed pamphlet. Approaching the object of her interest, she placed the tract into his hands and turned back.

She was, undoubtedly, a member of one of the churches that specialize in physical healing. In that case, her theology was bad, but her example, good. Here was a woman whose mind was trained to see the needs of her fellowmen; who had full confidence in the ability of her church to help him; and who made it her business to offer this help to a sufferer who was a total stranger to her.

The spiritually lame, blind, deaf, and dumb are ever with us. Let us follow the example of this woman, and ever be alert about our Father's business.

J. B.

THE SIGNIFICANCE OF BAPTISM

Has baptism any significance for us? Does it put us under any obligation? Is it an incentive for our spiritual life? Alas, few people fully realize the value and significance of baptism, much less do they continually remember, frequently and seriously consider what in so solemn a manner they did promise and vow to God, when they were baptized. They think of baptism as of something past which does not concern them for the present, save that by this sacred rite they have externally been received into the Christian Church. We need, therefore, not be surprised at the deplorable fact that a large portion of our Christian people is lamentably deficient in leading a new and spiritual life. Not only for the lack of knowledge concerning the design of baptism, but also for their utter disregard of the solemn obligations they have taken upon themselves are they mindless of their calling as baptized Christians. They will not stop to consider what it means to be a baptized Christian.

And yet the whole significance of baptism for each and every Christian amounts to this: What does it mean, that I am a baptized Christian? or as Luther has it "The truly Christian life is nothing else than a daily baptism, once begun and ever to be continued." For what is the design of baptism? Scripture is clear on the matter. Speaking of the significance of baptism, St. Paul says, Rom. 6, 3-4: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Paul argues from a fact well known to every Christian, viz.: from the fact that we all have been baptized into Jesus Christ, and by such baptism have been made partakers of His death and burial.

What does that mean to us? We know that the death of Christ was brought on by sin. "He was delivered for our offenses." He had taken upon Himself the sins of the world, and died to atone for them. And by His death He really did atone for them. Through the death of our Redeemer the guilt and curse of sin have been abolished, sin has lost its power to condemn us, as well as its dominion over us; and righteousness, life, and salvation have been won.

Into this death of Christ, by which we have been saved from the curse and made free from the dominion of sin, we have been baptized. That means, we have been baptized not only into a participation of the privileges of His death, but also into an obligation to comply with the design of His death, that as Christ died for sin, so we should die to sin. Thus our baptism signifies our cutting off from the domain of sin. We profess to have no more to do with sin. We are dead to sin by a participation of the virtue and power for the killing of it, and by our union with Christ, in and by whom it is killed. All this is in vain if we persist in sin. If we would continue in sin, and willingly serve sin, we would set at naught the redemption from the guilt and curse of sin of which we have been made partakers by our baptism. Christ would have died in vain for us; we would forfeit our sonship with God, and would again be under God's curse and condemnation. No, this very grace of God, of which we have been made partakers by our baptism obligates us to live in sin no longer.

To use the words of Luther's Catechism, baptism in the first place "signifies that the old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts." The old Adam by which is meant our sinful nature with its evil lusts still is very much alive and very active in us, and still causes us a good deal of trouble. We are constantly tempted to serve sin and thus to forfeit our salvation by our old Adam. Unto the very end of our life old Adam never ceases to be active in us. He will ever

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break forth in evil lusts and desires, such as malice, hate, envy, lasciviousness, avarice, indolence, haughtiness, pride, unbelief, etc.

But the old Adam must never be left unbridled, and go on unrestrained, lest he will grow so strong as to destroy all spiritual life. He must be checked and suppressed, must be put to death and rooted out by daily contrition and repentance, and to this our baptism is a strong incentive. Remembering that through baptism we have become children of God, who has called us to devote our whole life to Him, and to serve Him in true piety and righteousness, but knowing our shortcomings, and feeling the evil lusts of our naturally depraved heart we are daily moved by our baptismal covenant penitently to ask of God to forgive our sins for Christ's sake, and to give us strength and power to subdue the evil lusts of our heart and to overcome sin, satan, and the world. "O Lord God," we pray, "what should become of us, if Thou wilt not help us and graciously protect us against the enemies of our soul. Let thy grace which has been assured to us in holy baptism turn our heart and will from all sin, and strengthen us by Thy Spirit that we ever may be faithful to Thy covenant."

"My faithful God, Thou failest never,
Thy covenant surely will abide;
O cast me not away forever,
Should I transgress it on my side;
If I have sore my soul defiled,
Yet still forgive, restore Thy child."

"Depart, depart! Thou Prince of darkness!
No more by thee I'll be enticed,
Mine is indeed a tarnished conscience,
But sprinkled with the blood of Christ.
Away, vain world! O sin, away!
Lo! I renounce you all this day."

But baptism signifies not only the drowning and dying of old Adam, the renouncement of the kingdom of sin, but also the rising and coming forth of a new life. In the passage quoted St. Paul says: "like as Christ was raised up from the dead by the glory of

the Father, even so we also should walk in newness of life." Christ not only died and was buried for our sin, but He was raised up from the dead by the glory of the Father; and He entered a new life, a life entirely different from that which He had His conversation before His death and resurrection. He now lives entirely and continually in that new life into which He entered by His resurrection.

Now we have been baptized into Jesus Christ. That means, we have been made partakers also of the resurrection and of the new life of Jesus, the risen Lord, so that a new life has been created in us. We have been made to share that new godlike life into which Jesus entered by His resurrection. We are now, through our baptism into Jesus Christ, alive to God through Christ, endowed with a new, spiritual life and the power to will and to do the things pleasing to God.

Need we point out the obligation under which that puts us? Our baptism, through which we have been quickened into a new life with Christ, obligates us to a new, spiritual life. Our life has been consecrated to the Triune God. Having been baptized in the name of the Father and of the Son and of the Holy Ghost, we have dedicated ourselves to the Father as our Creator, and as reconciled in Christ, in whom we trust, alone; to the Son of God, who has delivered us from the guilt and power of sin, and whom we love and worship as our Savior; and to the Holy Ghost, to be taught, comforted and sanctified by Him unto life eternal. Moreover, God has given us in our baptism a new and spiritual life, not that we should destroy it by sin, but that we should foster it and walk in it. And inasmuch as Christ is made unto us sanctification, and we are baptized into Christ, we should lead a life of holiness and righteousness to the glory of God.

To summarize: As baptism seals God's promises of salvation to us, so also it implies on our part our sacred obligation toward Him. We therein declare our hearty resolution to forsake all wicked courses of life, repugnant to the doctrine of the divine Word; fully to conform our lives to the will of God, living in all piety and righteousness, as loyal subjects, faithful servants, and dutiful children.

"And I have vowed to fear and love Thee,
And to obey Thee, Lord, alone;
I felt Thy Holy Spirit move me,
And freely pledged myself Thine own,
Renouncing sin to keep the faith,
And war with evil unto death." J. J.

—"Salvation's robe is not patchwork, partly Christ's righteousness and partly ours. Christ is all."

—An old Scotch divine says, "It is no small mercy to have our Father's will in our mother's tongue".

AN IDEAL REALIZED

A long-cherished ideal was realized when the little village of Pleasant Plain, Warren Co., O., recently put into practice what has long been advocated and thus assumed the leadership in a movement which will undoubtedly find the support of many. The inhabitants of this little village, about 500 in number, had heretofore lived side by side in perfect harmony but for one thing—religion. They did not all hold the same religious views. In consequence of this deplorable condition, the community was burdened with the support of three churches, a Methodist, a Baptist, and a Lutheran.

"The inevitable rivalries and jealousies incident to such a condition were very repellent to the substantial, well-meaning citizens who had much respect for religion but little for this method of ministering to the religious needs of the community."

So "in the summer of 1915, in response to a spontaneous desire an old-fashioned town-meeting was held in the town-hall, and after a full and frank discussion it was voted to give up the three organizations and unite in one community church, which should be the center of the social, civic, and spiritual life of the town and the surrounding country. It was voted to affiliate the new organization with some denominational body."

"It was obvious that it would not be wise to choose one of the three denominations represented by the three churches. A Presbyterian elder of an Ohio church who had been engaged for some weeks as a State inspector of highways in constructing a State pike which ran near the town and who had gained the confidence and esteem of the community, was called into conference. In response to the request to bring representatives of his church to confer with the people, he sent word to the writer (Frederick N. McMillan), the chairman of the church extension committee of the presbytery of Cincinnati."

It is quite touching to read the story of the meeting in which the new "church" was organized: "Baptists nominated Methodists and Methodists nominated Lutherans to serve as officers of the new Presbyterian church, and a beautiful spirit of harmony and earnestness was manifested."

The former organizations sold their properties, the proceeds being turned over to the respective church bodies to which they had belonged. The Baptist church was bought and will be repaired and refitted for the uses of the union congregation.

This progressive move inaugurated, as it would appear, a veritable Pentecost in that little country hamlet:

"An evangelistic meeting was held by a Presbyterian pastor of a Cincinnati church before the church was organized. The night the organization was perfected thirty-eight persons, all but two adults, were received on confession of faith, and of the twelve who

were baptized two men were elected elders. They and many others say 'If this is the type of religion which our community is to have, we are for it.' The enrolment in the union Sabbath-school and the attendance at the union services are 50 per cent greater than the combined enrolment and attendance of the three churches."

Assuming that the citizens of Pleasant Plain are consistent, we are certain that there is but one general store in the village and that a second one would not be tolerated on account of the "rivalries and jealousies" that immediately ensue when there is competition. Furthermore, would a public soup kitchen not be able to fill the stomachs of Pleasant Plain at a cost considerably lower than that under the old-fashioned family system? Let every cook simply contribute her share of food to a great kettle boiling on the public square. True, one may not like this and another that, but the mixture will be food, will it not? Or are we to respect the appetite more than the conscience?

We do not understand that Pleasant Plain, while it wipes out all interdenominational lines for itself, at the same time perpetuates the same by affiliating its new organization with one of the existing denominations. Why not simply formulate the faith confessed by those who were baptized (immersed?) and received into this church? Or would it prove to be too difficult a matter to do this, unless the creed read, "I believe in Pleasant Plain and the surrounding country." Will the "Lutherans, Methodists, and Presbyterians" be willing to be taxed for the maintenance of the font the Baptists will demand unless they have already for the sake of public peace and of economy renounced their views on immersion?

But, seriously, have these people ever held any decided views on questions of doctrine? If they have not—what do they mean when they say, "I believe", and how dare they attempt to teach others in matters of life and death?

If they have—where did they get their views or on what do they found them? On Scripture?—then how can they renounce their faith, that has the testimony of the Word of God, for reasons of economy and public policy? Or is it possible that a man can continue to believe what he always has believed and at the same time cultivate religious fellowship with those who confess contradictory doctrines?

When a person joins a church, he thereby publicly declares that he accepts its doctrines and practices; that he desires to be instructed and led by the preacher of that church; that he delegates the preacher to proclaim those doctrines in his name; and that he dedicates himself to the support and furtherance of that particular church. If joining a church does not mean this, it means practically nothing. If it means this, a Lutheran certainly cannot remain a Lutheran in the Presbyterian church, nor can the Baptist honestly call

himself a Lutheran, unless neither of the names stands for anything in particular. But that would mean either that Scripture is not clear or that it is not the sole authority on doctrine. In that case, religion would be merely a matter of human opinion. Then, too, each of the contending parties could goodnatureedly yield to the others and surrender at least some of its views, manifesting a "beautiful spirit of harmony and earnestness."

But this is not the harmony of men united in the Truth or the earnestness of men who prayerfully seek the Truth. Scripture urges first that our hearts and minds be found in full accord with God's revealed Word and calls that true harmony when men are united in this Truth.

J. B.

THE CHANCE SEED

Who in summer time has not had his attention caught by the sight of a solitary stalk of wheat on the roadside, tall, yet bending with the more than ordinary weight of the ripening ear? How came it there? Did the wind playfully take its seed out of the sower's hand as he strewed in the well-turned furrows, and mischievously toss it over the fence to die? Did a sparrow let it fall, caught in the very act of theft? Did it drop from a passing cart, to be washed there by the rain? Who knows?

Yet it has a heavier ear than most of its kindred planted in the regular way, in the field.

So the undesigned influence, the purposeless word, the unintentional example, the advice seemingly out of season, the effort that beforehand looks like a forlorn hope may be destined by God to bear fifty-, sixty-, eighty-, or a hundredfold.

The result we cannot see. It is ours to be instant in season and out of season. It is ours to guard character and example that the chance seed we sow may be good in kind.—The Moravian.

MEETING OF MICHIGAN SYNOD

The fifty-seventh annual convention of the Michigan Synod was held in Sturgis, Mich., from the 22nd to the 27th of June, the St. John's Congregation acting as hosts of the eighty pastors, teachers, and delegates attending.

Opening services were conducted by Rev. Theo. Hahn, who, basing his remarks on 1 John 2: 28, exhorted the Synod to abide in Christ. He emphasized that abiding in the gospel of Christ will revive and purify the church, which has become infected with the materialism and indifference of the age, and which presents a good amount of artificial christianity. In four following services the speakers pointed to some of the treasures every Christian possesses, such as

true liberty, divine favor, and a firm hope in a glorious resurrection.

The doctrinal discussions were led by Prof. J. Schaller, who during four morning services addressed the Synod on the "Nature of the Gospel." He called attention to five sides of this nature: The gospel is a message that is to be proclaimed; it is the gospel of Christ, He being the central thought; it is the Word of God; and it is the great mystery of the ages. This paper was received with great interest, and the speaker was asked to address the Synod at its next meeting on the theme: The Effects of Proclaiming this Gospel.

Rev. E. Parthenfelder, Superintendent of the Children's Friends' Society, whose home is located in Bay City, Mich., and Rev. N. Bakke, Superintendent of the Negro Missions, orally reported on the work done in their respective fields of labor in the past year and asked for an active co-operation in the future.

Four sessions were devoted to business matters. The Mission Board reported that the Synod's mission work was steadily progressing. Five pastors were taken up as members. Rev. E. Wenk, Rev. Theo. Hahn, and Emil Prommer were elected as trustees. Four delegates to the Synodical Conference were chosen: Rev. W. Bodamer, Rev. E. Wenk, K. Fuhrmann, and H. Jaeck. To cover current expenses of the coming year \$8,000 were voted.

The attendance of the Seminary at Saginaw having fallen off during the last three years, the Synod decided to arouse the interest of the congregations by having four men represent the school, who are to work to increase the attendance of the school and to secure support for indigent students. The pastors F. Krauss, J. Waeker, J. Westendorf, and C. Strasen were asked to do this work for the coming year.

The Synod will next year meet in Jenera, Ohio, the congregation of Rev. J. Gauss having extended an invitation to that end.

O. Hensel.

BIBLE READING

Sometimes young people feel that undue emphasis is laid on the necessity of earnest daily Bible-reading; they say they do not see why so much attention should be paid to the Book. They say they have read it entirely through, or they have read most of it, or that it is all familiar to them. But until we realize that the Bible is God's living message to us, that the Holy Spirit, who interprets the Word to us if we ask him, shows us new meaning in it each time we read it, we can not hope really to be happy and to give great happiness to others.

It is good to begin reading the Bible after years of neglect. But how much better it is to make friends with God's Book in early years, and keep on terms of ever-growing intimacy with it!

A famous minister says that one of his most priceless treasures is his father's Bible, in which he early learned to search for treasure and which he still delights to read.

Three thousand years ago the Wise man wrote: "My son, keep the commandment of thy father, and forsake not the law of thy mother. Bind them continually upon thy heart. . . . For the commandment is a lamp; and the law is light."

This message is not outlawed by the passing of time. God still asks his people to hide his words in their hearts, that they may live to his glory.

—Wellspring.

JOHN JOHNSON EVERYWHERE

A Baptist pastor at Charlotte, N. C., got along with his church very smoothly for several years, and not until after a man named John Johnson was received into membership did the good pastor find cause for uneasiness and annoyance. At length his patience was worried out, and he resolved to seek another field of labor.

He came north, to Richmond, Va., and there told to Dr. Jeter his reason for desiring to leave his people. The Doctor advised him to return, saying, "I have a John Johnson in my church, but I pay no attention to his criticisms of my sermons, or his faultfinding at my remissness in not making so many visits to his family as they ought to receive. There is no vacant pastorate here or in Virginia so far as I know."

The good man declined the advice given, and at his request Dr. Jeter gave him a letter of introduction to Dr. Staughton, of Washington, in which he made a sly reference to John Johnson. When the interview was had, Dr. Staughton repeated Dr. Jeter's advice, adding that he, too, had in his church a John Johnson who made him more trouble than all the other members put together. He did not know of any vacancy to which he could commend him, but if he concluded to go farther north, he would give him a letter to Dr. Brantly, of Philadelphia. This was done, and the cue was given to the Philadelphia divine.

At Philadelphia the good man found another John Johnson was annoying Dr. Brantly, who gave him a letter to Dr. Cone, of New York. There he found the same state of things, and took a letter to Dr. Gano, of Providence. There was no escape from a John Johnson that was constantly a thorn in the flesh to Dr. Gano, who sent him to Boston with a letter to Dr. Baldwin. That shrewd man told him there was a vacancy just then at Salem, but there was a John Johnson in the church, who had been the cause of removing the late pastor.

Then it flashed upon the pulpitseeker that there was in every church a John Johnson, and he enjoyed highly the ruse practised upon him by the eminent

pastors who had greeted him cordially and entertained him hospitably. On the whole, he thought the John Johnson in his church might be the least obnoxious of all the men of that name, and he returned to his people, among whom he continued his ministry acceptably and successfully until it was closed by the infirmities of old age.

Moral: Never try to get away from John Johnson.—Ballston Journal, in New York Observer.

TO THE LUTHERAN CHURCH

In beauty clad, on Zion's holy mountain,
Mine eyes behold thy glory, so divine;
Pure-white thy garb, cleansed at the Calv'ry fountain,
Christ's spotless robe of righteousness is thine,—
My Church,—My precious Church.

Yea, thou art glorious,—but oh the sorrow
Thou hast endured, the anguish and the tears!
Fightings today, and griefs upon the morrow,—
The martyr-fire, the bitter strife, the fears,—
My Church,—My precious Church.

Oh Faithful One, how Anti-Christ pursued thee,
And how his mighty hosts thy death have sought.
Strong were thy foes, but they have not subdued thee,
For He, whose Spouse thou art, thy battles fought.
My Church,—My precious Church.

No martyrdom, no stakes, no Inquisition,
No battlefields, no tyrants-sword sufficed,
To quench thy love,—to shake thy firm position,
To tear thee from the bosom of thy Christ.
My Church,—My precious Church.

Yes, thou hast fled from Babylon's pollution,
Has pledged thy troth to Him upon the Cross;
Thou hast endured a wilderness-seclusion;
Hast counted earthly wealth and honor dross;
My Church,—My precious Church.

But Christ hath seen thee weep in desolation,
And His all-hearing ear thy wail hath heard,—
His tender voice rang out in consolation,—
"Fear not, I'm with thee,—THOU HAST KEPT MY
WORD."
My Church,—My precious Church.

O keep the Faith! Invisible communion
Binds thee to Him whose love hath never ceased.
But O the joy of everlasting union
When Calv'ry's Lamb prepares the bridal feast!
My Church,—My precious Church.

Then in His Father's house of many mansions
Thou wilt behold the Bridegroom face to face;
Eternal joy in Heaven's vast expansions
Will all thy sorrow, all thy cares erase,—
My Church,—My precious Church.

—Anna Hoppe.

—"The Jews call their synagogues Beth Chayim, the house of the living, showing how they believe in the Resurrection."

WORLD - BETTERMENT

Coleridge one day, when some one was enlarging on the tendency of some good scheme to regenerate the world, threw a little thistle-down, which he happened to see by the roadside, into the air, and said, "The tendency of this thistle-down is toward China! but I know, with assured certainty, it will never get there—nay, it is more than probable that after sundry eddyings and gyrations up and down, backwards and forwards, it will be found somewhere near the place where it grew. Such is the history of the grand schemes of ameliorating mankind apart from Divine power.—Gatherings.

THE KING OF NAVARRE

"It is recorded of the King of Navarre, then a Protestant, that being pressed by Beza to appear more in the cause of God, and to own religion to more purpose, he made answer to this effect: that he was their friend, but he resolved to put no further to sea than he might get to shore if a storm should arise; he resolved not to hazard his hopes of the crown of France, and it is well known what became of him. So when men will make religion as twelve, and the world as thirteen, it is no marvel if, with Demas, they forsake the cause of God and embrace the world; and with those potters, in 1 Chron., had rather work with the King for good wages, than build up the house of the Lord."—Spencer.

—"The more rusty the iron is, the oftener we put it into the fire to purify it; and the more crooked it is, the more blows, and the harder the blows, we give to straighten it. Therefore, Christian, if thou hast long been gathering rust, thou hast no cause to complain if God deal thus with thee."—Brooks.

ITEMS OF INTEREST

Some Oriental Oddities

"The Chinese life is permeated with the worship of ancestors, and this makes the mother a revered object," says a traveler just returned from an extended tour in the orient.

"The filial devotion of the Chinese is wonderful. We heard of one boy—and this was not looked upon as an unusual instance—who sold himself into slavery for a term of years, that he might have the small sum required to give his mother proper burial.

"The Chinese wedding is a quaint and fascinating thing. The bride is carried in a great red chair, hung with marvelous embroideries. Before her walk twenty or thirty men, carrying gold lanterns on tall lacquered sticks hung with more embroidered stuffs. Now and then a Chinese girl marries a man she has met before her wedding, but the ancient custom is that the bride has never seen the man she marries until she meets him at the wedding.

"A Chinese funeral is most interesting. The rude coffin is completely covered with fabulous embroideries, and is

carried by many bearers who support it on stout lacquered timbers. Above the casket is a canopy wonderfully draped, and hung with the most marvelous embroidery you can imagine.

"In front of the coffin are carried objects symbolic of the man's station in life. If he were rich and owned horses, there will be a wooden horse, and if he had servants, there will be papier mache images of almahs, perhaps twenty or thirty of them, and trays of papier mache fruits. All of these will be burned upon his grave. The body is accompanied by many lantern bearers, and here again the splendid embroidered stuffs are used.

"The funeral music is made by a man playing on the weirdest instrument, something like a horn, which emits the most fearful and unbelievable sounds. The mourners ride in Pekin carts, and are dressed in white, the mourning color. For a year after the death of a relative the Chinese men wear a white button on their caps."

Canada Declines

Charles T. Russell, known as "Pastor" Russell, was refused entrance to Canada by the immigration authorities at Greta, Man., a Winnipeg dispatch says. The action was taken on account of Russell's anti-recruiting speeches.

Georgia Makes Record

Records kept at the Tuskegee institute show that there were twenty-five lynchings in the United States during the first six months of this year, compared with thirty-four for the same period a year ago. Two whites and twenty-three negroes were mob victims, and eight of them were killed in Georgia. Five were charged with attacks upon women.

Lutheranism in New England

The land of the Pilgrim Fathers is now a mission field for the Lutheran Church. Unitarianism, Universalism and Emersonism have done much to destroy the churches of the early days. But a new race is moving in, and a large mission field is opened to the Lutheran Church. The "Lutheran Companion" writes:

"It was stated that there are 65,000 Swedes in Massachusetts. Of these about 12,000 are members of Swedish churches. In Boston and Cambridge alone there are 15,000 Swedes, of whom only 2,000 are connected with the church. Thousands of our people confess themselves to be Lutherans when asked to what church they belong. Every effort should be made to influence these people to join our church."

Here is a new field for the Lutheran Church in America.—Lutheran Standard.

CULLED BY THE WAY

The Modern Meaning

"Pa, what does the Good Book mean when it talks about a Sabbath Day's journey?"

"I am afraid that it means twice round the golf links, my son."

Accurately Put

"Why did Rev. Binks leave his charge?"

"He said his parishioners were guilty of contributory negligence."—Judge.