

The Northwestern Lutheran

Rev C Buenger
Jan 17
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Kenosha Wis

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake

ings 8: 57.

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COME UNTO ME

Matthew 11:28

How brilliantly on Holy Scripture's pages
Thy precious words, my dear Redeemer, shine!
Like sparkling gems they glitter through the ages,
And never lose their radiance divine.
Could I among these gems select the fairest,
The richest one, the loveliest and best,
My heart would choose this jewel, brightest, rarest,—
"Come unto me, and I will give you rest."

O precious words, what memories lie hidden
Beneath the luster of your gleaming light!
O precious words, why do the tears unbidden
Start when your glory beams upon my sight?
O precious words, so tender, so inviting,
Ye take me back to childhood days so blessed,
Ah, still I hear my childish lips reciting,—
"Come unto me, and I will give you rest."

O precious words, my comfort in affliction,
Ye crowned my solemn confirmation vow,
O precious words, ye breathed a benediction
Of love and tenderness upon my brow.
O precious words, my Savior's invitation,
Ye brought me to His arms when sore oppressed;
Ah, in that call He offered me salvation,—
"Come unto me, and I will give you rest."

O precious words, ye fell like summer showers,
When as a desert land my heart lay bare,
Ye bade me dine 'neath sacramental bowers,
To quench my thirst, and leave my hunger there.
And when, in solemn hours of deep repentance,
I came, dear Savior, as Thy humble guest,
Oh what a balm to hear again Thy sentence,—
"Come unto me, and I will give you rest."

O precious words, when days are dark and dreary,
When o'er life's raging seas the billows roll,
When, tossed by doubts, I'm all perplexed and weary,
Ye flood with light; and calm my troubled soul.
Heeding your call, my heart, when bruised and broken,
Finds peace and comfort on the Savior's breast;
O precious words, the sweetest ever spoken,—
"Come unto me, and I will give you rest."

O my Redeemer, in Thy arms reposing,
I fear no earthly ill, nor death's alarms;
O may the hour of life's peaceful closing
Find me at rest within Thy shel't'ring arms.
And when my soul has left its habitation,
And yearns to dwell in mansions of the Blessed,
O then repeat once more Thy invitation,—
"Come unto me, and I will give you rest."

—A. H.

COMMENTS

The Old Style The following letter appeared in the columns of a secular paper a few days ago:

"Editor: Yesterday, while I was passing a church, the resonance from it was evidence of the highest culture and beauty. I stepped inside, and soon thereafter I heard a sermon, the substance of which was about God, His creating Heaven and earth and all things upon it, and of many other similar things which have been repeated since the year 1.

"After the sermon was over I left. On my way home I said to myself: "Is it believable, in this age of intellectuality and of enlightenment, that parishioners will listen to such a sermon based solely upon conjecture, speculation, theory, hypothesis and metaphysics? Aren't these parishioners sufficiently learned in the natural, physical and biological sciences to know that we have conclusive proof—cumulative facts upon facts—to overwhelmingly disprove the statements of such a sermon? I thought. It seemed to me that they were at par in education with the clergyman.

"Now, without any strained logic or refined sentimentality, it is safe to say that it is high time that just such sermons were put to an end before people will revolt against them. The sooner the clergy and parishioners will realize that they are in the twentieth century and not in the twelfth, and that their thoughts and sermons will have to be shaped always in the light of present-day scientific experience and advancement, the sooner will they be able to satisfy their unfounded, instinctive yearning and craving for a superior being, and will be on the right road toward their proof of a God and of the evolution of the earth."

The name of the writer of this letter does not concern us here, but the contents of this script plainly go to show the attitude of many in our days towards the old way of preaching. On entering a church where a preacher of the old type holds a sermon, they find themselves face to face with the old doctrines of the Word of God. They hear of such doctrine as the fiat creation of the world and man, original sin, total depravity, the necessity of regeneration through the Spirit, man's only redemption by the blood of Christ, salvation by faith, the resurrection of the body, the Second Coming of Christ, the glories of heaven and the torments of

hell, but all this they find a hindrance to twentieth century ideas, a stumbling block to, and an arraignment of the intellectuality and enlightenment of our age. Their standard is the scientific. Science must account for all things, and whatever does not go along with it, must be set aside as excuseless obstruction, as criminal hindrance to the onward and upward march of humanity. Evolution is the one thing which in their opinion unlocks the past, explains the present, and gives prophecies of the future; and if sermons are to be preached at all, they must conform to the present-day scientific researches, and to the age in which we now live. They demand that the church shall get rid of old fashioned doctrines and preaching, that it shall carry on its work on an up-to-date and scientific basis; that it shall pay less attention to man's future, and more to his present; less attention to eternity, and more to time. That is the attitude of many in our days.

The preacher of the old type, however, is not irritated by it, nor are his faithful parishioners. No, indeed! They see clearly that the characteristics of the time, the repudiation of the old doctrines preached ever since the year 1 after Christ, and centuries before, is but the fulfillment of the apostolic saying: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2. Tim. 4:3-4. And blessed are the parishioners who listen to the old truths which are not, as modern science, based solely "upon conjecture, speculation, theory, hypothesis, and metaphysics," but upon the unchangeable Word of God; blessed are the parishioners who enter a church in which their pastor preaches with the conviction and authority of Paul: "Brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain? 1. Cor. 15, 1,2.

But aside of this, may we ask the author of the letter quoted a few pertinent questions. Why do you make mention of the year 1 of our era? Is that, too, a product of "the natural, physical and biological sciences" which you propound as the sole basis of all true knowledge? Or does not the year 1 signify the beginning of the New Testament era, in which the plain and simple truths of the Gospel have been preached for the salvation of mankind for 1916 years, and will be preached unto the end of time? Furthermore, upon what authority do you base your statement, "that we have conclusive proof—cumulative facts upon facts—to overwhelmingly disprove the statements" of a sermon preaching God as the Creator of Heaven and earth, and all things thereon? Cumulative facts upon facts, indeed, in the researches and experiments of the

natural, physical and biological sciences as the basis of all true knowledge! We believe it was Bacon who once said, cumulative knowledge is not original (absolute) knowledge. Besides, how many cumulative facts have been produced to the contrary, overthrowing the theories hitherto adopted in the natural, physical and biological sciences, particularly the theories of evolution.

In the face of the arraignments on the old Bible truths reiterated in the above letter it is, "without any strained logic or refined sentimentality," safe to say, that holding the intellectuality and enlightenment of our age and the old truths of the divine Word against each other the latter alone will bear out the test of time, and save mankind, but not science. Nor can it be denied, that it is indeed "high time" that the attitude of many in our days towards preaching of the old type be changed for better enlightenment on their part, and that in view of presentday tendencies it is always in season to faithfully preach the old-fashioned truths of the Bible.

J. J.

HAS THE CHURCH THE RIGHT TO REFUSE COMMUNION?

Many professed Christians, even whole church bodies, declare that it is solely the concern of the individual and his God whether he approaches the Lord's Table or not; the fact that this declaration is not couched in words but is made through the practice which is permitted to prevail, does not really change the matter. When the propriety of such practice is questioned, some even point to the Savior Himself as their authority for the stand they take. They say: "Did not Jesus Himself teach us the widest possible tolerance in this matter when He suffered Judas Iscariot to partake of the Holy Supper on the evening of its institution, though He had certain knowledge that the blood-money of the chief priests was even then jingling in the pocket of the betrayer?" They further question: "Does not the Savior expressly command concerning the blessed cup: 'Take, drink ye all of it'?" Yet the church refusing communion to some is not only exercising her right, but performing her sacred duty.

Among the blessings which the Savior has bestowed on His church the Lord's Supper holds a prominent position. It is a means of grace and as such is commended to the believers for repeated and regular use. "This do in remembrance of me." Luke 22:19. 1. Cor. 11:24. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1. Cor. 11:26. For the very reason that it is a means of grace, it must be employed as the Lord has directed. He has given His priceless gifts into the possession of the church that by their right use salvation may be

bestowed on the sinner. For the orderly administration of what Jesus has given her, the church under His direction calls servants into her service. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, and for the work of the ministry, for the edifying of the body of Christ." Eph. 4:11,12. By inspiration of the Holy Spirit one of their number tells us how they are to be estimated, 1. Cor. 4:1,2.: "Let a man so account of us, as of the ministers of God. Moreover it is required in stewards, that a man be found faithful." True faithfulness demands that they set a high value on the things given them to administer and jealously watch lest they be abused by the unworthy. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Matt. 7:6. We have heard time and again what St. Paul says, 1. Cor. 11, regarding the worthy eating and drinking of the sacrament. This sacrament is not the entry or acceptance into the Kingdom of God: it is for the use of such as are within it. Penitence and faith are thus required of them that approach this table; where they are lacking nothing else can make up the lack. The unworthy communicant does not by virtue of his condition rob the sacrament of its power, the true body and blood of the Savior are given to him, too: "he eateth and drinketh damnation to himself, not discerning the Lord's body." Where impenitence is obvious, where the lack of faith is openly proclaimed, there the faithful minister must refuse communion, otherwise he becomes party to the sins of others. Thus the infidel who flouts his unbelief in our face, the quarrelsome who will not make peace with his neighbor, and other flagrant sinners who openly cling to their besetting sins—all of these should not be suffered to partake of the Lord's Supper.

Scripture tells us: "Let a man examine himself, and so let him eat of that bread, and drink of that cup." 1. Cor. 11:28. Where the ability to follow this injunction is plainly wanting the church is simply doing her duty when she declares such want to be an obstacle to communion. Obedient to the Savior's command, "Teach all nations," we consider it our first duty to teach; and we admit none to full fellowship with us at the Lord's Table who has not given proof that he is able to examine himself as to his fitness for receiving the sacrament. Thus we do not celebrate communion with our children before their confirmation, and also consider complete mental derangement, unconsciousness, etc. a bar to communion.

To take part in the Lord's Supper is an act of confession as we have emphasized in another article of recent date. We confess a unity of faith in the same Lord and on this basis proclaim our brotherhood with them that join us in this sacred act. "For we being

many are one bread, and one body: for we are all partakers of that one bread." 1. Cor. 10:17. There is but one unity that God seeks among us, that mentioned Eph. 4:3—6: "Endeavoring to keep the unity of the Spirit, in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." Communion should therefore be celebrated by those who are one in faith; and where it is done when this bond is lacking, a lie is being acted. There, too, the truth is being denied and by such denial the importance of correct teaching in the church is belittled and the erring brother is being strengthened in his error. For all these reasons it is of the greatest importance that we observe the Scriptural injunction: "A man that is an heretic after the first and second admonition reject." Titus 3:10. G.

"CALLING A RUNAWAY HOME"

Calling a runaway home—that is the mission of a letter the Literary Digest reprints from The New York World:

"To Mary Ottieri, who used to live at No. 197 Hester street:

This is a letter from a reporter of The World, who never saw you and probably never will, but who thinks you'd better hurry home.

You see, your mother called at The World office last night. She's still a good-looking woman, Mary. She probably was as pretty as you are, according to your photograph which she brought with her. But her cheeks were stained and swollen from crying. She kept wrapping her shawl around her as she shivered from nervousness.

You know, she doesn't talk English, so she brought a young fellow with her to explain. She wanted The World to help try to find you. And she opened her purse and wanted to give the reporter all the money she had. And when he shook his head she thought she hadn't offered enough, and she said she'd get more. But, you see, The World doesn't take money for anything like that. But, just think. She said she would borrow whatever might be needed. She wants you that much, Mary.

She told, through the young fellow—you used to be in his mother's house every day, you know—how your little brother Josie and your little sister Nancy, whose "little mother" you were, have been crying, like she has, every one of these twenty-five days and nights you've been gone. And how she thinks maybe they will die if you don't come back. Maybe she'll die, too. Who knows?

Now, it doesn't make any difference why you went away, Mary. If you made a mistake, it will be all right. Don't be foolish and think you can never be

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forgiven or anything like that. No matter what you did, or why you went, your mother, Assunta, has already forgiven you.

So, be a sensible little girl—for you're still a little girl, if you are sixteen—and as soon as you see this (for the young fellow says you read *The World* every day) go right home and cheer her up and make the kids laugh again.

At least, let her know where you are—right away."

No one can read this letter without being deeply moved by the tragedy of that little home. The broken-hearted mother mourning the loss of her daughter, the poor girl out alone in a world of temptations and dangers. Whose soul is not stirred by the forgiving love of that mother so ably expressed by the reporter. The Digest is right when it says: "The directness of the appeal is enough to strike home to any child, if she were alive to read the message."

But there are other runaways—and there is another letter. We think of those who "used to live" in the house of the Father with the other children of God, but who have left their home with all its endearments for the world and its allurements. Their course can lead to nothing but temporal and eternal misery. And there is a letter sent out broadcast through the world, the letter of the Father who mourns over the loss of His child. That letter is the Bible. This tells the wayward child that the Father has not forgotten it, can not forget it. It offers the erring one a free pardon and all the joys and pleasures of the old home. And it does this in words of divine power, words that can remove the last vestige of fear and fill the heart with sweet confidence. Let every runaway read and follow the invitation:

Return, O wanderer, return,
And seek a Father's melting heart;
His pitying eyes thy grief discern,
His hand shall heal thine inward smart.

Return, O wanderer, return,
Thy Savior bids thy spirit live;
Go to His bleeding feet, and learn
How freely Jesus can forgive.

The reporter and that "young fellow" were undoubtedly carried away with the spirit of this mother. Each of the two did his share of the work in this spirit. The Heavenly Father would use us to bring His message of forgiving love to every one of His runaways. May he make us ever willing and teach us to convey His words of invitation in their full sweetness and power.

J. B.

STOPPED FROM SHOUTING

The following incident, which is said to have occurred in a southern Methodist church, suggests a novel way of stopping a man from shouting in church.

In the early ministry of Bro. W., he and Bro. H. were conducting a meeting in which there was much interest. An old man gave expression to his joy by shouting, and continued it until it began to interrupt the services. Bro. W. then said to Bro. H.: "Go, stop that old man's noise." Bro. H. went to the shouting man and spoke a few words, and the shouting man at once became quiet.

Bro. W. later on asked Bro. H.: "What did you say to that old man that quieted him so promptly?"

Bro. H. replied: "I asked him for a dollar for missions."—Lutheran Herald.

A GOOD TONGUE SILENCER

While Mr. Maxim has found a way of muffling the report of fire arms, no one has as yet discovered a way of silencing the clatter of tattling tongues. However, a pastor writing in *The New York Christian Advocate* tells of a method that has been at least partly successful in suppressing a certain class of congregational explosives. Here is his form of procedure: "In my experience in law I had learned that there is a good deal that a person will say that he can not be depended upon to testify to; so at my second appointment, when a woman came to me with a story, I got a blank book and printed 'Complaints of Church Members' on the cover. Opening this I said, 'Now, I will write down what you say, and you can sign it, so that I can know what you will testify to.' To this unlooked-for announcement the reply was: 'What? By no means.' I came to esteem that as one of the most valuable books in my whole collection. I carried it about for over forty years, and opened it, I doubt not, a thousand times, and there is not a word in it. It was especially effective in shutting off 'tattle'! Out would come the book. 'If what you say is true (he, or more likely she) ought to be dealt with. I will take down what you say,' etc. I am thinking of getting it copyrighted, under the title of 'First Aid to Pestered Preachers.' It would meet a 'long-felt want.'"

SOME OF THE NEW PROPHETS

There is a marked increase in the number of those who propose to become evangelists. It is proving so lucrative that it is not surprising that the recruits multiply. It is now announced that "Jack" Cardiff, who for years acted as the physical director for the Rev. William A. Sunday, will next fall begin a series of revivals. His wife and daughter, to use Mr. Cardiff's own language, are now "taking lessons at the Moody Institute in order to assist him."

In the State of Ohio a convict recently released from the state prison, a man who was formerly an advertising solicitor, has published a notice that he will soon take the platform to preach against intemperance and immorality in general. This man was sent to the penitentiary for robbing a jewelry store and while in prison learned that drink was responsible for eight-five per cent of the crimes for which his fellow convicts had been sent to the same place. For that he has their unchallenged statement and we have no doubt about the correctness of his figures. He now feels that it is incumbent on him to warn people against these things. At his own trial for the crime of robbery it is said that he absolutely denied his own guilt, although he was faced by a dozen witnesses. There should, it seems to us, be at least some reversal of the denial of his guilt before he proceeds to call men to a life of righteousness.

Here is still another. In one of the western states a revivalist, who hails from the south, is touring and lecturing to university students. His right to be heard as a teacher of morals is based upon his personally claimed record of being drunk continuously for ten years after leaving college. To students at one of the big schools he claimed that automobile was responsible for a twenty-five per cent increase of immorality since its introduction; which strikes us as a little extreme.

It used to be the case years ago that the stage used to be the place sought by people of this peculiar kind of distinction who are now crowding into the sanctuary to preach in language that is coarse, irreverent and shocking to devout people. Certainly evangelism has a different meaning today from what it once had in the days of Charles G. Finney and Dwight L. Moody.—Luth. Church Work and Observer.

WHAT ONE MAN DID WITH A PEARL

By Hubert Lyman Clark

Scattered throughout the Torres Strait region, between New Guinea and tropical Australia, are numerous islands, the larger of which are inhabited by Papuan races, christianized through the splendid efforts of the London Missionary Society. These people are now all churchgoers, most of the adults are

church members, and the church is the social center of each island. Real pride is taken in the church building which is usually the largest and most substantial edifice on the island. A couple of years ago the people of Moa decided that they must have a new and better church building, so they set to work to build it. Since they were to bear the expense themselves, the cost was an important matter. The more experienced men felt that a corrugated-iron roof was very necessary, for the ordinary thatch-roof decays rapidly and is never satisfactory. But investigation showed that such a roof as they desired would cost nearly four hundred dollars and it was reluctantly decided that they would have to do with a thatch-roof which they could themselves put on at very little expense.

The men of Moa get their income from the sea. Most of them are "pearlers"; that is they dive for pearl-mussels or work on boats whose business is the gathering of these much-sought bivalves. On the island of Badu, adjoining Moa, is the head station of an interesting missionary organization, the Papuan Industries, Ltd. Many of the pearl fishers of Moa take their catch to Badu and sell it to Mr. Walker, the missionary in charge there. He keeps a large general store where the natives of the Torres Strait islands can trade to much better advantage than at Thursday Island, the metropolis of the region.

Among the members of the Moa church is a man whom we will call Charlie. He is a quiet, industrious man and has been working towards owning his own pearling-boat. Last fall on one of his trips he was so fortunate as to find a mussel containing a magnificent pearl. Amazed at his good luck, he took the pearl to Mr. Walker and asked him to sell it for him at Thursday Island. This Mr. Walker consented to do. The pearl was one of the finest that had been found in the strait for many a day and the dealers were eager to secure it so Mr. Walker took back to Charlie fifteen hundred dollars, a complete fortune to a Papuan. Charlie was quite dumbfounded but after a few moments' thought, he asked Mr. Walker to keep the money over night and talk the matter over with him in the morning.

When the next day came, it was a very serious-minded man who appeared at the store to discuss with the missionary the disposition of a fortune.

"Well, Charlie," said Mr. Walker, "you're a rich man now! What are you going to do with all your money?"

"Oh, Mr. Walker, I know it's a lot of money for me. I've been awake most of the night thinking how to use it."

"Is that so? What's the first thing you're going to get?"

"I must pay my debts first."

"Yes, that's right. But your debts aren't much."

"Well, there's two hundred and fifty dollars still due on my boat. I'll pay that."

"Good. What else?"

"My debt here at the store."

"Oh, that's only twenty-five or thirty dollars. You've got lots of money left yet!"

"Mr. Walker, it's not right for me to keep all the money for myself. I want to do something for the men on my boat. I'll pay their debts."

Investigation soon showed that these all told came to about fifty dollars, so Charlie added a cash bonus for each man. Then Mr. Walker said,

"You've only used a small bit of your fortune yet. You've got over eleven hundred dollars still."

Charlie looked up with a smile and said:

"My wife's been a good woman to me. I want to do something for her."

"All right. What had you thought of doing?"

"I'll buy her a new hat!"

So out they went into the store and after some natural masculine hesitation, Charlie selected a light straw hat, bedecked with artificial flowers, for which he paid the munificent sum of seventy-five cents.

Returning to the office, Charlie became very serious and after a moment, said, with tears in his eyes:

"Mr. Walker, I think much in the night. I didn't earn this money. God gave it to me. I want to show Him my thanks. I want to do something for Him."

"That's right, Charlie, you certainly ought to be grateful to Him. But have you thought of anything you can do?"

"Yes, Mr. Walker. I'm going to pay for an iron roof for our new church on Moa. I can do that now!"

When that had been arranged, Charlie decided to put five hundred dollars of what was left, into the bank at Thursday Island, and then went light-heartedly homeward with the new hat for his "better-half."

But Mr. Walker strolled over to his house, asking himself, with a shake of the head,

How many an Anglo-Saxon church member gives seventy-five cents for his wife's hat and four hundred dollars to the church?—The Congregationalist and Christian World.

SLANDER REBUKED

The Church Times of August 11th reprints, with appropriate comments, from an English Jesuit paper, *Stella Maris* (published at the Manresa Press and edited by the Rev. Edmund Lester, S. J.), this abominable paragraph: The writer has been discoursing on imitation diamonds. He continues:

"Tommy sees the difference in France and Belgium—the real priest and the Anglican diamond. They see the heroism of the priests, after a battle, bringing in the wounded—still under fire. Why should a married

Anglican diamond, with a lot of little diamonds at home, expose himself to death just to read a passage from the Book of Common Prayer?"

"No. Tommy sees that the Church of England won't wash spiritual clothes. It can't. It's played out, effete, found out, scrapped."

It is a fact that the only V. C. won by a chaplain in this war was awarded to a priest of the English Church, while other distinctions for heroism have been awarded to many of his brethren now serving with the armies. Only a vulgar slanderer, utterly careless as to truth, would be guilty of such a vile aspersion. But the nasty jibe at the married priests is even more unpardonable than the malice of the rest of the paragraph. Does this Jesuit not know that the chaplains in the Russian, Roumanian, and Serbian armies are married men—not to speak of the Bulgarian? Is he pretending to ignorance of the notorious fact that there are multitudes of married priests in his own papal obedience? Has he forgotten that St. Peter (concerning whom he is in the habit of making certain baseless claims) led about a wife, and that St. Paul claimed for himself and for all the apostles the same privilege? It is entirely competent to defend voluntary celibacy, as a matter of expediency, or even with St. Paul to praise it as a counsel of perfection. But to imply that the married clergy of any rite are less courageous, less devoted, less holy, than their single colleagues because they are married is foully indecent, whoever makes the implication.—The Living Church.

THE CHILD AND THE BIBLE

Why does the American mother give her small child everything before she gives him the Bible? Why does she wait until he is twelve or fourteen years of age before she puts into his hand that best gift? "He would not understand its pages," I hear some one say. But I beg to differ; children understand some of the "deep things" at an early age. Jesus said: "I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Very often a boy or girl receives his or her first copy of the precious Book at Sabbath school. To me this is sad. Mother, you should be the one to give your child a Bible; the blessed privilege is yours.

"Is God only for grown-up people?" asked a little lad, his big brown eyes full of wondering perplexity. "Of course not, Heath. Why do you ask?"

"Cause when I talk 'bout God and want a Bible all my own, you and father say: 'Wait tell you're older.' How old, mother?" Yes, how old, mother?

Why do you give the children books of fairy tales before they can read, with "Little Son, or Daughter,

from Mother," written on the fly-leaf? Why do you not give the Bible before the book of nursery stories?

Perhaps some one will ask: "What effect would the giving of the inspired Word have upon a child?"

For answer, take one of three; present him with a Bible, and say to him: "This is God's Word, and mother wants you to own it and cherish it always; she will read to you from it until you are able to read for yourself." The baby eyes will brighten, the tiny hands reach out to receive the gift, and it will be fingered often and lovingly—nay, reverently—for there is a baby reverence for holy things. "My own Bible!" the red lips will say over and over.

What son or daughter can go far wrong with a praying mother, and a mother who makes the Bible first in her gift to her child?

Christ said: "Suffer little children to come unto Me; for of such is the kingdom of heaven." And does He want His Word withheld from them until twelve or fourteen years have flown? "Remember now thy Creator in the days of thy youth."

Mother, it is for you to see to it that your child knows the Lord and His teachings at an early age.—Presbyterian Standard.

WITHOUT RELIGION

"Send your son regularly to the instruction, otherwise I cannot admit him to communion," said Pastor Voison de Escles to a mother.

"My son needs neither religion nor commuion," replied the mother. "The oaks in the forest thrive splendidly, and have no religion."

"That is very true, lady," said the pastor, "the calves in the stable experience no need of religion, either."

That was in the year 1890. In September, 1910, twenty years later, the son was condemned to death by a French jury. He had choked his own mother, because she would give him no more money for drink.—Sel.

DID NOT EXPECT THE LORD WOULD SEND A MAN FROM CHICAGO

A traveling missionary brings the following story which was related to him while traveling in a sleeping-car north from Chicago to St. Paul. After completing his toilet the next morning he sat down to read a portion from his Bible.

A young man, an entire stranger, in passing, paused to inquire as to the particular subject which was occupying his attention. His answer was, "Prayer," and upon inviting him to a seat by his side, the young man related the following experience:

"I am a bond salesman from Chicago. Returning from Freeport, Illinois, one day, I discovered that I

should reach Chicago too late for my work in the office that day; so I determined to stop off at a small town between trains and pay an old friend a visit. It was to be a surprise. Upon going to his home, I found the house locked up, and the neighbors informed me that my friend and his family had gone away for a three weeks' stay. This was a disappointment.

"A wait of five hours for the next train confronted me, but I determined to make the best of it; so I walked out into the country to pass away the time, and came upon an aged man in a field by the roadside, who was slowly turning hay, preparing it for the barn. After exchanging greetings, I engaged the old gentleman in conversation, but I soon discovered that while he was very courteous and kind in his replies to my questions, he kept at work. The thought came to me, 'Why not help him?' Telling him of my disappointment, I took an idle fork standing nearby, and side by side we worked and talked. When the hay was all raked up and gathered in small heaps, I found that I must return to the station. Extending my hand to bid him good-bye, I remarked that my disappointment had been turned into genuine pleasure by his acquaintance and the pleasant, profitable conversation.

"Holding my hand, he said, 'Let me tell you something before you go. This morning as we awoke, mother and I talked about getting up this hay. I remarked that I was feeling so badly that I feared I should not be able to accomplish the task; but mother encouraged me. At family prayers we both asked our Heavenly Father for His help. I arose feeling refreshed, and felt sure that in some way He would help,' 'but,' he added, as he pressed my hand tighter and a tear glistened in his eye, 'I really did not expect the Lord to send a man from Chicago with kid gloves and patent leather shoes to help me do it.'"—Selected.

"Those who travel through deserts would often be at a loss for water if certain indications, which the hand of Providence has marked out, did not serve to guide them to a supply. The secret wells are for the most part discoverable from the verdure which is nourished by their presence. So the fruitfulness of good works of the believer, amidst the deadness and sterility around him, proclaim the Christian life."—Salter.

Here is one of those straight-forward, Christian sayings that come so often from Mr. Bryan's lips: "We cannot compel the teaching of religion, but Christian taxpayers have the right to protest against the teaching of irreligion in the guise of philosophy in our universities." That is a point that should be well pondered by all our state schools.—Lutheran Church Work and Observer.

A LIVE WIRE

The Baptists have a "live wire" out in San José, California. He publishes his own portrait by way of church advertisement, with this to follow:

"Kramer! Kramer!! Back on the Job Today
"Enuff said—Call out the fire department; throw on the spot-light.

"He Will Warm up—your heart,
Wake up—your mind,
Stir up—your conscience.

"No pillows nor sleeping berths needed in this church.

"First Baptist Church of St. José

"Like no other church. There are a dozen smiles a minute. Why not attend, and have one big, wholesome, happy day?

"Positively Extraordinary, Uncommon, and Remarkable Services Today

"You Can't Beat It

"11 a. m.—Dr. Kramer's Sermon on

"The Shepherd's Work

"His Conception of a Minister's Work.

"The Great Soprano, Mrs. J. T. Cowger, sings 'The Homeland, Jerusalem.'

"7:30 p. m.—Absolutely nothing ever like it in San José's religious programmes. Dr. Kramer changes his subject and speaks tonight on the startling unanswered question

"Is There a Soul? What Is It?

"Hear it—The largest and finest church chorus choir in this part of the state will sing the new popular church hymns.

"The beautiful, symbolical ordinance of baptism by immersion upon several candidates at both services. Come in, the water is fine.

"Mr. and Mrs. Ben King, noted violinists, will play a duet.

"1200 free seats if you come in time."—The Living Church.

—The other Monday morning the daily papers told the harrowing story of the fatalities that had occurred on Sunday. There were thirty-five cases of drowning, all of them in connection with Sunday picknicking. How many cases of injury and death by auto driving we do not recall. There were accidents by steam cars and interurban cars. And so the list grew. But, note: among all the numerous fatalities described there was not one which was the result of church going! Worth pondering, isn't it?—Luth. Church Work and Observer.

—"There is no going to the Fair Haven of glory without sailing through the narrow strait of repentance."—Dyer.

INSTALLATION

On the 15th Sunday after Trinity Rev. F. E. Stern, formerly of Mansfield, Washington, was installed as pastor of the English Lutheran Mission at Watertown, Wis.

His address will be:

REV. F. E. STERN,
815 Harvey Ave.,
Watertown, Wis.

ITEMS OF INTEREST

Education in Turkey

Public education is making progress in Turkey. There now exist 3,100 primary schools for boys and 390 for girls, and 80 grammar schools, all together being attended by 203,000 boys and 41,000 girls. One hour daily is given to the study of the Koran. The State founded 94 high schools and 17 colleges, a normal school for each province, and associated a superior normal school for male and female teachers with the State University of Constantinople. The Oriental churches in Turkey have schools of their own; the schools supported by the Allies were closed at the beginning of the war; the only foreign schools allowed to continue are the American and the German.—The Lutheran.

Beggar Always Invited to Chinese Weddings

At a Chinese wedding the "beggar chief" is always invited. He begs from all the guests, but in return keeps other mendicants from the marriage feast. The beggar chief of a big Chinese city makes as much as \$15,000 a year, and out of this he pays the common or street beggars to keep away from social gatherings.

Prayer of the Pope for Reunion of Eastern Churches With Rome

A prayer was set forth by the Pope last April for the reunion of the Eastern with the Roman Churches. It was published in Roma e l'Oriente of May-June, 1916. Through the courtesy of Mr. Robert H. Gardiner, Secretary of the World Conference on Faith and Order, the following translation is published:

"O Lord, who has united the different nations in the confession of Thy name, we pray Thee for the Christian peoples of the East. Mindful of the noble place which they have held in Thy Church, we beseech Thee to inspire in them the desire to take it again, in order to form one fold under the rule of one Shepherd. Cause that they, together with us, may be filled with the teaching of their holy Doctors, who are also our Fathers in the faith. Keep them afar from every defect which might take them away from us. May the spirit of concord and love, which witnesses to Thy presence among the faithful, hasten the day when our prayers and theirs shall be united, in order that every people and every tongue may recognize and glorify our Lord Jesus Christ Thy Son. Amen."—The Living Church.