

Sjæleliv.

W e l . : Medens vi i Verden vandrer

Himlens Herre jeg dig priser
 For din Naade mer end stor,
 Den du daglig os beviser,
 Som i Stavets Verden bor.
 Dig at kjende som vor Gud,
 Dig at elsket Livet ud.

Ei min Tante kan det fatte,
 Hvorfor du har elsket mig.
 Men mit Hjerte vil dig fatte
 Mer' end alt paa Livets Vel.
 Krossens Naade os forviist
 Skjænket blev i Jesu Skrift.

Ja, til Jesus vil jeg se,
 Søge Rod for alle Brøst.
 I hans Arme vil jeg hvile,
 Der min Sjæl vil søge Trøst.
 Al min Sorg og alt mit Savn,
 Svinder dog for Jesu Navn.

Skal jeg korset paa mig bage
 Han har baaret det for mig,
 Maa i mangen Kamp jeg drage
 Jesus dog mig sviger ei.
 Han er Seierherren stor;
 Jeg skal fejre ved hans Ord.

Ja jeg ved det gode Gyrd
 Gaanligt kun dit Nag mig er.
 Det blir Kordelevets Byrde,
 Naar jeg blot til Himlen ser.
 Himlens Herre! Pris dig se,
 At jeg Drossen din faar se.

De hvide Liljer.

Uf N. V. i „Luth. Søndeb.“

Sun blev staende og ventede paa at de andre skulde forlade Kirken. De sidste Toner fra Orgelstet døde bort og blandede sig med de hvissende Stemmer fra dem, som stod og talte sammen. Solen skinnede klart ind gennem de malede Vinduer og viste hendes unge, vakre Ansigt. Sun stod og saa paa de hvide Blomster hvorned Kirken var juykkel medens hun gjennemgik i Tankerne Prædikenen, hun netop havde hørt.

Sun var ganske fremmed paa Stedet, og hendes Tante, som hun besøgte, var optaget med en Bekjendt, og Fatteren, Claus Berg, stod og talte med et Par Venner.

Medens hun stod der optaget af sine egne Tanker som hun uvilkaarlig til at høre nogle Ord som veksledes mellem de unge Mænd.

„Sig mig Berg, hvad skal jeg gjøre?“ jagde den ene. „Jod, jeg skal have et Møde i Fængslet idag. Frosken Nissen skalde have junget men nu er hun blevet syg. Du skalde vel ikke kjende nogen, som vilde gjøre det i hendes Sted? Tror du, at jeg skalde have at bede nogen af Sangerne i Koret her?“

De vendte sig mod to af dem som netop kom nedover Trappen sammen med Organisten. Man jagde, at han havde betalt godt for at saa der til at synge, og deres Sang havde ogsaa lydt herlig i den gamle Kirke. Men det saa ikke ud til, at de skalde være villige til at gaa ned i et Fængsel — elegant antrukken, som de begge var.

„Nei, ved du hvad, jeg aror neppe, at det vil nytte“, svarede Berg.

„Men hvad skal jeg da gjøre?“

„Kjære Niss da Sangen for denne ene Gangs Skyld.“

„Nei alt andet end det, for du forstaar, Sangen er det vigtigste ved en Gudstjeneste i et Fængsel, og desuden — idag er det jo Paaske og ogsaa“, svarede den første fortvilet.

Berg havde ingen Interesse for saadant Arbejde; men for han til svare lagde hans Arme sin Gaand paa Claus' Skulder og sagde lavt og bejstødent:

„Claus, jeg vilde saa gjerne gjøre dette, om jeg bare kunde.“

Den anden vendte sig ivrig til hende, og Fatteren presenterede: — „Min Kusine, Frosken Wang, — Sr. Boyesen.“

Med et ærgerligt Udtryk i Ansigtet jagde han derpaa til hende:

„Nei slet ikke, det faar du ikke gjøre; husk da paa, at det er i et Fængsel Mødet skal holdes, og det er ikke et passende Opholdssted for dig. Desuden har du jo lovet at synge hjemme i Eftermiddag.“

„Nei, du tager aldeles Feil, naar du siger at det ikke er passende for en ung Pige at gaa derned“, afbrød Bennen ham. „Sun er jo i godt Følge, Presten og Frue følger ogsaa med.“ „Da“, vendte han sig til hende, „det skalde være til en overordentlig Hjælp for os, og hvilken

Glæde vilde det ikke berede de stakkers Fangerne, om De kom og sang for dem.“

Hendes Ansigt lyske af Glæde ved at høre disse Ord, og hun svarede roligt: „Sovist, jeg vil gaa med.“

Sun gif bort til sin Tante uden at merke Fatterens ærgerlige Mine — og underrettede hende om sin Beslutning.

Da hun kom hen til Tanten og hendes Veninde ralte den sidste hende en stor Buket hvide Liljer.

„Nej tog dem med idagmorgens“, lagde hun, „for at pynte Kirken med, men der var allerede saa mange før, og nu haaber jeg, De ikke vil forsmaa dem.“

I Fængslet slæbte Tiden sig hen. Hvad Betydning havde vel Paasken for dem som sad der? Der kunde vel findes en og anden, som tænkte sig lidt om, eller som forsøgte at glemme, at det var Paaske — nogen, som døde i Hjertet havde båret et svøgt Minde om gamle Dage, da denne Dag var lys og Høst og bragte dem Glæde og Haab; men — de fleste havde ingen Tanke derpaa. Det var Søndag, saameget vidste de — hviledag. Men — hvad Hvile kunde de vel have med saadanne Tanker, som opfyldte deres Sind. Og imorgen var det Mandag. Om de levede, hvad de jo og saa mange var igjen herinde? Om ikke? Ja —

Bag Gitteret i Nr. 59 sad en Mand i mørke Tanker, med Hovedet hvilende i Hænderne og Aenene fastet paa Gulvet, hvor han kendte hver Sten. Hans Fængselstid var snart ude. Den havde været lang. Men han havde dog ikke naet at blive en gammel Mand. Han kunde endnu udrette meget i Livet, som laa foran ham; men den Tante skaffede ham ingen Glæde. Siden han var bleven indekængt, havde baade Far og Mor — og saa endnu en til, som var ham kjærere end begge disse forladt Jorden. — Og inderst inde i Hjertet kendte han det, som det havde været ham, der havde dræbt dem. Hvad var tilbage for ham? Ingen vilde tro ham, ingen vilde modtage ham. Hans Kære var døde — og han søgte sig selv næsten som død ogsaa. Hvorfor ikke gjøre Slut paa det altsammen, for han atter gif ud

i Verden, hvor han kanske blev ført ind i nye Forbrydelser, langt værre end de, so hvis Skyld han sad her nu. Paasken havde ingen Betydning for ham. Det var længe siden han havde hørt dette Navn udtalt. Han vidste ikke, at den en Dga var anderledes end andre Dage — lige ensformig, som alle de andre. Om en Stund skalde de komme, disse Menneker, som hver Søndag besøgte Fængslet, for at prædike for de indkængte „Ofrerene“. Han brugte aldrig at gaa frem til Cellens Gitter for at lytte til Prædikenen, — for at høre, om den var god eller daarlig. Undertiden trængte Tonene av en mild Sang ind til ham og mindede ham om den Tid, da han brugte at gaa i Søndags-skolen for længe siden, — men de bragte ham bare til at kjende sig endnu plukkeliere end før. Han ønskede ikke at blise mindet om den Tid da han var en mild liden Gut, da hans Mor om Aftenen kjærlig, og ham og itrog hans Haar og kaldte ham „sin egen lille Gut“. Na, om han kunde saa høre sine for hende og bede Omforbædelse. Men aldrig! Aldrig skalde han se hende igjen. Na, hvor frygteligt at leve — men endnu værre at dø. Dø uden Tilgivelse — Kjærlighed! Fortvivelse fulgte hans Sjæl — som det havde gjort hver Søndag siden han kom hid.

Hvor længe skalde det være? — Hvilken Dag var det, og hvor længe havde han igjen af Fængselstiden?

Bludselig hørte man ham midt i al Fortvivelse en Stemme, en Høst Stemme der lyske som en Solstråle i Natens Mørke. Ordene kom klart og tydelig, som Svar paa hans Spørgsmaal:

„Det er Paaske morgen. Det er Paaske morgen.“

Han saa op, som om han ventede at se den syngende lige ved Siden af sig. Han vidste, at han havde hørt en Lyd ude fra Korridoren, om det var Tale eller Sang, vidste han ikke. Men den Høst Stemme drog ham umodstaaelig til Gitteret. Dette Evangelium, forkyndt med en ilig jublende, triumferende Røst, bragte ham en Stråle af Haab. Et Haab som han troede var dødt for længe siden. Han fik en Kjælske af, at der endnu fandtes noget for ham i Livet.

Ja, i Sandhed, det var Paaske-morgen, da Jorden var iltædt sin Baarskrud, thi det endnu ikke var naaet til Fængselscellerne. Men hvad mere? Hvad var vel Paasken for den stoffars Døde, ubegravede Manden, som var indeklængt?

Hør, der lød det paany: — „Det er Paaske morgen!“

Og nu kunde han se hende. Han hvis Blis i saa lang Tid var vant til Mørket, forekom det, som om hun var en Engel, der stod i Solhjet, helt hødt i holdet med de hvide Liljerne i Haanden.

Manden bog Gitteret lyttede som fortrollet medens hun sang videre med sin vidunderlige skjønne Stemme. Han saa ikke dem, som stod omkring hende. Han vidste ikke, at Mødet var begyndt, og at Presten var begyndt at bede, han saa kun, at hun andægtig bøjede hovedet, da bøjede han ogsaa sit. Han saa ikke efter hvad de andre Sangere gjorde, han mærkede ikke, hvorledes de alle — selv de værste, som hvor og bendte, naar Presten talte — stod der stille og lyttede med værdt Opmerksomhed — de presjede sine Ansigter mod Fernstængerne, taalmodig ventende paa, at han skulde vælge sin Sang. De tog ikke lang Tid, før hele hendes Sjæl var med.

Så, hun skulde synge igjen, en lilla Anledning til at give Hjertet en maatte benyttes. Atter traadte hun frem i Solhjet og sang:

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Den som tror paa mig, tror paa
mig.
Og var han end død —
Og var han end død,
Han skal leve.“

Sele Evangeliet i et eneste liden
Vers. Hun sang disse Ord om og
om igjen, indtil de var indfrosne i
hvert Hjerte, og hun sang som aldrig
før. Man saa, hvorledes selv de
haardeste maatte kjæmpe imod sin
Bevægelse.

Presten holdt en kort Præken; han
forstod at Sangen var den bedste
Prædiken den Dag, og tog til Tæfti
netop de Ord, den unge Pige havde
sungen. Han forsøgte at indprente
hos Tilhørerne, at Liv kunde faaes
gjennem Troen. Han kalte om An-
ger og det sande Liv, som kunde blive
deres, og derpaa vendte han sig atter
om til Præken. Gang med et spørgen-
de Blis. De lyttende Sangere bøjede
neppe at drage Manden, medens de
ventede paa hendes Svær, og en bi-
faldsummen hørtes fra Gælden til
Gælden. Som et eneste langt Sul, da
hun endnu engang traadte frem i
Lys og endnu engang sang om ham:
som „er Livet.“

De sidste Toner døde. Der fulgte
en kort Ben af Presten. Men Sang-
erne blev staaende — lige stille —
selv efter at den lille Gruppe i Stor-
ridoren havde begyndt at røre sig.
Præken Wangs Tæmper var saa op-
tagne af Sangen, at hun bad saa in-
derlig, at det Ord, hun havde faaet,
maatte være frugt. Hun gik forbi
Nummer 59 og Manden stod der ude
af Stand til at tage sine Tæmper fra
hende, som havde sendt en Straale af
Gaaud ind i hans mørke Sjæl. Hans
Tæmper søgte hendes for at se, om det
var sandt, at hun havde sunget. Og
hvis saa paa ham med et forklarende
Smil.

Han en bludsødig Indsigelse lyt-
tede hun Haanden og gav ham Liljer-
ne gennem Gitteret. „Det er Gaa-
bets Mønst“, sagde han stille.

Og saa var hun borte. Han jæn-
kede Mønsterne næsten med Smil
og modtog det Budskab de bragte.
Han trøffede dem mod sit brændende
Ansigt — og Taarer faldt ned paa
Bladene.

„Den som tror,“ mumlede han,
„var han end død, skal han leve.“
Sag tror, at jeg skal leve, og Mor og
alle de andre — de lever.

Saa bøjede han Hæd og Hæd.
(„Luth. Sendeb.“)

Angen behøver at jende til Chica-
go efter noget, som trænges for deres
Kodek. Ihi i Tacoma er S h a w
S u p p l y C o., hvor alt altid
haves.

Speech Delivered at the Banquet
at the 25th Anniversary Cele-
bration of Our Savior's Luther-
an Church, Tacoma, Wash., by
Leonard Langlow.

(Printed by request.)

Mr. Toastmaster, visiting pastors
and ladies, members of Our
Savior's Church, and friends:
It is with some hesitation that
I speak in behalf of the young
people of Our Savior's church
this evening. I feel that their
place in the history of the church
has been, is now, and will con-
tinue to be an important one, and
the responsibility in speaking for
them is great. I shall assume it,
however, and feel honored indeed
to appear as their representative
on this occasion.

Many changes have been
wrought in the twenty-five years'
growth of Our Savior's church.
It has spanned the entire life-
time of some of our young peo-
ple, and the major portion of the
lives of others of us. In it we
young people have been baptized;
we have attended Sunday School.
We have received the religious
instruction leading to confirma-
tion when we renewed our bap-
tismal covenant and were con-
firmed in the Lutheran faith.
Some have been married in the
church. And a few have passed
away to a better land, but this
number, fortunately, has been
few. But whatever has been the
contact of the church—whether
for a short space of time, or for
the full twenty-five years, the
big, outstanding, living fact is
this: that it has left its stamp, its
impress upon us. Our lives have
been made better, richer, nobler
for its influence. Of the large
number who have gone forth
there have been those among us
who have measured up to the
broadest aims of the church; who
have measured up to its fondest
hopes, and highest ideals.

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removed from Tacoma after re-
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that the teaching planted in their minds and hearts remains. It is a well-recognized fact that the instruction of early days has a much greater power for good, and is a more lasting force than knowledge acquired after childhood. The impressionable young mind learns truths and principles that remain fixed forever.

This instruction in the Sunday school is but one of a long list of things for which we young people are grateful. Its importance cannot be over-estimated. The church is the fountain of religious instruction. Certain it is you do not find religious instruction on the streets and highways. Little even is given in the average home; and less, or none, in the public schools. The regret is that there is not more instruction.

We do owe the church a large debt of gratitude. Not the least of this debt is that due to the pastors who have served the congregation. It has been my great pleasure to enjoy the friendship of four of them; the Revs. Sperati, Preus, Larsen and Ordal. They have been big men in every sense of the word. They have touched vital spots in our lives. They are men whose influence is far-reaching. Their personalities will remain with us for life. We have appreciated them in the past. We do now appreciate them. And we will I hope continue to appreciate them in the future. Let me say now with reference to our present pastor, of whom we young people are tremendously fond, that his boundless enthusiasm; his broad sympathy, and his splendid leadership have accomplished volumes. Under his direction the church undoubtedly will record even greater accomplishments.

We are grateful, too, that we have a church in whose never-changing faith we can remain constant. It has a faith that is the same today as it was yesterday; a faith that will be tomorrow the same as it is today. It does not blow, like a tree in the wind, this way and that, to conform to the materialistic tendencies of the moment. We are glad, indeed, to be in a rapidly-growing church that confines itself to the spiritual welfare of men and women. We are grateful also for the beautiful associations the church offers in its god-fearing men and women; real people with hearts and souls that are strong and pure.

We are grateful for the opportunity given us to acquaint ourselves with the Norwegian language; an opportunity, alas, that is not appreciated as much as it might be. We are truly glad to know something of the language that is native music to our parents and forbears. May it be continued as long as it is possible to further the interests of the church by means of it.

Truly, our debt of gratitude is great, and further expression of it could be made at great length, but I must pass on. I want now to talk about the more active participation of young people in church work.

The young people need the church, and the church needs the young people. But how to bring about the difficult task of persuading the young people to take more active part? Our problem is not greater than that faced elsewhere. At college, for instance, it is very hard to get students to see their responsibilities in the scheme of things; to get them imbued with the enthusiasm that brings results. So, too, in the church.

But the problem can be solved. To begin with, young people must be trained to do their part: somewhat like the soldier on the battlefield; trained to obey orders, to assume responsibility, and to take the initiative. The gap between confirmation and

the age of maturity must be bridged somehow. The young people must be kept in touch with the church after confirmation. To do this requires the earnest co-operation of the older members. We must not only be invited to take part in all church work, but coaxed and encouraged. (Forts. Side 6.)

Dr. J. L. Rynning

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MERK.

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Høje Telegram fra Past. O. J. Ordal blev den af Foreningskomiteen foreslaaede Konstitution tilkænt af Synodemødet med 500 mod 200 Stemmer. Nærmere Oplysninger mangler.

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Ungdomsforeningerne mindes om at vælge og sende Delegerer til Ungdomsforenet i Fir. Mødet begynder Torsdag Aften den 22de Juni og varer til Søndag Aften den 25de. Et udmerket godt Program er under Forberedelse. Menigheder inden hvis Midte der ikke findes nogen organiseret Ungdomsforening bør ifølge Kredens Bestemmelse paa Mødet i Everett vælge og sende to Delegerer. For at undgaa Misforståelse bør det bemærkes at Mødet som skal holdes i Fir ikke er noget Kredsmøde men et Ungdomsforenet.

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NOTICE.

Favorable reports are continually arriving regarding the Sangerfest. Mr. C. B. Halls, our director, would be pleased to hear from the different choirs regarding the number of singers that we may expect and also what part each sings. His address is C. B. Halls, Downs Bldg., Seattle, Wn.
C. H. Norgaard, Pres.

Fra Vort Virkefelt.

Best Tacoma.

I Immanuel's Kirke, No. 14th og Stevens, er der Søndagskole kl. 10. Ingen Gudstjeneste.

Kvindeforeningen møder hos Mrs. John Dahl, 3923 No. 15. St., Torsdag den 25. Mai. Mrs. Tolland er Bortinde.

Syd Tacoma.

I den lutheriske Kirke paa Warner og 62nd er der Søndagskole kl. 10. Ingen Gudstjeneste.

Parkland, Wash.

Alle Akademiets Foreninger har nu afsluttet sit Arbejde efter stadig og ihærdig Virksomhed gjennem Skoleaaret.

Gyrecens sidste Program holdtes for over en Maaned siden.

Missionsforeningen holdt sit sidste Møde den 7de Mai, ved hvilken Anledning Formand Jøss var tilstede og talte om Indremissionen.

Sidste Søndag Aften holdt Bibelforeningen en vellykket Afslutningsfest. Mrs. Tenwick fra Aberdeen sang, og korte Taler holdtes af Professorerne Kavier, Drottning og Song, samt af Past. Skattebøl.

Tredag Aften samledes en pen Flok for at lytte til et Program, som en af de norske Klasser havde faaet i Stand. Gjennem Narets Løb havde Klassens Medlemmer blandt andet læst Bjørnsons "Synnøve Solbakkens" og "En Glad Gut." Af den sidstnævnte Fortælling havde enhver Glev over et Kapitel. Disse Oversættelser vil blive samlet, ind-

bundet og opbevaret i Skolens Bibliotek.

Programmet begyndte med et norsk Musiknummer af Skolens Musikkorps. Oliver Bloom oplæste en Afhandling om Bjørnsons Liv og Virksomhed. Saa fulgte en Piano Solo ved Lydia Greibrof. Trina Song gav dernæst en kort Skitse af Skolemeisteren, Dvind, Thore, Ole Nordstuen og Marit. Gertrude Christensen oplæste en vellykket Afhandling hvori hun gav en Oversigt over Hovedmomenterne i "En Glad Gut," og S. Storaaeli en lignende over "Synnøve Solbakkens." Resten af Programmet bestod af Oplæsninger af en Række Smaadigte, som findes i "En Glad Gut." Først oplæstes den norske Original og saa den norske Oversættelse. Disse Fortællinger vakte stor Interesse og Bifald. En Del af disse Oversættelser var udført af Eleverne i Fællesskab under Læreren's Vejledning og Resten af Læreren. De som tog Del i Oplæsningen af disse Stykker var Eva Benson, Roland Song, Olga Storaaeli, Bertie Kittelsen, W. S. Gilbertson, Gertrude Christensen, Oliver Bloom, Sigvard Naber og V. Bardon.

Da det var kun to Dage efter den 17de Mai, bemærkedes Anledningen til at mindes Norges Frihedskamp. "Ja vi elsker dette Landet" blev sunget, hvorpaa Mr. Solum Westergaard holdt en anslaaende Tale, om hvorledes Norge havde udviklet sig i de sidste hundrede Aar. Saa endte Festen med Aflyngelsen af "America."

Menighedskolen afsluttede sit Arbejde med en vakkert og stemningsfuld Fests i Kirken Søndag Formiddag. Ved Siden af det som Børnene præsterede blev der holdt Taler af Prof. Kavier og County Superintendent S. A. Cox.

Slutningsfejten ved Akademiet afholdes den 26de Mai om Aftenen kl. 8. Der blev korte Taler af fire af Graduerterne, Sang ved Adolph M. Betterson fra Seattle og Musik ved Orkestret og andre. Dr. Hans A. Hoff fra University of Washington har lovet at holde Tale. Dr. Hoff er Dikter og vil tale om "Luther som Oversætter."

Følgende er Graduerternes Navne: Gertrude Christensen, Martin Norgaard, S. T. Syse, Fred Lee, Karen Manning, Harold Wiborg Song, Lars Skattebøl, Louise Johnson, Mattie Peterson og Arthur Wordal. De fire første graduerer fra det fireaarige Skursus.

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Everett, Wash.

Det er vel ikke ofte man skriver Everett Nyheder fra Minnesota, men saa faar det ike denne Gang. Jeg er nu hjemme hos mine Forældre og Svøstrende i Grobe City og ligger bare i Ro uden hyderlig Beskyrmelse for noget. Det kan dog bemærkes at her er en meget sen Baar, og at idag, den 15de Mai, er det næsten saa kaldt som ved Julefester paa Puget Sound. Om et par Dage begynder Synodemødet i Minneapolis og Gud give at det maatte bringe os alle Glæde og Enighed baade indbyrdes og med andre lutheriske Kirkesamfund. En hjertelig Hilsen til alle venner.—C. S. Norgaard.

Dr. M. Forde har nu begyndt som Advokat i Everett. Hans Kontor er i Stokes Bldg., 3die Etage. Vi bør støtte ham i hans Vald.

Tillad mig ogsaa at frembringe min og mine Menigheders Tak til Formand Jøss for hans Besøg i Everett og Omegn baade som Bistatør og i Missionens Interesse.

Kvindeforeningen serverer Skolegød og anden god Mad i Kirkens Værelse den 27de Mai. Alle er velkomne.

S. B. Mvik af Oslo Menighed er valgt til Repræsentant til Synodemødet, og hans Brev vift den eneste fra dette Vald. M. Møen og S. B. Olsen valgtes i Everett men ser sig ikke istand til at rejse til Mødet.

J. M. Club og Dorcas møder hos Hollands, 1928 Lombard Ave., den 2den Juni. Vi venter et stort Møde den Aften. Disse Foreninger har valgt Misses Carrie Keep og Mable Mølner samt Emil Enger og Leon-

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ard Quam som Delegerer i Ungdomsstevnet i Fir.

Prof. Bogstad prædiker i Den Forenede Kirke den 28de Mai kl. 11 og i Synodalkirken kl. 8 Aften, og den 4de Juni i Synodalkirken, kl. 11 og i Den Forenede Kirke kl. 8. Pinsefesten prædiker Past. Mørgaard igjen i Everett kl. 11 Form. og kl. 8 Aften, og ved Swan's Trail kl. 2 Efm. Anden Pinsefesten blir der Gudstjeneste i St. Johannes Menighed hos L. L. Knutsen, kl. 11 Form. Konfirmanderne møder Lørdag den 10de Juni kl. 10 i Everett og kl. 1:30 ved Swan's Trail.

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Fir, Wash.

Gravsmøkningsdagen, som finder Sted den 30te Mai, vil blive høitideligholdt med en festlig Sammenkomst paa Menighedens Gravplads ved Milltown. Kl. 11 blir der et kort Program med Læsning og Sang.

Knut Opdal har kjøbt Ole Njøs' Farm ca. en kvart Mil nord fra Fir. Den nye Eier har allerede overtaget Driften af Farmen.

Der blir Gudstjeneste i det amerikanske Sprog kl. 2:30 Søndag Efttermiddag den 28de Mai. Efter Gudstjenesten afholdes et kort Menighedsmøde for at fatte Bestemmelser i Anledning af Kirkens Indvielse.

Alle Delegerer og Gjæster, som ønsker Logis under det anstundende Ungdoms- og Sangerstevne anmodes velgjort om at melde sig til Miss Violette Rugg, Fir, Wash., inden den 20de Juni.

Milltown, Wash.

Religiønsstolen begynder Mandag Morgen den 5te Juni. Miss Marie Rugg blir Lærerinde.

Ungdomsföreningen besluttede paa sidste Møde at gaa sammen med Kvindesforeningen og betale Halvdelen af Omkostningerne forbundne med Opførelsen af en Bygning, der kan benyttes ved festselskabelige Sammenkomster.

Ungdomsföreningen møder Onsdag Aften den 30te Mai hos M. P. Jurislund.

Efter Lørdag blir de unge fra denne Menighed konfirmeret sammen med dem fra Fir i den nye Kirke paa Fir Søndag den 4de Juni.

Arlington, Wash.

Linus Zman, en svensk Gut, 28 Aar gammel, blev slaaet bevidstløs af et Træ i E. B. Logging Camp nær Arlington forrige Uge. En hel Uge laa han bevidstløs paa Hospitalet og døde Mandag den 17de April. Han blev begravet fra Bor Frelseres Kirke under stor Deltagelse følgende Onsdag. En stor Forsamling af hans svenske Venner og Slægtninge var tilstede. Den afdøde havde haft et godt kristeligt Hjem i Sverige. Linus havde altid båret levende interesse for i Missionsens store Sag. Da han reiste til Amerika, tog han ogsaa sin og sine Fædres Gud med sig, og i Bis og Ord vite han, at han ikke glemte ham til nogen Tid. Dette er det vidnesbyrd, som hans efterladte Venner gav den afdøde ved hans Bære. Syffeligt den Ungdom, som endog langt borte i et fremmed Land faar et saadant Vidnesbyrd af

fine Venner, efter at han er lagt i Jordens Skød. Den afdøde har en sytti Aar gammel Fader i Norrbottens Län, Sverige. Gud velsigne hans Minde.

Kvindesforeningen i Bor Frelseres Menighed har besluttet at kjøbe Kirkebænke for vor pene lille Kirke i Arlington.

Silvana, Wash.

Kirkeforet har begyndt at indøve Sangene for Sangerfesten i Fir i Juni.

Zions Ungdomsförening ydet mulig \$10 til Nina Missionen.

Der holdtes Konfirmation i Zions Kirke Søndag 7de Mai. Kirken var fuldt til Trængsel. Følgende blev konfirmerede: Gyda Reinseth, Rena Reinseth, Nina Sovig, Ingelev Quam, Nina Suleby og Paul Olsson. Kirken var fuldt til Trængsel. Kirkeforet sang. Gud velsigne disse unge paa Livsbanen at de maa blive tro indtil Døden saa de faar Sjælsens Krone.

Onsdag den 10de Mai blev Valborg Gundersen begravet fra Zions Menigheds Kirke i Silvana. Valborg Gundersen var født i Bernilund, Sverige, den 15de Febr. 1834 af Forældrene Anders Anderson og Anna født Olsson. I otte og tyve Aars Alderen udbandrede hun til Amerika. Sammen med en hel Flok Emigranter maatte hun tage tilfælde med en Kreaturbaad over Havet og naaede først frem til Quebec efter en og tyve Ugers stormfuldt Veir. Hendes endelige Maal var det nye paabegyndte skandinaviske Sætlement nær Carver, Minn. Aaret efter sin Ankomst her blev hun opkøbt til Asten Gundersen, som døde i Skantwood, Wash., for tolv Aar siden. Deres Egteskab var vellykket med fire Børn: Emil, Ole, Maria og Albert. De to sidstnævnte er gaaet ind til Høllen for hende. Hun døde stille og rolig i Troen paa sin Frelser den 7de Mai 1916. Hun var sit Sygeleie var hun altid glad over at faa høre Guds Ord; og hver Gang Underleguede holdt Andagt med hende' opsteg en Tak til Gud som havde sendt Budbæreren. Hun sagde hver Gang: Det var Gud som sendte dig; du kom ikke af dig selv! En stor Opmuntring er det altid at faa være tilstede ved saadanne Sygeleier hvor Guds Ord høres.

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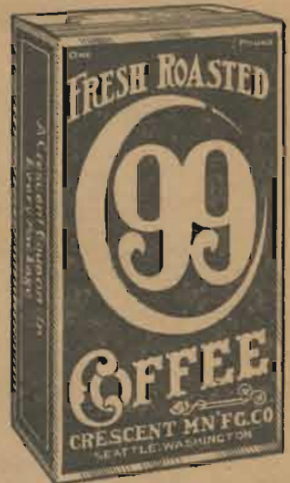
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Minde og bringe sin rige Trost til
de efterladte Sørgende!

Pastor D. E. Heimdahl i Fir
har godhedsfuldt lovet at betjene i
Begravelser og andre ministerielle
Saglinger under Pastor Baakhons
Brevær paa Synodemødet fra 15de
Maj til 2den Juni.

S. E. Y.

En af vore Landsmænd, nemlig
Nels Andersen, er Opsinder af Haar
Medicin, som han har givet Navnet
„Bifing“. I Tacoma er aabnet et
Hair Parlors, hvor Haarhuden be-
handles og Medicinen sælges. Det
er i 409—410 Tacoma Building.

**Speech Delivered by Leonard
Langlow.**

(Forts. side 3.)

aged. We must be led into it
gradually. The young people
must be told again and again that
they are wanted. It is not enough
that they have a corner to them-
selves. It isn't sufficient, for
instance, that they be left to sit
in the gallery alone. You older
members must see in us appren-
tices for church work. Begin by
placing some responsibility with
us. As we acquire confidence in
ourselves increase that responsi-
bility. Above all, lead us into the
work yourselves. Young people
are bashful, most of them any-
way, and must be shown how and
told how to do this or that before
becoming able and practical in
their assistance. One thing is
certain. You cannot afford to be
indifferent with us because I tell
you the life of the church in the
future depends upon the recruits
you get now.

Are there any who would say
that the church does not need the
young people as much as the
young people need the church?
Think a moment of the condition
in which the world now stands.
Think of how our boasted civili-
zation and progress of a century
past has culminated in the most
awful slaughter of men that the
human mind could conceive.
What is the cause of this printing
of the blackest page in the world
history? Is it the church that
promotes the idea of rule by
might of sword? No, friends. It

is the doubt, the unbelief, the ag-
nosticism, the skepticism that ac-
companies a blind, materialistic
era where the dollar is placed
above every humane considera-
tion in the world. It is a period
when error and mistrust reign
supreme. A time when neither
church, nor home, nor state is
sacred. None are safe from the
materialistic plunderer. It has
been an age where business, busi-
ness, and still more business has
been placed high above every-
thing else in life; above every-
thing that is sweet, and pure, and
noble. And the church above all
else has suffered.

It is high time a change was
made. And the change is coming,
friends. We need not look far to
see it. This war-maddened, pleas-
ure-loving, money-worshipping,
godless age cannot last much
longer. But active work among
our young people as well as
others is needed to hasten the
change. The church needs the
young people as much as the
young people need the church. So
let us bring together the young
recruits then, not by compulsion,
by conscription, but by kindly
sympathy, helpful co-operation,
and intelligent leadership.

And now in closing, a word to
the young people. Our reward
for active participation in church
affairs will not be measured in
dollars and cents. Your pay will
be much more beautiful than
that. It will not smack of the
ground from which earthly
wealth springs. A university pro-
fessor in a lecture recently said
that true happiness was to be
found in the trinity of work,
play, and service. He emphasized
service. That is important. He
might have gone farther and said:
Christian service. Another pro-
fessor, a la wcollege man, said
this not long ago:

“The finer things of life are
the things you cannot see; you
cannot hear; you cannot touch.”

So, with the work done for
your church. It is one of those
finer things that you cannot see;
nor hear, nor touch. Neither can
you taste nor smell it. So, young
people, I say let us make it our
business to work more actively in
the church; let us master our
young friends into the army of
Christ; and let us do that which
we know is a beautiful work for
love of it. And to you older,
more experienced members, who
have been long engaged in this

happy work, I say help us by
your broad sympathy, constant
encouragement and active leader-
ship to make our service worth
while. Our rewards will not be
here, but in another sphere. Be-
sides, good deeds need no re-
ward. Their own light reflects
the glory that will be theirs for
all eternity. I thank you.

R a a d e n .

En Prest vilde gaa ud i sin Me-
nighed, og fandt, da han var færdig,
at en Knop manglede i hans Skjorte-
frase. Manden havde det meget
travelt og mistede sin Taalmodighed.
Han blev ærgerlig og gav sin Hustru
saa knubbende Ord, at hun brød ud i
Taarer.

Den Eftermiddagen besøgte Pre-
sten den gamle Johannes, som var
frankblevt af Gigt, men alligevel
meget taalmodig og fornyet; saa gik
han til Bald, en Arbejder, som laa
iag af Tøring; han var opgiven af
Lagerne, men var fuld af Længsel
efter at faa vandre hjem; derpaa be-
søgte han Mor Schmidt, som i sit
fattige, frange Kammer sang som en
Jugl en af de gamle gamle Salmer.
Derpaa gik han til Fru Bruun, som
for nogen Tid siden havde begravet
sit eneste Barn og saandt hende fuld
af Sengivenhed og lykkelig i den
Bellignesse, som hendes Trængsel
havde beredt hende.

Presten gik hjem. Ganske fuldt af
det han havde oplevet, satte sig ved
Siden af sin Hustru, der var be-
skæftiget med sit Sytst, og raabte
den ene Gang efter den anden:

„Skilken forunderlig Magt dog
dog Raaden er. Svormeglet den for-
maar. Julef overgaaar dens Kraft.
Forunderlige Guds Raade formaar
alt.“

„Ja“, svarede hans forstandige
Hustru, „Raaden er forunderlig;
men en Ting synes Raaden dog ikke
at kunne gjøre.“

„Svad mener du?“ spurgte Man-
den.

„Ja, det her ud til, at den ikke
formaar at lægge Vaand paa min
Mands Sættighed, naar en Skjorte-
knop gaar løs.“ „Dristel. Ugebl.“

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YOUNG PEOPLE'S COLUMN.

IN PRAISE OF THE LORD'S PRAYER.

(William Dallman.)

This is called the **Lord's** prayer because our Lord Jesus Christ taught it to us; it is also called the **fatherly** prayer, because it gives to God the sweet name of Father; it is also called the **brotherly** prayer, because the word "our" makes us all brethren; it is also called the **daily** prayer, for we daily need all the things it contains and hence we ought to pray it daily. Others call it the sun, crown, kernel, essence of all prayers; a list of all goods; an arsenal of all spiritual arms; the mightiest weapon of all saints; the alarm bell of the church against all enemies; a melodious harp; the true heavenly ladder; the golden hammer to knock at heaven's gates; the main key to God's treasury; the key of Paradise. Tertullian calls it the public prayer; Ambrose the common prayer; Cyprian calls it "the shortened gospel"; George von Anhalt "the extract of all psalms." Channing calls the Lord's Prayer "the perfection of the Christian religion." Bossuet said, "Let us always read and re-read the Lord's Prayer. It is the true prayer of Christians, and the most perfect, for it contains all." Archbishop Leighton exclaimed, "Oh, the Spirit of the prayer would make rare Christians!" Richard Baxter said, "The Lord's Prayer, with the Creed and Ten Commandments, the older I grew, furnished me with a most plentiful and acceptable matter for all my meditations."

Count Egmont repeated the Lord's Prayer at his execution, and Emperor Nicholas of Russia summed up his devotions with it on the day of his mortal illness.

Sir Matthew Hale's "Contemplations on the Lord's Prayer" were read daily to her household by George Washington's mother in his youth, and they helped form the character of our first president.

The Christians of all ages and lands have put the highest estimate upon the Lord's Prayer, and they actually strive for words to give full expression to their unbounded admiration for the same.

The Lord's Prayer Is the Best

Prayer.

1. On account of the great Author. If we treat with respect everything coming from the pen of great authors, what must be the reverence with which we regard the prayer coming from our Lord and Savior Jesus Christ, true God and Man, who is the wisdom and power of God, 1 Cor. 1, in whom are hid all the treasures of wisdom and knowledge. Col. 2; 3.

Some critics say this should be called the "Model Prayer" since the "Lord's Prayer" is found in John 17. The criticism seems shallow, for we do not call it the Lord's Prayer because the Lord prayed it for Himself, but because we have received it from the Lord Himself.

He Has Said It.

When a certain Greek teacher taught things which his disciples did not understand, they would end all dispute with the words "He has said it." In the face of all difficulties, the word of the teacher satisfied the scholars. Whatever we may think of such students over against a human teacher, we must certainly follow their example over against our Lord, the heavenly teacher who has taught us the Lord's Prayer. "He has said it." We will reverently say it after Him. St. Cyprian says: "This prayer was made by Him, whose words are spirit and life, who has earned for us the Spirit of prayer; should not His words have the power to send the Spirit of grace in abundance on him who prays? This prayer was made by Him who said: I am the truth. Should He, who is no man that He should lie, say anything and not do it? Should He promise and not keep it? Should God not hear the prayer coming from the Truth, He the faithful God? How can God be won more readily than when He hears His own words? What can melt a father's heart quicker than when he sees the petition written by the fingers of his own child?" And St. Augustine says: "How can we help hoping to win our case when such an attorney-at-law has drawn up the prayer?"

Valerius Herberger in his "Heart Postil" L. 490, writes: "Some good soul might say, I would like to pray, just tell me what is the best prayer book and the

most powerful prayer? for the best bargain is the best, and the best work is the best. Answer: I will have none despised, the Psalter is good, Habermann's book is good, Daniel's prayer is good, but the Lord's Prayer is the best of all in the whole world, the Master of the learned tongue Himself has made that, and all good prayers flow out of it and again flow into it. It is brief as to words, but for its quality no money can pay for it. The order is fine, the words are full of heavenly wisdom, the Lord Jesus has purposely aimed it at the heart of His heavenly Father, for He Himself came from His heavenly Father's heart and therefore knows what pleases and what displeases Him. Had He known better and more heart-stirring words, He would not have withheld them from us. The Lord's Prayer is, as it were, a letter of introduction to His heavenly Father from the Lord Jesus, our nearest kith and kin: how could the heavenly Father not love to hear the words which have burst from His dearly beloved Son's most holy heart and flowed from His holy mouth?

Here Christ's own words express my wants, and now
With perfect confidence to God I pray,
For, to the prayer His Son hath taught us, how
Can God the Father answer
'Nay?'

It is the best prayer,

2. On account of the contents of the prayer. It contains all we should and may ask for; it takes in all our needs and all the needs of all other men; it asks for what we need for body and soul, for this world and for the world to come: it asks for the giving of good and the hindering of evil, at home and abroad. The Duke of Wellington has well said: "The Lord's Prayer contains the sum total of religion and morals." The Lord's Prayer teaches theology—the doctrine about God, that He is our Father; and it teaches anthropology—the doctrine about man, that he is our brother. It teaches true humility—the weakness of man; it teaches true faith—the strength of God. Humility—our weakness—teaches us to pray for daily bread, forgiveness of sin, etc.; faith—reliance on God—teaches us to expect Him to satisfy our needs.

It is the best prayer,

3. On account of the beautiful spirit it breathes. The filial spirit—"Father"; the brotherly spirit—"Our"; the reverential spirit—"Hallowed be Thy Name"; the missionary spirit—"Thy kingdom come"; The obedient spirit—"Thy will be done"; the dependent spirit—"Give us this day our daily bread"; the penitent spirit—"Forgive us our trespasses"; the forgiving spirit—"As we forgive those who trespass against us"; the watchful spirit—"Lead us not into temptation"; the self-distrusting spirit—"But deliver us from evil"; the confident spirit—"For Thine is the kingdom, and the power, and the glory, forever and ever. Amen."

It is the best prayer,

4. On account of its general character. It is as general as the human race; time can make no impression on it, it is as good today as it was when the Lord gave it centuries ago, it is as good today as it will be centuries hence; place does not modify it, it is good under the oaks of Europe and America as under the olive trees of Palestine; nationality does not affect it, it fits the nations of highest culture as well as it suits the needs of those in darkest Africa. It touches every need of every man in every land in every age. Man cannot be so deep in poverty, ignorance, and contempt, man cannot be so great in wealth, learning and social honors as to be outside the reach of the all-embracing Lord's Prayer.

It is the best prayer,

5. On account of its form. It is so plain and simple, yet every word is a world of meaning; the simplest child can pray it, yet the greatest scholar can not fully understand it; it looks so unpretentious, but there are heights in it we can never scale; depths we can never fathom, the breadth we can never measure; we can easily commit it to memory, we can never in this life fully learn it by heart; we can easily repeat it, we can hardly ever pray it in spirit and in truth; in it also a lunatic may wade, but an elephant must swim, as St. Augustine said of the Holy Bible.

The Lord's Prayer naturally cleaves into three parts: the introduction, the seven petitions, and the conclusion.

As on Jacob's ladder the angels of God came down and went up, so in the Lord's Prayer we begin in heaven with Our Father and come down to earth, our daily

bread, and then, through sin forgiven, temptation overcome, and from evil delivered, we again in the Doxology mount up to God in heaven, and thus in a grand sweep the prayer describes a complete circle.

A Complete Circle.

The first three and the last three petitions ask for spiritual gifts, teaching us to pray first and last for the soul's welfare and only, as it were, incidentally and casually for the body's welfare, teaching us the proper value to be placed on the soul in comparison with the value men usually practically place on the body, teaching us to place time and eternity in their proper relations to our daily life on earth, teaching us to place the proper estimate on earth and on heaven.

The first four petitions ask for the giving of good, the last three ask for the removal of evil. The first three petitions agree with the first table of the Ten Commandments, in that they both treat of God and duties to God; the last four petitions conform to the second table of the Ten Commandments, in that they both treat of man and the duties to man. The fifth petition refers to the past, the sixth to the present, the seventh to the future.

In the first petition—Hallowed be Thy name—we pray for the knowledge and acknowledgment of God; through that the second petition—Thy kingdom come—is fulfilled: as citizens we enter God's kingdom of grace; the following is a necessary step, if we are citizens of God's kingdom we must, of course, do His will, fulfill the third petition. We have in these three petitions the beginning, progress, and end, the basis, effect, and object of our spiritual life, our soul's union with God.

Seven Distinct Prayer.

Magister Jacob Thomasius says: In the Lord's Prayer there is no petition which you could not give a special name and thus distinguish from the others. That the first petition is the holiest, is clear from the wording: Hallowed be Thy name. The second: Thy kingdom come, is the most blessed, for if we are now in God's kingdom of grace and hereafter in His kingdom of glory, we are most blessed. The third: Thy will be done, is the most difficult, for it is hard to bear when God's will, and not ours, is to be fulfilled in us. On the other hand,

the fourth, about daily bread, is the easiest, for our heart clings to earthly things. The fifth: And forgive us our trespasses, as we forgive those that trespass against us, is the most dangerous, as is well known from the parable of the king and his debtor, as well as from Christ's words and other stories. On the other hand, the sixth: Lead us not into temptation, is the safest; for if we are free from temptation, we are safe. The seventh: Deliver us from evil, is the most needful, for as long as we live in this evil world, we are head over heels in evil and in misfortunes.

John Bugenhagen, the Pomeranian friend of Luther, asks: "Upon whom do you call in the Lord's Prayer?"

I call upon my heavenly Father; I call upon my dear Brother Jesus Christ; I call upon my Comforter, the blessed Holy Ghost.

With what courage do you do so?

Why, my dear Father bids me: 'Call upon Me in the day of trouble'; my dear Brother teaches me to pray; my Comforter, the Holy Ghost, urges me to do so.

With what confidence do you pray?

"My dear Father has promised to hear me. My dear Brother has assured me with an oath, 'Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it unto you.' The Holy Ghost, the Advocate, confirms it and bears witness with my spirit.

"What is it you pray for?"

"The inheritance my Father has willed me, the Brother earned for me, and the Comforter confirmed unto me. Why would I not heartily rejoice over this prayer?"

A Storehouse of Riches.

Dr. Finck writes in his "Golden Gem," page 135: The Lord leads His people according to the Lord's Prayer: 1. Into the treasury, to the riches of His grace and gives them God's favor and mercy, to follow Him their whole life, in that Christ teaches them to pray: Our Father, which art in heaven. 2. Out of the treasury He shows them into the decorated court chapel, wherein He shows them His holiness and majesty, in that Christ teaches them to pray: Hallowed be Thy name.

3. Into His kingdom and royal palace, and shows them how He rules from sea to sea, how his servants have power over all devils and to preach His kingdom, and

how He will at some time come to judge the quick and the dead, receiving His kingdom, in the words: Thy kingdom come.

4. He goes with them into His council chamber and reveals to them what has been decreed from eternity in the council of the adorable holy Trinity, in the words: Thy will be done.

5. Out of the council chamber He leads them into the kitchen, cellar and store-room, gives them to understand He is the Lord of bounty, opening His hand and satisfying the desire of every living thing in the fourth petition: Give us this day our daily bread.

6. He leads them into His business office, demands an accounting for the ten thousand pounds which He had loaned willingly from His purse, in the fifth petition: Forgive us our trespasses, as we forgive those that trespass against us.

7. He accompanies them into the armory and gymnasium, and gives them weapons wherewith to fight courageously against the enemy, in the sixth petition: And lead us not into temptation.

8. Finally, when they have thus wrestled and fought to the end, He shows them into paradise, takes them from this vale of tears and leads them into the eternal halls of pleasure, in the seventh petition: Deliver us from evil.

Prayer and Practice.

John Arndt, in his Postil, on Rogation Sunday, shows not only how we are thoughtfully to pray the Lord's Prayer, but also how to learn and practice the main Christian duties.

Our Father which art in heaven.

Dear Father, think of Thy wretched children, Thou art in heaven, in eternal joy, we are in the valley of affliction, but Thou art with us in our need everywhere. (True knowledge of God.)

Hallowed be Thy name.

Dear Father, grant that Thy holy name may be highly prized in the hearts of all men, may be known, honored, praised and glorified by all men, and that they may all believe on Thee. (Faith.)

Thy kingdom come.

Thy kingdom of grace, righteousness, peace and joy in the Holy Ghost, preserve in us the hope of eternal life. (Hope.)

Thy will be done on earth as it is in heaven.

Grant that we heartily love Thee, give us an obedient heart to do Thy will as the angels in

heaven, do Thy holy will in us and make us Thy holy instruments. (Charity.)

Give us this day our daily bread.

Have mercy on our wretched, needy and mortal body, clothe and preserve it, grant peace and unity, keep us from avarice, grant us a contented heart. (Temperance.)

And forgive us our trespasses as we forgive those that trespass against us.

Cleanse us from our sins with the blood of Jesus Christ, do not remember our sins, grant us a peaceful and forgiving heart. (Righteousness and faith.)

And lead us not into temptation.

Hinder the Devil's temptations and avert his fiery arrows, do not permit Satan to fall us, let us not be overcome by Satan, the world and our flesh. (Christian strength and prudence.)

But deliver us from evil.

Grant us a holy life, a blessed death, and eternal life. (Christian perseverance and patience.)

For thine is the kingdom.

Wherunto Thou hast called us:

And the power,

Whereby we are kept;

And the glory,

Wherunto we are created, redeemed and sanctified. (Gratitude and confession.)

God grant us grace to appreciate the Lord's Prayer.

THE TEST OF A BOOK.

(Robert Collyer.)

If when I read a book about God I find that it has put Him farther from me; or about man, that it has put me farther from him; or about the universe, that it has shaken down upon it a new look of desolation, turning green field into a wild moor; or about life, that it has made it seem a little less worth living; on all accounts, than it was; or about moral principles, that they are not quite so clear and strong as they were when this author began to talk; then I know that any of these five cardinal things in the life of man,—his relations to God, to his fellows, to the world about him, and the world within him, and the great principles on which all things stable center,—that, for me, is a bad book. It may chime in with some lurking appetite in my own nature, and so seem to be as sweet as honey to my taste; but it comes to bitter, bad results.