

# The Northwestern Lutheran

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The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8: 57.

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## HIS PRESENCE

'Tis not the temple's shrine  
Which holy makes the place,  
Where'er God is, is power Divine;  
Where'er God helps is grace.

The bush on Horeb's peak,  
Burning and unconsumed,  
The prophet bent to reverence meek,  
For God the spot illumed.

The sword at night beheld,  
By Jordan's swelling bed,  
The captain of the host compelled  
To own the Lord who led.

Think of thy God as near;  
And, once His Presence found,  
Be sure, whate'er around appear,  
Thou tread'st on holy ground.

Put off, O Man, thy shoes,  
With which thou earth hast trod;  
Thee from earth's dust and toil unloose,  
And worship pay thy God.

So shalt thou find a light,  
To burn and still endure;  
A leader of all-conquering might.  
To make thy Canaan sure. —Lord Kinloch.

## COMMENTS

**Church Confiscation in Mexico** It requires quite an hardihood to venture on the difficult ground of Mexican politics.

It is not in a political vein that we are pursuing the lead indicated by our title. One of the many influences that are potent in shaping, or distorting, the Mexican muddle is the Roman Catholic church. Since Mexico was discovered, the Roman church has through its priesthood and through its vast properties been a decisive factor in all Mexican affairs. During the last century many of the frequent revolutions were to begin with nothing but attempts to wrest control of Mexico from the Roman clergy and the equally frequent counter-revolutions were the work of the Romanists to recover lost ground. It is very apparent that today the Roman organization as such is more concerned in the fate of Mexico than any other single interest; their concern may be justified but we should realize that their policy in Mexico can aim at nothing less than restitution of Roman influence which has been sadly shaken by the spirit of revolution rampant

there these many years. President Carranza is especially the target of Roman abuse because he has confiscated all the property of the Roman church. He held that the state could not afford to have a great portion of its land and wealth in the control of a non-taxpaying organization which did not work for the state but worked most assiduously for the extension of its particular ends. Carranza has permitted the priests to use the churches for purely religious functions for some time to come, but the government reserves the right to close all churches and take them over entirely after a year.—It is interesting to note that Villa acted, and acts, similarly in the regions he controls. When he enters a town he calls for the priests and takes over their church properties but allows them to use them providing they also inaugurate schools according to the primitive plans he suggests.—Bearing in mind that Mexico, though a rich land, has, with the exception of a small class, nothing but poor people, it would seem to be unreasonable that a church should alone be rich and prosperous. It looks like exploitation. There are very many things to adjust in Mexico but a fair and equitable readjustment of the property of the church between the state and the church would appear to be one of the first that should be attempted. We can have no great quarrel with Carranza for attempting to do this. To judge the situation intelligently one must know why the Roman Catholic so often refers to the deplorable state of Mexican affairs. It may not be advisable to do much talking about this, because we do not want to drag church affairs into American politics, but it is essential that we know the impelling forces which are at work to drive our politicians and leaders in a certain direction. It is equally wrong, however, to look at the Mexican disturbances merely as an outcome of Romanist intrigues. Public utterances that are one-sided always do more harm than good. H. K. M.

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**“Churches That Lie”** A Baptist church paper writes: “A certain church issued a pamphlet in praise of its retiring pastor, relating how he had resisted all the pleas of his people to remain. Elaborate resolutions are appended in which all of the church organizations express heartbroken sorrow. Hearty cooperation and support were pledged if he only would remain. This was done in spite of the fact that months before the pastor had had notice served on him that his services could no longer be en-

dured. This is the story of a Presbyterian church. There is something in it hauntingly familiar to Baptist churches. Such action is what the Chinese call 'saving the face.'—"Saving the face," uttering a polite lie, or rather, a lie for the sake of politeness, is disgusting and dishonoring; when a church does it, it appears even worse. How can such things be? We know that Presbyterians and Baptists are as deeply shamed by this confession as we should be if we had to make a similar one. And some of us may think of instances where such confession might be made. In general the matter of calling and dismissing pastors is less likely to lead to such hypocrisy with us than with the churches mentioned, but the shameful pretense, the lie, to call it by its right name as the Baptist paper does, may crop out in some other way. It would almost be equivalent to a confession of the utter worthlessness of the Christian religion if we allow the doubt to remain that whole congregations could be guilty of such shameful doubledealing. Someone once said: You cannot indict a nation. It is equally true: You cannot indict a congregation. We are sure that this grievous error must be laid to the door of individuals rather than to whole organizations. There is someone in the church, known perhaps as a leader, as a man of influence, who takes upon himself the dirty task of bringing about the removal of a distasteful pastor. Were the charges against the pastor really incriminating and of a nature to disqualify him, it would not require underhanded work to bring his departure about; if he should not leave voluntarily, other influences would speedily bring about that result—but that never leads to hypocrisy and there is no necessity of "saving the face." That "someone" that works in devious ways to remove an otherwise faithful pastor alone finds it necessary to do any lying after he is gone. He is the real culprit, he is a bad man. There is no room in any church for him if he is found out. The congregation is not free from guilt. It should throw off its indifference and should not permit any one man (or woman) to make it an accomplice in such dishonorable action. In effect the one liar has made the whole church a lying church,—that is horrible. But rather than indict the whole congregation we prefer to place the guilt where it properly belongs. Not the church is the liar, its un-Christian leader is the liar. There is a practical point involved in this that it is well to heed. Some congregations have made for themselves unenviable reputations in this very way; they have allowed bad men to lead them in dishonorable actions. Many a pastor and teacher hesitates to accept a call from such a congregation; he feels his work will better be blessed where no such ugly cloud obscures the bright prospect of labor for Christ. Let such a one remember: You cannot indict a congregation.

H. K. M.

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**A Radical Rule** Every pastor, every social worker, every church has at some time or other thought about the divorce evil and has sought means of coping with it. Divorces are increasing. Occasions arise more and more frequently when a pastor must treat with divorced persons. Are they to be admitted to the communion as full members? May they marry again? It is a simple matter to devise a rule, but is a rule the fair and Christian way of solving the difficulty? Our Lutheran church tries to be an evangelical church in practice as well as in theory and therefore is very wary about adopting rules; and rightly so. Some other denominations have less fear of rules. We have before us the new rule proposed by an Episcopalian commission. Briefly stated, it provides that no divorced persons are to be married by an Episcopalian rector and that every case arising from the application of a divorced person to be admitted to holy communion is to be referred to the bishop of the diocese and his decision is to be final. There are two reasons why such a radical rule is favorably considered for adoption: first, though Scripture permits divorce in the one case of adultery even this exception is to be disregarded because our courts make so little effort to issue their decrees for this cause (even when it exists). It is much easier to prove other causes for divorce and often the interested parties agree to suppress the true cause. When they come to the pastor later on they may insist that they were entitled to the divorce on scriptural grounds but they have no means to establish their assertion. Manifestly, this makes the pastor's task most difficult; sometimes he feels utterly unable to arrive at any decision. That is the second reason why the rule seemed advisable. Regarding admission to the communion, we readily perceive that the new order which refers every case to the bishop and makes his decision final is inaugurated for the relief of the rector. He cannot be blamed for an unfavorable decision. It makes it easier for him to remain in harmony with his flock. We see the force of this reasoning, but we are unable to follow. It may be extremely difficult to determine a course of action in some cases, but what Our Lord says must stand. If He expressly permitted marriage for those who were divorced because of adultery, such Christian liberty must not be curtailed by any man-made rule. We also differ with the Episcopalian order of referring matters of this sort to the bishop for final decision. With us the supreme authority of the church always lies in the congregation; unless the congregation asks for a decision from its bishop, or corresponding official, it need not accept any ruling. In fact, with us no attempt is made to decide anything for the congregation unless the demand is made.—We can well understand why a great church should seek a way out of this perplexing problem, we may even feel that it is actuated by the noblest motives, but we

greatly deplore the outcome of its efforts. Here is a direct and plain injunction, given us by Christ, it should be impossible for the Christian church to deviate a hair's breadth from the course the Lord told us to pursue. A frivolous person remarked: That rule will not reduce the number of divorces but it will reduce the membership of the Episcopal church. That is neither here nor there and is not at all the thing that should decide action; but there is this much truth to the remark—it shows that as a practical solution the new rule is a failure. Aside from its immediate interest, the rule also is a further indication that Episcopalianism is continuing to drift more and more rapidly in the "high church" direction. The resemblance to the papacy is not confined to the ceremonial part of the service and to the introduction of monasticism and celibacy, it is equally apparent in the gradual introduction of church government by rule under the direction of the bishop. Instead of the single head, the pope, the Episcopal church has a composite pope in its house of bishops.

H. K. M.

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**A Vain Appeal** Mrs. B—was a candidate for the presidency of the Rebekahs. Besides her ambitions in the lodge she also had a baby to take up her time. She still had time left, however, to take up with another man, a married man. Harry B—, her husband, in a last effort to win her back to himself and their baby wrote her: "Why do you cast aside the pure robes of the Rebekahs? Let Fred N— alone. Think of our baby." But Mrs. B— did not return and the divorce mill ground out another decree and incidentally his pathetic appeal became public. It is so pathetic because Harry B— has so little on which to base his plea. The pure robes of the Rebekahs!—We can read a whole story in the life of that household which knew no greater moral force than the mock religion of a lodge. There were a thoughtless young man who was so content in his everyday decency that he thought a church a most unnecessary institution; when he married he never thought to inquire if the future mother of his children had anything to commend her besides the social graces and perhaps a little comeliness. It seemed so unnecessary to inquire whether she went to church. And so they were married. And as neither went to church, the baby probably was beginning to grow up like them, without baptism. And then came the test. Then the divorce.—How do we presume to know this? Because if Harry B— would have had anything else on which to base his plea when he wrote his erring wife, he would have done so. If she had been a member of any church the "pure robes of the Rebekahs" would have been the very last thing thought of as a moral force. We are sorry for Harry; and we are sorry for Mrs. B— for whom a sad awakening must surely come.

She may go on with her lodge ambitions and may find the purity of her Rebekah robes as unsullied by her great offence as before. But most of all are we sorry for the baby. Will Harry B— try to instil moral ideas into the little one by telling it of the sublime goodness that shrouds itself in "the pure robes of the Rebekahs?" We trust that Harry, and his misguided wife as well, find something a little better than the Rebekah brand of righteousness before they are called to a final reckoning.

H. K. M.

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**Sammy Meisenberg, Hero** Sammy Meisenberg was a United States marine. When our Atlantic squadron was sent down to occupy Vera Cruz in the Spring of 1914 during the late unpleasantness with the late Huerta, Sammy is said to have been the one who raised the Stars and Stripes on the foreign soil. He was also one of those laid low by the bullets of the snipers. His body was brought back to Chicago, his home. Sammy was a Jew and his compatriots took especial pride in his bravery and gloried in the distinction his exploit gave their race. It was not unnatural that the Jews of Chicago decided to dedicate a monument to the memory of the boy who gave his life for his country. No sooner was it proposed than a lodge, the "Independent Western Star," decided to manage this affair. It gained the consent of the family and proceeded. Last Sunday the monument was ready to be unveiled. It was to be quite an affair. A congressman, a judge and several other notables were to grace the occasion with their presence and with appropriate speeches. It was planned to be a demonstration of Jewish strength and citizenship—under the auspices of the "Independent Western Star." The crowd was there; the lodge was there in full regalia; but the notables must have been detained. The gathering was growing restive when the circle surrounding the monument in Waldheim Cemetery was broken by a young man and an old couple. The young man was a brother of Sammy and he spoke for the family in protesting the whole undertaking. He said the lodge had gained the consent of the family to erect the monument, or rather to receive the contributions for it, upon the condition that it raise \$1500 of which sum one-half was to go to the parents of Sammy. He charged the lodge with failure to live up to the second stipulation of the agreement. The lodge secretary defended himself by maintaining that no such promise was ever given. And that was the end of the affair.—It is a trait of some organizations to seek out every opportunity to parade themselves before the public. This Jewish order only did what it saw many of the "gentiles" do. It did not manage as well because it had to deal with a family which did not propose to deny its characteristic Jewish thrift even in the face of the

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family honor. It is at funerals, when the family is most inclined to avoid unpleasantness, that the professional lime-light seekers have their inning. We wish that some families would have some of this Jewish family's assertiveness when they are put into a similar position, though we add that we trust they be actuated by better motives than mere dollars. It may pay the lodge to advertise, but we should remember that the advertising is done at the expense of someone. In the case of funerals it is done at the expense of the privacy and the sentiment of the bereaved family; it is an intrusion at an hour when intrusion is not only in bad taste but is an encroachment on the private sanctuary of the home. The barbaric splendor of a gorgeous funeral procession may appeal to some; in this little story picked from the daily press we saw the mechanism of the arrangement, stripped of all its trimmings, and we thought it might show some of those who like that sort of thing in what bad taste it really is. That was all. H. K. M.

## THE COST OF FORGIVENESS

A collier came to me, at the close of one of my services and said:

"I would give anything to believe that God would forgive my sins, but I can not believe that he will forgive them if I just turn to him. It is too cheap."

I looked at him, and said: "My dear friend, have you not been working today?"

"Yes, I was down in the pit as usual."

"How did you get out of the pit?"

"The way I usually do. I got into the cage, and was pulled to the top."

"How much did you pay to come out of the pit?"

"Pay? Of course I didn't pay anything."

"Were you not afraid to trust yourself in that cage? Was it not too cheap?"

"Oh, no," he said; "it was cheap for me, but it cost the company a lot of money to sink that shaft." And without another word the truth of that admission broke upon him, and he saw, if he could have salvation, without money and without price, it had cost the infinite God a great price to sink that shaft and rescue lost men.—G. Campbell Morgan.

## "WHO, THEN, RECEIVES SUCH SACRAMENT WORTHILY?"

"An awful mystery is here  
To challenge faith and waken fear;  
The Savior comes as food divine  
Concealed in earthly bread and wine."

Thus sings the poet, and his words find response in the heart of every one who meditates earnestly on the Lord's Supper. A mystery indeed—for who can grasp with his understanding the fact that the communicant receives in, with, and under the bread and wine, orally to eat and to drink, the true body and blood of the Lord Jesus Christ.

An awful—awe-inspiring—mystery it is. Well do the words of the Lord spoken to Moses at the burning bush apply here: "Draw not nigh; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." And still we are invited to draw near, "This do ye." We are invited to enter the Holy of Holies. The frail mortal is to approach his God, the sinner to appear before the Holy One. He is not only to hear His voice or to address Him in prayer and supplication. Sinful man is to receive with his lips the body and blood of the exalted Savior. Well may our heart be filled with awe at the thought of our approaching the Lord's Table. Who is worthy of such honors, who can dare to avail himself of so high a privilege? Great are the promises connected with the Sacrament, all that the sinner needs, more than he can dare to desire. But the warning is also heard: "Who-soever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

We are invited by the Savior to come, we know the terrible results of an unworthy eating and drinking; it is, consequently, natural for the conscientious Christian to ask, Who, then, receives such Sacrament worthily?

Luther replies in his Small Catechism: "Fasting and bodily preparation is, indeed, a fine outward training; but he is truly worthy and well prepared who has faith in these words, 'Given and shed for you for the remission of sins.' But he that does not believe these words, or doubts, is unworthy and unprepared; for the words, 'For you,' require all hearts to believe."

Rome demands fasting as a preparation for receiving the Sacrament and has established many forms which the communicant is held to observe religiously. Luther did not abolish all of these, but declares: "Fasting and bodily preparation is, indeed, a fine training." While it is true that Rome unduly empha-

sizes forms, we are in danger of paying too little attention to them. We would not recommend total abstinence from food, for many would grow faint and their thoughts would thus be distracted from the service, but we consider it no more than proper that the prospective communicant exercise moderation in eating and, for instance, also refrain from drinking alcoholic beverages, the use of which is not forbidden us. Thus also the smoker could see to it that his breath is free from the odor of tobacco.

When the Sacrament is to be administered to the sick, the room ought to be arranged as decently as possible, the small table on which the elements are to be placed should be covered with a clean, white cloth. The men present ought to put on their coats and not appear in shirt sleeves.

In church we ought to appear in clean and becoming clothing. A dress which is entirely proper at a picnic would look sadly out of place before the altar. Our attire ought to express, as far as possible, the attitude of our soul toward the Sacrament.

Loud conversation and laughter on the way to church will certainly not prove helpful toward a worthy eating and drinking. On arriving at church we ought to enter at once and take our seat in silence. The vestibule is not the proper place for social gatherings. Silence should reign in the auditorium of the church, looking about and whispering are improper. Let those who arrive early spend the time before the opening of services in meditation, prayer, and the reading of the lesson for the day or of the hymns announced on the board. This, by the way, applies not only to the communion Sunday, but unto all other Sundays as well.

The observance of these and similar things are a "fine training." Mark these words, "a fine training"—they are not a divine command, they are not the condition of our receiving the Sacrament worthily. A person may be deficient in these forms and still be a worthy guest, while another may have them all and be a hypocrite. To command fasting and bodily preparation is wrong. To believe that they make us worthy, or assist in making us worthy, is wrong. These things are but an "outward training" that has value only then when it expresses the heartfelt reverence of the communicant for the Sacrament.

"He is truly worthy and well prepared who has faith in these words, 'Given, and shed for you for the remission of sins.' But he that does not believe these words, or doubts, is unworthy and unprepared; for the words, 'For you,' require all hearts to believe."

No man deserves to receive the Sacrament, no man could make himself worthy of it. Nor is this necessary. Christ comes to us in His Holy Supper not to demand works or service from us, but to convey to us benefits and blessings. He invites the sinner to come and receive a free pardon; the unright-

eous, to be clothed in the garments of His righteousness; the weeping, to be consoled; the miserable, to be made glad; the wayward child, to be clasped to the bosom of the Father; the dying, to obtain life. He tells us that these benefits are all prepared for us, that they are ours. He seals this comfort to us by giving us His body to eat and His blood to drink.

He who doubts, or entirely disregards, these words and promises of the Lord despises the Sacrament and the saving grace of God. He is unworthy. But every one that believes—no matter who he is, how far he has strayed away, how low he has fallen—is a worthy guest.

Read Luke 15, the parable of the lost sheep, of the piece of silver, and of the prodigal son.

Hear what Jesus says:

"The Son of man is come to seek and to save that which was lost." Luke 19:10.

"I am not come to call the righteous, but sinners to repentance." Matt. 9:13.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:29.

"Him that cometh unto me I will in no wise cast out." John 6:37.

See how He dealt with the woman of sin, with the malefactor on the cross, with the publicans and sinners, and with fallen Peter.

Do this, and you will lose all fear, you will approach the Lord's Table in the confidence so beautifully expressed in the following hymn:

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,  
O Lamb of God, I come! I come!

Just as I am, and waiting not  
To rid my soul of one dark blot,  
To Thee whose blood can cleanse each spot,  
O Lamb of God, I come! I come!

Just as I am, though tossed about  
With many a conflict, many a doubt,  
Fightings and fears within, without,  
O Lamb of God, I come! I come!

Just as I am, poor, wretched, blind;  
Sight, riches, healing of the mind,  
Yea, all I need, in Thee to find,  
O Lamb of God, I come! I come!

Just as I am—Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve;  
Because Thy promise I believe,  
O Lamb of God, I come! I come!

Just as I am—Thy love unknown  
Has broken every barrier down,  
Now to be Thine, yea, Thine alone,  
O Lamb of God, I come! I come!

OCTOBER 31

Ps. 40: 1-4.

"I waited patiently for the Lord; and he inclined unto me, and heard my cry.

He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

And he hath put a new song in my mouth, even praise unto our God; many shall see it and fear, and shall trust in the Lord.

Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies."

Truly, our Lutheran Church has every reason to say a hearty Amen to the inspired words of the Psalmist, for has not the Lord "inclined His ear and heard her cry?" Not only did He take Luther out of the "horrible pit" of Romanism, and out of the "miry clay" of papal darkness and superstition, placing his feet upon the solid, immovable Rock of His infallible word, but He has firmly established the Church which bears the name of the great reformer upon that Rock. He has put many a "new song" into her mouth,—yes, she is known as the "Singing Church" and well deserves the title. She is "blessed," indeed in her firm trust in the Lord, and respects not the spiritual authority of proud Popery, nor "lends her ear to false doctrines, or to false prophets who turn aside to lies." October 31, 1917, will mark the 400th Anniversary of the Reformation. 'Neath the banner of "The Just shall live by Faith" our Lutheran Church has marched on through persecution, martyrdom, and conflict, and today, seventy-six million Lutherans the world over are still singing "A mighty Fortress is our God," for "the kingdom has still remained ours."

The preparations which are in progress on a grand scale to make the 1917 Jubilee a success are meet and proper. Even the political world owes an enormous debt of gratitude to the Lutheran Reformation, as its principles are the source of the civil and religious liberty we now enjoy, as well as our liberal system of education. But the "cream" of the Lutheran Reformation is the restoration to the Church of the pure Gospel of Christ, and an open Bible. Self-evidently all Lutherans expect to join with hearts and voices in that grand jubilee, to sing the praises of Him who brought us out of darkness into His marvelous light. But—should we keep all our gratitude in cold storage until Oct. 31, 1917? The season of Mission Festivals is upon us,—why not show our gratitude to the Lord now by doing all in our power to spread the Gospel for the restoration of which we claim to be so thankful? The European War might prove a handicap to Foreign Missions,—but we have Missions among the Indians and Negroes in our own land, and what about our Lutheran institutions? Be-

sides, do we not owe an additional gratitude to the Lord for keeping our beloved country from the ravages of war, and allowing our church work to flourish unhampered? May He awaken in us the real missionary spirit and missionary consecration.

A heathen child, living in darkest Africa, who had known the Lord Jesus as her Savior but a short time, was asked by a missionary,—together with other children,—to give an offering to the Lord. Shortly after, she appeared with a great handkerchief full of coins amounting to so great a sum that the missionary exclaimed "My child, this is too much,—where did you get this sum of money?" She smiled and said "Ah, sir, it is great joy to me to give this for what Jesus has done for me and what He is in my life. You taught me that He not only died for me, but lived for me every day He was on earth, pouring out His life for lost sinners, and I have been longing to do something for Him that would mean as much on my part, so I went to the planter and asked him how much he would give me if I would sell to him my life and be his slave, and he offered me all this money. The contract was signed, and I gave my life to work for him every day. So I hand you this, the price of my life, which I have brought to my precious Savior."

Little wonder that the missionary was overwhelmed at the sacrifice. But what are we giving the Lord as an offering of gratitude, we who have been brought up and reared in the Church of the Pure Word?

Our "Gemeinde-blatt" some time ago related an incident of an old German, who contributed his share toward a certain fund far in advance of the time required, and when his pastor inquired the reason he replied:—

"Des Herrn Werk muss gethan werden, ich kann ja sterben."

This seems to be capital advice for all who would fain keep their prospective tokens of gratitude in storage until October, 1917. That date is likely to find us members of the triumphant "Singing Church" in glory. The Church does not ask a sacrifice as great as that of the little African maiden, but ought we not be willing to place a worthy offering on the altar as a token of love and gratitude to Him who gave every drop of His life for us, and who is now preparing a place for us in glory? By the way, have all our gifts for missionary purposes really been "sacrifices"?

"He took me out of the miry clay,  
He set my feet on the Rock to stay,  
He puts a song in my soul today  
A song of praise,—Hallelujah."

All this He has done for us, as Lutherans. What are we doing for Him? A. H.

## OUR WESTERN MISSION FIELD

One of our brethren, the Rev. A. C. Haase, St. Paul, Minn., but recently returned from a trip to the western bounds of our country, has sent us a report of some of his experiences and impressions incidental to the journey through this most interesting country. We print the following from his travel letter:

"The great trans-continental railroads have done very much for the development of that section of the states extending from the Mississippi to the Pacific Coast. The Northern Pacific, Great Northern, and the Chicago, Milwaukee, and St. Paul lines are the three great connecting links in the northern section of our country. Since the completion of these lines the population of this part of the country has rapidly increased.

brings forth fruit trees, breaking with their burden; the wheat fields, artificially watered, yielded by actual count sixty-six bushels per acre. God has guided the thoughts of man and in this manner abundantly provided all the necessities for the maintenance of life in this world. Yet our missionaries report that, in spite of all these benefits, religious life is at a low ebb, and it requires the most patient labor and effort to win the people for the church.

"In the evening, another surprise awaited the Rev. Soll. The members of the Pacific Northwest Conference had secretly assembled in the parsonage and when the pastor returned from a visit he was greeted with the familiar strains of the hymn "Lobe den Her-



A Yakima Valley Wheat Field

"Our synod has established missions along these lines; and now our mission field extends to the Pacific Coast. We have nine workers scattered throughout the three states of Oregon, Washington, and Idaho,—men who are doing pioneer service for our organization. It was the writer's privilege to be present at a gathering of these.

"In the company of Rev. F. J. Eppling, we left St. Paul on the evening of August 13th and traveled over the scenic route of the Northern Pacific Railroad. On Wednesday morning, August 16th, we surprised the Rev. Soll and family and the reception we received was most cordial. During the day we had an opportunity of beholding one of the greatest miracles of the present day, the North Yakima Valley, formerly a sage brush desert, now transformed by irrigation into a veritable paradise. A soil composed mainly of ashes

ren, O Meine Seele"—the 25th anniversary of the ordination of the Rev. Soll was to be celebrated. After an appropriate jubilee service in the church the social part of the celebration was observed in the parsonage, where the ladies of the society had prepared a banquet in honor of the occasion.

"Pastor Soll was born in Kiel, Germany, and received his theological training there. He was ordained at Saline, Mich., in 1891 and has served the Lutheran synods with which he has been connected in various capacities. At present he is the visiting elder of the Northern Pacific Conference.

"On the day following this celebration the conference met and for the writer's benefit each missionary gave a detailed account of his work. From these reports it was evident that all our workers in the far west are working faithfully and diligently under many

disadvantages. The life of our pioneer missionaries in the far west is one of great self-sacrifice; they should be remembered in the prayers of our fellow-Christians.

"It was the writer's intention to visit all our western mission posts and therefore on August 17th he left North Yakima for Portland, Ore. Before reaching this place, however, he was called home by the serious illness of a daughter.

"As many people from our congregations in Wisconsin and Minnesota are making their homes in our western mission fields, let us remember that by the maintenance of these mission posts we are providing spiritual food for many of our old friends and that is why the writer is in favor of maintaining these long distance missions in the future, and asks all those interested in the extension of Christ's Kingdom to kindly send an occasional message of good cheer to our missionaries in the far west. May God bless them and their noble work."

#### WAYS OF SALVATION

"These are not always of a pure, religious character. For instance, the churches are taking on all sorts of pleasant devices to improve their social status. An article in the Churchman tells what these are in the diocese of Pennsylvania. Forty out of eighty churches are equipped with gymnasiums. Then,

Twenty-six parishes have basketball.

Twenty-nine parishes have frequent supervised dances in some cases with employed teachers.

Sixteen parishes have classes in calisthenics.

Fifteen own stereopticons and have frequent lantern lectures.

Four have motion pictures.

Other forms of recreation reported by the commission are these:

Dramatic entertainments (reported by all parishes), boy scout patrols, military drill, baseball teams, summers camps and outings, shuffleboard, bowling alleys, pool and billiard tables, bathing facilities, reading and game rooms, social gatherings of parishes and others, kindergarten, outdoor playgrounds, tennis courts.

As all these diversions are utilized as a basis for real religious life, it is to be hoped that this part of the churches' function is not forgotten; but if too much emphasis is placed upon them it will be.—Ohio State Journal.

"What is your carpenter doing now?" said a Roman scoffer to an early Christian. "He is making a coffin for your emperor," was the reply. And He was Nero is but noxious memory. We name our dogs Nero. The Carpenter of Nazareth is on the throne of power, "Ancient of days yet ever new."—C. C. Albertson.

#### ITEMS OF INTEREST

##### Bishop Potter Memorial

The Bishop Potter memorial pulpit has been put into place in the Cathedral of St. John the Divine, New York City. It is said to be the handsomest and costliest pulpit in America, and is surely one of the largest. It is built of Tennessee marble, cost \$25,000 and was given by Mrs. Russell Sage. The carving is elaborate.

The height of the pulpit is ten feet and the base is eight feet in width. Carved in relief around the upper part are five panels, representing the Nativity, the Crucifixion, the Resurrection, Christ in the Temple, and the Supper at Emmaus. On the base are carved emblems of Matthew, Mark, Luke and John.

##### Length of Ideal Sermon?

"What is the ideal length for a sermon?" is a question now discussed in London. The question might be put: "What is the length of an ideal sermon?"

The Late Dr. Parker said a sermon should never be more than half an hour. "After thirty minutes of sermon hearing deep sleep falleth upon man." In the chapel of the Savoy is a pulpit glass presented by Queen Victoria to the chapel when it was restored in 1867. The glass is timed for eighteen minutes. The queen did not like long sermons, nor did Edward VII. The late Rev. Henry White, who was chaplain at the Savoy chapel, also for a time chaplain of the house of commons, declared that the "nineteenthly" preacher was a public nuisance. To him the ideal sermon was an affair of fifteen minutes, and when he exceeded for any reason, or through forgetfulness, that limit, he would fine himself a shilling.—Boston Herald.

##### Worth Imitating

The Methodist Episcopal church of Detroit was given \$600,000 for a pension fund for superannuated ministers, with two provisions. One is that the donor's name will be kept a secret, and the other that an additional amount of \$400,000 be raised by March 1 of next year, making a total of \$1,000,000.

The giver of this big amount is said to be a prominent automobile manufacturer. "It would be a calamity if his name were published," Bishop Henderson said, "as the entire donation would be withdrawn."

It is said the reason the donor wishes his name withheld is that he is not as wealthy as reported, and has not enough to distribute to the many institutions and individuals who would appeal to him for aid.

#### CULLED BY THE WAY

##### Where Is It?

"Isn't it strange how quickly these war maps get out of date?"

"Really, Mrs. Brunk, I had not thought about it. Do they?"

"Yes, indeed, I bought a new one only last week, and today I looked for an hour for Armageddon, but I couldn't find it anywhere."—The Christian Herald.

##### After Constant Use, Too

War prices have now affected Bibles. Luckily, in this crisis, a lot of people have old ones that are almost as good as new.—Cleveland Plain Dealer.