

The Northwestern Lutheran

Jan 17
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The Lord our God be with us, as He was with our fathers; let Him not leave us or forsake us. 1 Kings 8: 57.

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THE PILGRIM

Pilgrim, burden'd with thy sin,
Come the way to Zion's gate,
There, till Mercy let thee in,
Knock, and weep, and watch, and wait.
Knock!—He knows the sinner's cry:
Weep!—He loves the mourner's tears:
Watch!—for saving grace is nigh:
Wait—till heavenly light appears.

Hark! it is the Bridegroom's voice;
Welcome, pilgrim, to thy rest;
Now within the gate rejoice,
Safe, and seal'd, and bought, and blest!
Safe—from all the lures of vice,
Seal'd—by signs the chosen know,
Bought—by love and life the price,
Blest—the mighty debt to owe.

Holy pilgrim! what for thee
In a world like this remain?
From thy guarded breast shall flee
Fear, and shame, and doubt, and pain.
Fear—the hope of heaven shall fly,
Shame—from glory's view retire:
Doubt—in certain rapture die,
Pain—in endless bliss expire.
—George Crabbe.

COMMENTS

Merely Spectators That is what a large number of church members are, that is the extent of their interest and participation in what is going on about them in their own particular church circles—they just look on. Such is the case in the Chicago congregation whose troubles were recently touched on in the daily papers under the head: "Preacher Is Fired; Flock Is Puzzled." The papers said:

"Members of the Scotch Westminster Presbyterian church are mystified because of the forced resignation of the Rev. James MacLagen, who has served the congregation for more than sixteen years.

The reason for their asking for his resignation, as explained by members of the official board, is that Mr. MacLagen is too old for the position. Knowing him to be 58 years of age, to all appearances physically fit and mentally alert, the members are divided in believing this to be the real reason.

Church politics is blamed by some for the situation."

This is a queer condition of things which here stands revealed; a flock loses its shepherd, a church its pastor, and those most vitally concerned are ask-

ing for the reason! In the above-mentioned church the layman's ignorance of congregation happenings might be explained, or even excused, on the score of the peculiar church organization which obtains there, but with us it is an entirely different thing. With us the relation between pastor and flock, between the affairs of the congregation at large and the individual member should of right be the most intimate; yet what deplorable ignorance regarding the most vital conditions and happenings within the congregation are sometimes displayed. We mention the following as an example. Beside his regular work a pastor helped conduct his school. After he had taught a class for about five years, a member announced that he wished to call on him on a mid-week afternoon. The pastor replied that he would rather have him call in the evening as he was then not occupied with the work of the school. The member answered: "Why, do you teach school? The congregation is asking entirely too much of you." This reply discovered a world of ignorance in this particular member. He knew nothing regarding his school, his pastor's work, the affairs of his congregation. Yet this man was a full-fledged member, with all the rights and all the responsibilities which go with membership, but it was evident that somebody else had been doing his work in church affairs for him, or it was simply not being done. How about you, my Christian reader? Are you merely a spectator? G.

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Bible Study in High Schools The Living Church reports the following resolution of the House of Deputies on the subject of Bible study in the high schools:

"Resolved, The House of Bishops concurring, That the General Convention recommend to the several state boards of education the granting of permission to establish in the high schools elective courses in Bible Study, credits to be given therefor.

"Resolved, further, That the General Board of Religious Education be hereby instructed to take such action as may in its judgment seem expedient to make this resolution effective."

A Mr. Trowbridge, speaking in favor of these resolutions, advanced a number of propositions, some of which are quite correct. But a few of them surprised us greatly. Chief among the latter are the ninth and tenth, reading as follows:

"9. Since the Bishop of Rome has now permitted

his children to read their Father's Will and Testament, can American temporal sovereignty afford to do less?

"10. If the state be a creature of the people, made to serve the people, any considerable company of its citizenry; to-wit, and specifically, the Episcopal Church, even in its insularity, is competent to ask the coöperation of the state in an enterprise projected solely to effect the healing of the whole body politic."

We fail to see the analogy between the relation of the "Bishop of Rome" to his children and that of our government to its citizens. The pope is the spiritual head of his flock, while Mr. Trowbridge rightly calls our government a "temporal sovereignty." Thus it is entirely within the sphere of his legitimate activity to forbid or permit the reading of the Bible to those who, contrary to Holy Scripture, acknowledge him the vicar of Christ, but our "temporal sovereignty" must remain temporal, having nothing at all to do with the spiritual life of the citizen. True, the State is to serve the people, but only as far as their temporal welfare is concerned. It can, consequently, not cooperate with any company of its citizenry, which would effect the healing of the body politic by means of the influence of religion.

J. B.

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The State and the Family While the European war is still raging with unabated fury, while the soldier in the field is straining every nerve to annihilate what opposes him and to prevail on victory to perch on his banner, the thoughts of the thinker at home are turning to the more distant future and trying to meet in anticipation some of the crying demands which it carries in its bosom as a cry yet unvoiced and to solve the problems with which the coming years are great. One of these is, beyond doubt, that of repopulation—and the country which has all reason to view this problem with deep concern is France. What her scientists have to say on this subject is highly interesting for the whole world. A recent Paris report sheds light on the subject.

"French families could be as large as those of any country, not excepting Germany," said Prof. A. Pinard, of the French Academy of Medicine, in an interview. According to our source of information, the Milwaukee Journal, Prof. Pinard has devoted the last two years to the care of 'war babies' and is one of France's most eminent physicians and, perhaps, the best authority on the physiology of repopulation. According to him "the trouble with the birth rate of France is a voluntary resistance with economic reasons at the bottom of it." What advice has he to offer to solve the difficult problem confronting his people? Of course, he has nothing to say of the sacredness of the family ties, nothing of the holy duties of married life, imposed by Him who instituted marriage; his is the advice of the scientist. "The state must get at the

reasons," he says, "and overcome them by appropriate legislation, while the individual must learn more concerning what makes a numerous and physically superior population." He is now bending his efforts toward inducing parliament to enforce the application of his doctrine by obligatory education of the future mother while she is still a school girl. Puericulture, as he calls it, or moral and physical education combined, he wants taught as currently as reading, writing, and arithmetic. "Never before were there born in Paris such strong and handsome babies as during the war," Prof. Pinard said. "They are a striking example of what may be accomplished by better care of mothers and their offspring—the result of a spontaneous effort from every direction to do something for France, and for the wives and children of the soldiers left at home without protection."

For the thoughtful Christian his plan promises little for the future. Where conditions involve a question of morality mere laws are of little avail. Nevertheless the statement he makes in conclusion is surprising in its truth for one of his position. He says: "The bringing up of children in public institutions is a failure. France will repeople itself only through the family."

G.

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How to Increase the Attendance How to increase the attendance at divine services is a problem that will ever confront the minister.

A few extracts from reports on revival meetings held recently will, perhaps, be of service to perplexed preachers:

"Friday night a high school rally was held in the tabernacle. Decorated with the school cardinal the young people from South High marched into the tabernacle singing school songs and giving their yells."

Another evening offered a change of program:

"Railroad men from shops were special guests. The men, wearing badges and the leaders carrying railroad lanterns, marched into the tabernacle and occupied seats together. They were given a rousing cheer. Then the choir and audience sang. As the strains of the hymn resounded throughout the big pine structure, all the lights were extinguished. Then while the chorus was repeated, the railroad men waved their red, green and white lanterns."

A third evening was given over to the Masons:

"Various Masonic lodges crowded the tabernacle on Thursday night to listen to the Rev. 's address on 'The Bible—The Light of Masonry—Will the Old Book Stand?' It was purely a Masonic program and many members of the order were on hand. Most of them met at and marched to the tabernacle accompanied by their wives, the majority of whom were members of the order of the Eastern Star."

You will immediately recognize the underlying prin-

ciple and note that this system is elastic. If your church has visible cross beams, the structural iron workers will be proud to take up their position on them upon your request. Swinging scaffolds along the walls would form an irresistible attraction for painters. Miners and tunnel workers will immediately become interested when you tell them of a shaft sunk for them right near the pulpit. Let the fire laddies of your town drag in a line of hose and the artillery boys fire their piece in the auditorium—and you are certain of them and of their friends. Chaffeurs are partial to their auto horn; arrange to have them sound it at intervals during the service, and their interest will not lag. Exercise a little ingenuity, and you cannot fail.

J. B.

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Evangelist Beaten An evangelist was recently beaten in the pulpit by the irate friends of one of the trustees of the church in which he was holding a revival. This trustee, feeling that the sermons of the evangelist were unnecessarily personal, had asked him to be a little more charitable. For his pains, it is reported, he was, on another night, "made the object of a scathing criticism." This resulted in the brutal attack on the preacher, for which no excuse can be offered. Not being in possession of all the facts, we venture no opinion on this case; but a general observation may not be out of place. Some evangelists seem to have the habit of making personal attacks from the pulpit and heaping abuse on their hearers and on others, believing, no doubt, that his is the right way to preach the law of God fearlessly. They forget what Scripture says: "If thy brother shall trespass against thee, go and tell him his fault **between thee and him alone**; if he shall hear thee, thou hast gained thy brother." To attack a person's character publicly by exposing his sins to the knowledge of others is just as wrong as to do him physical violence. Only after the erring one has been repeatedly admonished and has shown himself an impenitent sinner, is he, according to Matt. 18, to be brought before the church. On the whole, there seems to be very little Gospel in the work of the average evangelist. J. B.

THE KEYS OF THE KINGDOM OF HEAVEN

One part of our catechism has the heading: The Office (or Ministry) of the Keys. The title is somewhat unusual because it retains the word "keys," which is evidently used in a figurative sense. That word is retained for the best of reasons: Our Lord used it just that way when he addressed Peter and said: "I will give unto thee the keys of the kingdom of heaven." But it is a human failing to seek for symbols of great truths and then to emphasize the symbol until the truth is obscured by a mass of tradition and legend. In that way fasting and other ceremonies, the

sign of the cross, the Sabbath-day, as a day of rest, because they are things easily grasped are abused and are often practiced and observed long after the spiritual meaning has departed from their observance.

So today with the "Keys." Even educated men are prone to associate no more with the term than did Milton when he wrote in *Lycidas*:

Last came

The Pilot of the Galilean Lake;

Two massy keys he bore of metals twain

(The golden opes, the iron shuts amain).

The Pilot is St. Peter; even that staunch champion of Protestantism, Milton, is satisfied, at least for poetic ends, to perpetuate the Roman fable that the "keys" are the peculiar property of the church that founds its arrogant claims upon the myth of Peter's headship of the Christian church.

Because the Roman church has prominently displayed the golden and the iron (or silver) key in its statues and pictorial decorations, all the world has adopted the Roman St. Peter as the steward of the heavenly gates. One may say it is not always done seriously; perhaps not. But what serious belief has the average man to put in its place? What knowledge has he of the truth which Christ meant to convey when He spoke of the "keys"? Even professing Christians might be a great deal more certain of that truth than they are.

"The ministry of the Keys," says the catechism, "is the peculiar authority of the Church, given by Christ to His Church on earth, to forgive the sins of penitent sinners unto them, but to retain the sins of the impenitent as long as they do not repent." First of all, it is a power vested in the church—not one given to Saint Peter or his selfappointed representatives. Leaving aside the passage Matthew 16: 15-19, though it does support our view, we turn to John 20:23, where Christ expressly confers this authority upon all of his disciples. It belonged to all of them. That is, it belongs to the church, to those that believe in Christ.

It is scarcely conceivable that Christians, aware of their Christian liberty, should ever have allowed any doubt to enter their minds as to the proper seat of this authority. What remains of our liberty if the Christian is dependent upon some mediator, some third party, for the assurance that his sins are forgiven? Nothing! That is the very essence of our liberty—that we thank no man, including ourselves, for the glorious freedom from sin and guilt. No priest, no bishop, no pope—no one but Christ.

But are matters very much different in accepting the authority of the church? To appreciate that they are, it is necessary to recognize the true meaning of this forgiveness of sin, or retention of them, by the power of the keys. It was surely not the intent of our Lord to empower His disciples to go about the country and to absolve and ban according to their whim

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without further parley and without any concern but their own good pleasure. There is one word in the catechism that forestalls any such misconception, the word "penitent." Only penitent sinners are to be absolved, only impenitent sinners have their sins retained.

It is not necessary at this point to discuss the import of the word "penitence." It will suffice to say that penitence is the allimportant thing. And that presupposes knowledge. But where can there be knowledge of divine justice and grace if there has been no information? Therefore, the ministry of the keys is nothing less than the commission to preach the Gospel. There, in the Gospel, man learns of forgiveness; by the preaching of the Word the Spirit enlightens him and he learns for the first time to desire forgiveness. Christ took that element of the whole plan of salvation which in its application to man is the most vital and essential—truly the "key to heaven," and made that the substance of His commission of authority granted the church. "The gospel of Christ is the power of salvation to every one that believeth," says Saint Paul. That is true of every individual Christian; for that reason Christ endowed the community of all these believers, the Christian church, with the authority to promulgate this salvation to every one that seeks this assurance in the Spirit.

Whenever the Gospel of Christ is preached, whenever the songs of faith are sung, whenever the prayers of the penitent are uttered, whenever the holy sacraments are administered, the ministry of the Keys is in operation.

If Christ had not instituted this authority doubt might assail some sinner; he might not be sure that the preacher who offers him the grace of God has a right to act for God. Now there can be no doubt; Christ has appointed His church to this very task. But it is not only for those in doubt; there can be no Christian who is not in need of constant reassurance of the acceptance of his penitence. As surely as we are daily in need of forgiveness, we must daily seek it. If Christ has installed His spokesmen in the church and empowered them to give us absolution in

His Name, then there we must seek. A failure to do so is disbelief.

This institution does not inject a new element into the plan of salvation, it does not remove the sinner from the Redeemer by placing anyone between them. Quite the contrary: it unites them, it brings the sinner directly to Christ; for Christ is in the Word. He who would shun the use of this ministry is taking himself out of communion with the Christ who is the "head of the church" and is the only acting force in it.

So we find the ministry of the Keys to be an intensely practical Christian institution, essential to the welfare of the whole church as well as of the individual. In fact, without it there would be no church. The individual would be a prey to his own guesswork. He would almost inevitably, if he retained any shred of scriptural knowledge, look for an immediate inspiration from heaven to assure him of his salvation.

So it works out by actual experience in Christian history. Those Christians who have begun to alloy the truth with the base metal of their own reason begin by allowing their own individual efforts a place of merit in their salvation. Then many of them feel that the ministry of the church is only a subordinate agent of God, with little or no authority; consequently their intercourse with God seeks other channels than His appointed Word. They look for direct inspiration; the Spirit is to come to them in manifestations that are peculiarly their own. When that "Spirit" tells them things outside the Word or even in contradiction of it, they unhesitatingly accept his (their own) promptings. That is why we have untold numbers of sects springing up. They despise the gentle saving authority of Christ in His Word, exercised through the church; they fall into the sin of individualism; but the Church of Christ is a communion.

Because Christ foresaw this destructive development He instituted the Ministry of the Keys. It is the bulwark of our faith. It is the staff on which the troubled soul may lean. It is the guardian that watches over the inviolability of the Gospel truth. It is the treasure house from which unending stores are drawn to replenish the empty coffers of the impoverished, of the poor in spirit. It is "the Keys of the Kingdom of heaven."

If it has been abused, that is not the fault of Christ. What holy thing is there that has not been abused? The more sacred it is, the more Satan will try to desecrate it. The church that tampers with the doctrine of the Keys is giving up its Christian charter; its members will be saved, if saved they are, not by its ministry but in spite of it. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."

This paper treats only of the Keys in a general way; there remain for thought and discussion such topics as confession, a particular application of the doctrine;

the service of the ministry by appointed preachers; excommunication, which is the retaining of sin to the impenitent; and other topics. Some of these will be treated in the future in this space. H. K. M.

HYMN FOR ADVENT

Lord, come away;
Why dost Thou stay?

Thy road is ready, and Thy paths made straight
With longing expectation wait
The consecration of Thy beauteous feet.
Ride on triumphantly: behold we lay
Our lusts and proud wills in Thy way.
Hosannah! welcome to our hearts: Lord, here
Thou hast a temple too, and full as dear
As that of Sion; and as full of sin—
Nothing but thieves and robbers dwell therein;
Enter, and chase them forth, and cleanse the floor,
Crucify them that they may never more
Profane that holy place
Where Thou hast chose to set Thy face.
And then if our still tongues shall be
Mute in the praises of Thy deity,
The stones out of the temple-wall
Shall cry aloud and call
Hosannah! And Thy glorious footsteps greet.
Jeremy Taylor.

SOMETHING FOR PARENTS TO THINK ABOUT

At this time of the year, when parents are considering the question of education for their children, it may not be out of place to remind them that there is a real reason why the church has established its own schools. That fundamental reason is to provide an opportunity for giving religious instruction and bringing religious influence to bear as an essential part of the education process. In order to call attention to the fact that it is not only preachers and teachers in our church schools who hold the idea that the religious element is a necessary part of a complete education, there are submitted here for careful consideration some opinions on the question by statesmen and educators of national reputation. It ought to be reasonable to assume that parents want the very best education within the reach of their children. Let them note, then, what these men think is the best and most complete education. And if they decide that our church schools are the best places for their children, let them remember that the doors of our schools stand wide open to receive them.

Some Opinions on Education

Ex-President Roosevelt: "There is no word in the English language more abused than the word 'education.' It is a fine thing to be clever, to be able, to be

smart. But it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule. We must have education in the broadest sense—education of the soul as well as of the mind. . . . The future of this country depends on the way in which the average boy and girl are brought up."

William J. Bryan: "I believe that there is assurance of the life that now is, as well as of the life to come; and I am anxious that this life should be brought to the consciousness of every human being. The heart has more to do with human destiny than hand or mind. The pure of heart shall see God. I want my boy, if he is to dig ditches, to begin his digging with the best education that the country can give him, but the education of the heart is above the education of the head."

Governor Marshall, Indiana: "In my opinion no man is educated for citizenship unless trained in body and mind and heart to reverence of the omnipotent God. He must know that God reigns and that Jesus Christ is the Supreme Ruler of mankind. In our day there are too many men losing their moorings. There are too many who forget that it is the unseen things—the things that are God's—that weigh."

Senator Tillman: "There are a number of solutions for the nigger problem; education, for instance. You may educate a nigger with book learning all you please, and it only makes him the bigger devil, unless you can elevate his morals and educate his heart at the same time."

President Hadley of Yale: "I do not believe that you are going to make the right kind of a citizen by a godless education, and then adding on religion afterwards."

The late President Harper of Chicago University: "It is difficult to foretell the outcome of another fifty years of our educational system—a system which trains the mind, but for the most part leaves the moral side untouched; no religion, no ethics, merely a sharpening of the intellect."

President Butler of Columbia University: "Education is a gradual adjustment to the spiritual possessions of the race." These possessions are designated as being five-fold: scientific, literary, aesthetic, institutional, and religious. And he says of the religious inheritance: "The religious element may not be permitted to pass wholly out of education unless we are to cripple it and render it hopelessly incomplete."

President Kind of Oberlin College: "Religion is the greatest factor in life." "And if we ask as to the relation of religion and education—we seem bound to say that the relation is here so intimate that we cannot separate either, at its best, from the essential spirit of the other."

Prof. Garfield of Princeton: "If an educational institution lacks the religious motive at its core, it lacks the thing which alone makes it worth preserving."

Bradley Gilman, Harvard: "Harvard undergradu-

ates, like all youths, need education of heart and will, in devotional and ethical directions, as truly as in observation, or analysis, or other intellectual processes. Harvard College—and every college is under obligation to educate its youth morally and religiously as well as intellectually; and this must be done in the only way in which moral and religious education is possible, by the presence and direct appeals of men who feel and live the robust, manly principles of Christian life which they advocate.”

Lyman Abbott: “Teaching reading, writing, and arithmetic is not enough. Development of intelligence without a concurrent development of the moral nature does not suffice. As has often been pointed out, intelligent wickedness is more dangerous than wickedness that is unintelligent; the devil knows enough; sending him to school will not make a better devil of him; knowing how to make dynamite without also knowing what are the rights of property and the rights of life does not make the pupil a safer member of society; skill in speech, unaccompanied with conscience, gives only that product of modern civilization—an educated demagogue.”

Hon. Amasa Thornton, New York: “The children and youth of today must be given such instruction in the truth of the Bible and Christian precepts as will prevent them in maturer years from swinging from their moorings and being swept into the maelstrom of social and religious depravity, which threatens to engulf the religion of the future.”—Rev. Martin Hegland in *Lutheran Herald*.

CITY AND COUNTRY

Upon the young man and the young woman of the country and small town the brilliantly lit up large city continues to exert its attraction and fascination. To the warm, red blood which pulsates through their veins the city's excitement, movement, and noise appeal with peculiar force. The city is the place where fortunes are made. The city is the place where honor and fame is obtained. The city is the place of large gatherings. The city is the place of excellent music, bright lights, tempting dishes, beautiful faces, rare gowns, vivacious associates, and the ringing of money constantly changing hands. How natural for the country laddie and lassie to ask the question, Am I to **die** in the country, or to **live** in the city? For such it will be profitable to read the following disenchantment by one who had gone from the small, quiet town to the large, noisy city:

“And then, to our new-opened eyes the tragedy of the city begins to reveal itself. Do you, who have grown up in the midst of it, look on it with a vision so sensitized? I doubt it. To us it has not only the terror of strangeness, but also the terror of the might-have-been.

“The romance, by this time, has grown somewhat

grim: not Thackeray at his most genteel, but Dickens at his most grisly. This is now not a stage-play or a story-book; nor is life ‘copy’ for inspired fiction. This is real blood and tears. These shrieks are genuine; this despair is the hollow throat-rattle of exhaustion; this sin is vile; this suffering unbearable. We see it now, we small-towners, with eyes washed clean by our own temptations, defeats, self-conquests, and with hearts that know from the sweet, wholesome neighborly intercourse in which we were reared that people were never meant to live like this.

“The drawn underlip of the rouged woman in the cafe; the wail of the wife as the verdict-grinding magistrate pronounces sentence; the sodden face of the pauer-over of garbage barrels; the haggard glare of the drug fiend; the frail girl taking her first day at the telephone switchboard,—she is too faint to touch her luncheon of toast and tea; the man of forty in quest of a job; the teamster, asleep from exhaustion, rolled from his seat, and run over by his own wagon. The child struck by a motor-truck driven by a lad who has been out since four that morning,—it is now seven of the evening, and he was speeding home. A scream, a pool of blood, a limp little body, a mother's shriek. An ambulance call. The young doctor in the ambulance shakes his head. (It was Talcott.) ‘Honest, Doc, I never seen her. It was so dark.’ A driver out of a job; a mother out of a child.—Must these things be? Well, they are. Think on them. And then let us be gay. Crack a joke. Lively places, these cities. Glamour. Romance. Majestic public buildings. Hear the sweet young thing exclaim, ‘I perfectly adore New York!’—meaning that she perfectly adores luncheon at the Plaza and a box at the Metropolitan.

“So why spend good money for cheap imitation tragedies in theaters when the raw material of the real thing jostles us off the curbing?”

Think it over before you move to the city, and if you must and will go, be sure to consult your pastor, obtain from him a letter of introduction to the city church, and look up the city pastor at once.

The ability to distinguish between a true and a false friend is a valuable asset at all times, for safe life in our large cities it is indispensable. The new-comer from the country who is not able to recognize the importance and value of a faithful pastor's friendship is generally a star actor in some big-town tragedy. —Luth. Witness.

—“Let thy repentance be without delay—
If thou defer it to another day,
Thou must repent for a day more of sin,
While a day less remains to do it in.”

John Byrom.

—“A snake may change its skin, but yet preserve its sting.”

RUNNING IN THE FOG

I remember the first time we were crossing the Newfoundland Banks. We had spent some days in blanketing fog without a heavenly or earthly body to give us any information about our position. We were somewhat anxious, not knowing which way to go. Suddenly, a huge three-masted ship loomed up out of the fog, apparently running off her course with confidence. We had time to cut her off and ask where we were. She replied by hanging over the side a huge blackboard with the approximate latitude and longitude on it, and then disappeared into the gloom. We were not able to prove it, but we trusted her good faith and acted as if it were true. We didn't in the least resent the suggestion of interference in our private affairs. Many and many a time since I have had to rely on the opinions of others and even their gratuitous help. At one time we were running somewhat too confidently on a part of the shore which we thought we knew perfectly well. Indeed, we were running full speed in spite of our inability to see. We were suddenly aroused in the wheel house by the united shouting of half a dozen stentorian voices, "Hard a' starboard! Full speed astern! or you'll be ashore." These presumptuous people in a trap fishing-boat had, quite unasked, interfered to make us change our course, and had thereby saved us from a catastrophe. It was so dense we could not see the breakers. However, we found we had made no mistake in instantly acting on the faith that they were wiser than we, without waiting to argue the rationality of it. But beyond this, on yet another occasion in thick weather we ran right by a boat full of men and almost instantly afterwards sighted breakers. We escaped practically by a miracle, but we felt bad that the men in the boat had not interfered to warn us.

These and every experience of life seem to teach that when the question at issue is of vital, practical importance to us we have no prejudice against outside advice, and that there is no reason why we should not offer such as we may possess, nor why we should not accept it and act upon it as if it were true, without needing intellectual demonstration.

The man who has no interest in life, its meaning and its future, is only intelligible to me on one of three hypotheses: either he never faced himself and never stopped to think, or he has done it with blind eyes and closed ears, or he is no man at all.

Surely in the business world men take ventures without waiting for intellectual comprehension. When the venture is of such vast importance as accepting a guide for life's action, when the Christian faith has been so unanimously approved by those who have really adopted it, when there is at least a possibility that not only our day of life here but the life in eternity will be benefited, why is it irrational to accept the

mystery and stand on the ground of "Lord, I believe. Help thou mine unbelief"?—Wilfred T. Grenfell, in *The Adventure of Life*.

THE GRATEFUL SLAVE-GIRL

In one of the African slave marts a Christian gentleman went one day, thinking he would go to see if he could do any good. He was much struck with the light-heartedness of most of the slaves; but amongst them he beheld one young woman overwhelmed with tears. So profuse was her grief, that she seemed scarcely able to lift herself up, but hid her face in her hands, evidently in the deepest sorrow. He went near her and spoke to her very kindly,—inquiring the cause of her deep distress, which seemed such a contrast to the apparent indifference of most in the market. "Oh," said she, "I don't know who will buy me—what will become of me. I have been brought up kindly and tenderly—and what if I fall into the hands of some rough master!" The gentleman's heart was overwhelmed. He retired. He asked her price. He obtained her freedom. He went straight to her, and placed it in her hands. The poor girl was struck dumb with amazement. She could hardly believe herself free, but thought, "Here is my new master!" The kind man left the place, and bade her go back to her home in peace. But she, to his surprise, darted after him, crying—"No, no,—he has redeemed me, he has redeemed me. Will you let me be your servant?" What a beautiful illustration this incident presents of the gratitude redeemed sinners should feel to their Redeemer! "O Lord, truly I am thy servant, I am thy servant, and the son of thine handmaid; Thou hast loosed my bonds." (Ps. 116: 16.)

No man who is an enemy to his neighbor is a true friend to God. And no man who is an enemy of God can be a true friend to his neighbor.—Sam P. Jones.

—"If thou art not born again, all thy outward reformation is nought in the sight of God; thou hast shut the door, but the thief is still in the house."—Boston.

—"Many who have escaped the rocks of gross sins, have been cast away on the sands of self-righteousness."—Dyer.

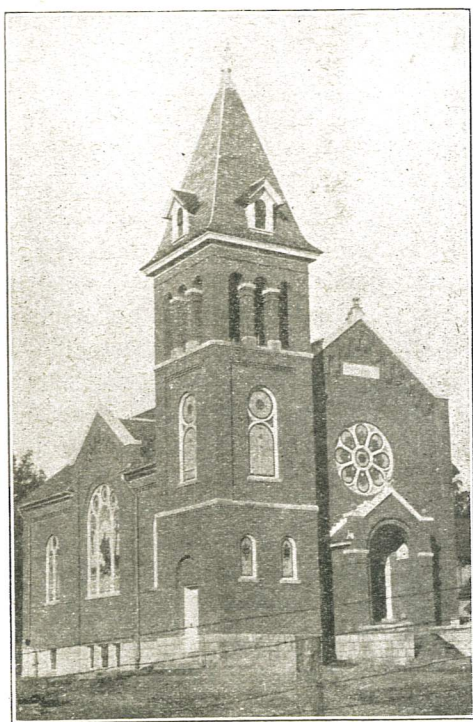
ANNOUNCEMENT

On the 10th and 11th of January 1917 there will be another intersynodical conference at the Trinity Church in St. Paul, Minn., (Rev. A. C. Haase) cor. Tilton and Wabasha streets. Subjects for discussion: 1. Conception of election according to Scripture and confession. 2. Conversion. Each pastor provides for his own boarding. By order of the committee.

A. H. KUNTZ.

DEDICATION AND JUBILEE

On the occasion of its fiftieth anniversary, October 29th, St. Paul's church in Town Franklin, Wis., dedicated its new house of worship to the service of the Triune God. The Rev. H. Monhardt, pastor of St. Paul's, conducted a brief service in the old church, which has now stood for fifty years, and then, assisted by visiting clergymen, dedicated the new building with the customary ceremonies. In the morning service, the Rev. W. Hinnenthal of Kaukauna, Wis., one of the first pastors of the charge, preached the dedicatory sermon. He was followed, in the afternoon, by the Revs. H. H. Ebert and John Brenner, both of Mil-



waukee. In the evening service, Prof. Herman Meyer of the Theol. Seminary at Wauwatosa filled the pulpit. The chorus of St. Matthew's church in Milwaukee, under the leadership of Dir. H. Brockmann, rendered hymns appropriate to the occasion. Among the visitors present were Mr. Ph. Lucas, a son of the first pastor of this congregation, and the pastors Gausewitz, Jenny, Mahnke, and Schoewe, the latter being the bearer of the congratulations of the church at Tess Corners.

St. Paul's was founded in 1866 by the Rev. G. Ph. Brenner, then of Oakwood, Wis. The new parish soon called the Rev. Ph. Lucas. He was followed, three years later, by the Rev. W. Hinnenthal, who served the congregation for a term of fourteen years. His successor was Pastor H. H. Ebert, now of Milwaukee, who was succeeded by the present incumbent. The Rev. Monhardt has served St. Paul's for the last twenty-one years.

ANNIVERSARY

On the 29th of October, Trinity congregation at Caledonia, Wis., celebrated the fifth anniversary of the dedication of its new church and, at the same time, the sixtieth of the completion of the first building erected by the pioneers in 1846. The first service held in Caledonia was conducted by the Rev. Muehlhaeuser of Milwaukee. After the Revs. Weinmann and Koester, then located at Oakwood, had served the parish for some time, Pastor C. Wagner was called. The following ministers have served the charge since then: A. Liefeld, J. Meyer, H. Monhardt, J. Anderson, and F. Koch, the present pastor. The congregation now numbers about 110 families.

ITEMS OF INTEREST

Church Anniversary

On the 22nd of October the Ev. Luth. Friedens-Church of Green Lake, Wis. (Pastor Edwin H. Sauer) celebrated its fifteenth anniversary with three jubilee services. The pastors A. Hoyer, C. Lieberum, and E. B. Schlueter preached the Word.

A Large Gift

The income of one-half of the estate valued at \$5,000,000 left by the late Charles K. Smith of Philadelphia, wealthy oil man and art patron, is to be applied to the erection and support of mission churches in the United States and Mexico after the death of his son, by the terms of his will. The founding of these churches is to be under the supervision of the general assembly of the Presbyterian church in the United States.

Pastor Russell Dies

Charles Russell, known as Pastor Russell, an independent minister, editor of the Watch Tower, and prominent author of studies on the scriptures, died recently on an Atchison, Topeka and Santa Fe train en route from Los Angeles to New York. Heart disease was given as the cause. Pastor Russell was born in Pittsburg, Pa., Feb. 16, 1852.

CULLED BY THE WAY

The Good Bishop's Regret

It occurred at the General Convention of the Protestant Episcopal Church at St. Louis—but we'll let The Living Church tell the story:

"That (the climax) came when the boys of the Reform School were paraded in military review before the guests and a crowd of interested citizens, and the (late) Bishop of Indiana met his Waterloo. In response to loud calls for "Talbot," the portly prelate stepped forward and faced the music (cheers), utterly bewildered. "Boys," he said, "we have been deeply impressed by what we have seen here to-day, and some of us profoundly regret that in our youth we did not enjoy the advantages which you here enjoy!" That was too much for the crowd! They cheered and almost shrieked with the fun of it. Of course the Bishop was serious, not thinking, at the moment, that every young rascal before him was a prisoner, under sentence for misdemeanor."