

The Northwestern Lutheran

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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MISSIONARY ENDEAVOR

Here am I! Lord, send me wherever Thou wilt!
Speak, Master! Thy servant Thee heareth!
Thy Blood on the Cross for all mankind was spilt,—
The dawn of the Judgment Day neareth,
But lost thousands perish without Thee!

Thou Lord of the harvest, Thy field is so white!
The sheaves for the reapers are waiting!
O send out Thy toilers while yet it is light,
To serve Thee with zeal unabating,
And gather the wheat in Thy storehouse!

I pray, touch my lips, and consume all the dross,
The gold in Thy furnace refining!
In faith let me kneel at the foot of Thy Cross,
My all in surrender resigning,
And fill me with ardor to serve Thee!

O'er mountain, and valley, and plain I will go,
And cross the expanse of the ocean,
To reap in the fields of Thy harvest below,
To serve Thee in fervent devotion!
Here am I! Lord, send me! Lord, send me!

The darkness of heathendom knows not Thy light!
The lost for a Gospel are yearning!
The day is fast waning,—soon cometh the night!
O save Thou the brands from the burning!
Here am I! Lord, send me! Lord, send me!

How shall they believe if they never have heard!
How hear Thee if they have no preacher?
It is Thy blest Will that Thy life-giving Word
Shall reach ev'ry mortal, lost creature!
Here am I! Lord, send me! Lord, send me!

Fill Thou me with love that I mind not the cost,
And let me not fail Thee nor falter!
In Spirit I hear the lament of the lost,
O place Thou my all on the Altar,
And lead me, my precious Lord, lead me!

Blest Lamb, Thou shalt see of Thy travail of soul,
And Thou shalt be satisfied, knowing (Isaiah 53:11)
That all whom the pow'r of Thy Blood hath made whole
Shall praise Thee, their hearts overflowing
With love and devotion,—in glory!

O let me proclaim Thy Evangel of love,
And tell of Thy blood-bought salvation,
Till saved by Thy grace, I reach Heaven above
To praise Thee in holy elation
With Thy ransomed myriads,—forever!

ANNA HOPPE,
Milwaukee, Wis.

Never Man Spake Like This Man

John 7:46

"Why have ye not brought him?" the chief priests and Pharisees angrily inquire of the officers they had sent out to take Jesus. "Never man spake like this man," is the undaunted reply of the officers.

They had gone forth to carry out the instructions of their masters, and then they had heard Him: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living waters."

They had felt the dignity, the high authority of His words. Here they had first tasted of the love of God that through His Word goes out to the souls of men. Their hearts had been won. They indeed yearned to lay hands on Him, but only to cling to Him and to hold Him fast as their most precious possession, their rock of safety. They were not able to answer many questions concerning Him, they would have been confused if they had been asked to give an account of the change that had taken place in their hearts, they trusted as children trust.

And, what a power is not this simple, childlike trust! It makes them bold to refuse obedience to their masters, who hated Jesus. They oppose their simple confession to the learning and the authority of the rulers of the church undaunted by the scorn: "Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him? But this people, who knoweth not the law, are cursed."

"Out of his belly shall flow rivers of living water," He had said. Their simple, childlike confession touches at least one heart. Nicodemus, one of the council, who had already secretly believed in Jesus, is strengthened and encouraged to protest: "Doth our law judge any man before it hear him, and know what he doeth?", though even this timid attempt to stand up for Jesus brings down upon him the ridicule of his associates, "Art thou also of Galilee?"

Weak though their confession might appear, it sent the mighty ones home in confusion. We are told: "And every man went unto his own house."

"Never man spake like this man," indeed no man speaks like Jesus with such authority, such power, such love and such comfort. Have you heard Him? Do you hear Him?

J. B.

Rev. C. Bueger
Jan 22
65 N. Ridge

COMMENTS

How To Avoid Factionalism In a little country town in Wisconsin there were two struggling churches, one Presbyterian the other Methodist. Inspired, no doubt, by the doctrines of the Interchurch World Movement of unholy memory the members of both churches got together and decided to unite. To avoid factionalism, as they said, they agreed to join a third denomination. They chose to become Congregationalists.

Shades of the Covenanters and the militant separatists! Were the fathers that fought so fiercely for their convictions so benighted that their offspring can make a joke of their zeal and fervor by flipping a coin to see what confession they shall adopt to-morrow?

The formula to avoid factionalism is beautifully simple: Just "join up" with something else. The choice of the word "factionalism" betrays a certain attitude toward the whole matter of confession that shows how unsound the membership of these and many other churches has become. To have a positive conviction on a matter of faith is called "factional."

If confessionalism meant factionalism there should be no difficulty in gaining unanimity in condemning it. But it does not mean that. The man who fears to defend his own faith for fear of being dubbed factional is not to be trusted with anything spiritual, least of all with the sacred truth of God. If whole churches can be found that change their confessions as they change a soiled shirt it means that they have lost the true meaning of faith.

It is the insidious talk of "poor business principles" that makes of the lukewarm Christians to-day such willing subjects of manipulation by businesslike organizers who know little about confessions of faith and care less while their only concern is to get a crowd big enough to pay the bills of the organization.

Lutherans may feel the trend of the times and may be correspondingly unsympathetic with missionary ventures that do not pay dividends immediately, but even the most careless Lutheran should realize that his faith is something too valuable to be hazarded on the cast of a die. And if he recognizes that much he must see that the only way to avoid such treasonable carelessness is to be firm at all times with a firmness that will not surrender one iota of the truth.

"Factionalism," difference of opinion, has no terrors for the man who is sure of his own faith.

H.K.M.

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Passing the—Blame "Professor Tridon, psychologist, says that everybody on earth is more or less criminal." That was the confession which our friend the "evolutionist" recently made in the editorial column of his paper. He evidently bows down before this sweeping verdict on humanity,

because an eminent scientist passes it. It is interesting to note where he finds comfort under the general arraignment. He says:

"It is a question of controlling criminal instincts. Some do well, some badly. The better off you are, the more easily you control it. We are descendants of savages, those savages in turn were descendants of wild beasts—according to the scientific story, and their instincts are with us. The war, that made killing not only legal but honorable, revives the old savagery."

Do you note what becomes of the blame and responsibility for criminality? It is simply passed along backward till it lodges somewhere with the wild beasts far back in the dim past. That is an old trick of criminal man. Adam said: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." And Eve with the same distaste for bearing the blame, passes it along, saying: "The serpent beguiled me, and I did eat." This is one of the "criminal instincts" which is to-day but slightly "controlled," handing the blame along to someone else is so generally practiced that slang has coined a phrase for it and speaks of "passing the buck." The selection of this term would seem to reveal the prevalence of card-playing; Webster says that the "buck" is a marker and being moved along is always placed before the dealer.

"Passing the buck," that is what Evolution does with man's guilt: the Bible says, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." G.

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Yes, but— "There is a little annoying local order here," writes an army captain, 'which is, I fear, creeping in at other posts also. That is, compulsory church attendance. As far as I am concerned, it is not a matter of religion but of principle, for in common with most Americans I don't object to going to church, but detest being ordered to go. We were supposed to have liberty in that direction at least, but even that is going the long, long trail. Can something be done to save us from the misguided enthusiasm of those who seek to enforce their convictions on the rest of us?"

—Army and Navy Journal, quoted in the Nation.

Yes, something can be done, but nothing permanent will be done unless we again get down to the fundamental principles involved. The particular condition of which this officer complains is the logical result of the general drift toward State control of the individual. Does the individual exist for the State, or does the State exist for the benefit of the individual? is the question upon which the entire matter hinges. If the individual exists for the State, his personality will to an ever increasing extent become lost in the mass, and a majority will shape the life of an unwilling minority according to the ideals it holds. If the State

exists for the individual, the individual should be permitted as much freedom as is compatible with public safety. He who would make a stand for personal freedom in his own particular case will fail unless he consistently fights for the general principle of personal freedom. They who would protest against the abuse attacked by this officer must also protest, for instance, against all attempts of majorities to place the State in control of all parochial and private schools.

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J. B.

A Chemically Pure Bible At a congress of chemists a lecturer proposed that the Bible be brought up to date by revising it and making it conform to the scientific standard established in chemistry during the last 150 years.

The idea of revising the Bible is not new, the infidels and heretics of antiquity proposed it again and again. Throughout the ages down to H. G. Wells and all the other tinkerers, including this chemist, there have been those who would intrude their unholy selves into God's own. The idea is not new. It is really the least original, the very least original suggestion that any human being could well make, for the devil himself urged just such a revision of the first words which God spoke to man on earth.

But there is a rather novel prospect opened up by this "chemically pure" Bible. If the chemists have their way, why shouldn't the engineers have theirs? Why not a Bible brought to date in matters of engineering? Noah's Ark, the Temples, and other building enterprises described in the Bible could be done with steel girders and concrete. And when the engineers have done their worst, turn over the patient book to the architects; let it pass from them to the guild of modern musicmakers; and from them to the bricklayers' union.

The gentlemen that propose such idiotic schemes, be their names Wells, or Baskerville, or what not, must be prepared to be received with ridicule by men of ordinary soundness of reason. They have forfeited more serious consideration. It is too apparent: they are squirming and writhing and fidgeting to escape the unwavering truth of the Book that cannot be and will not be silenced neither by the wiles of crafty unbelievers nor by the brutal assaults of its avowed enemies.

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H. K. M.

"The Reformed 'Mixer'" The reformed "mixer" is what John Pilgrim in the Milwaukee Journal calls him. "He was clever and good looking and well dressed, but above all other things he was a "mixer." Not long ago he was found browsing in a book store selecting his winter's reading. 'When fall comes I go over my lists and correct them if need be. You'll rarely find me away from home during the cold weather.' The explanation?

"He said that he used to think that business success depended on mixing ability. He was as popular as rum punch on New Year's eve. But by and by, he said, he began to notice that he was mostly popular with other good mixers. The people who owned houses and street railways paid mighty little attention to him. And they were the people that he wanted to mix with. It was nothing in his young life to spend evening after evening with a bunch of trained seals.

"So I quit mixing, said he. I discovered that if I could talk business—if I really knew my business and could present it well—an ability to mix after office hours didn't figure at the end of the year. I also found that the more I knew the better I could talk—and there is no university in the world that can compare to a shelf full of good books."

Church members frequently demand that the pastor be a good "mixer," and they mean just about what the man in the story was, a sociable fellow and a good entertainer. They are not thinking of real pastoral work, the business of the minister. Here is a lesson for both, the members that make such demands and the pastor who foolishly tries to live up to them. This "mixer" soon found himself in the company of mostly other "mixers." Serious-minded people paid no heed to them. A pastor who wastes himself in "mixing" will speedily find himself surrounded by those who have no serious purposes in life. Earnest people will demand that he know his business and attend to it. If he spends all the time at his disposal in studying the Bible and helpful books, he will be full of the Lord's business and able to satisfy the real wants of the souls committed to his care. J. B.

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A Comic Funeral Yes, there are such, though the element of comedy is, of course, not intended—a by-product, as it were, unexpected and therefore undetected by the masses, noted and gratefully appreciated only by the detached observer. It's an extremely difficult position the undertaker holds, that is, if he happens to be gifted with the necessary observation and detachment. What repression he must exercise when a broad streak of comedy suddenly flashes forth on the screen or persistently runs through the whole film, like a shrill rebel voice in a temporarily deranged pipe organ. He may not even betray that he perceives, much less that he appreciates, the diversion which breaks the heaviness of the function. As far as general appreciation of the situation goes, he must comfort himself with the thought of Gray, that "full many a flower is born to blush unseen, and waste its sweetness on the desert air." Gray knew something of this, though he was not an undertaker, but just a poet.

The particular function which we have in mind as we write these lines on funerals in general was reported by the Wisconsin News recently and was a probably unintended travesty. "Tiger" had passed away and he having been but a cat we can speak of his passing without fearing the charge of levity being

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brought against us. In his death "Tiger" fared differently from most cats, as he probably also had during the course of his lives. The owner "buried his cat in a mahogany coffin lined with plush, in a hole in the ground with a little mound over it. Three kinds of roses, several other flowers, honored the cat." Still greater "honors" were intended by the grieving owner, nothing less than placing "Tiger" in a \$10,000 mausoleum next to the mortal remains of the owner's wife; but hard, unfeeling cemetery authorities frustrated this. Had the owner had his way he perhaps would have marked the spot with the inscription, "Requiescat in Pace." The editor who reported these facts makes the comment, "It was just the right funeral—for a cat—mahogany, plush, hole in the ground, etc." He says thus because he advocates cremation for man. We, of course, turn our thoughts in an entirely different direction.

There is something humiliating to the rest of us in this sordid display and waste, staged in the putting away of an old tom-cat, while the very exaggeration of it all adds the element of comedy. But how about the display, the childish mummery, the extravagance, the evident insincerity which often come into play at the funerals of our fellow-beings to-day? Do they not often mar the solemnity of the occasion and distract our thoughts from the great lesson of which the occasion should remind us?

G.

LACK OF MISSIONARY SPIRIT

Why does Christ, the pioneer Missionary of the World, cry out to His people: The harvest truly is plenteous, but the laborers are few? Is it because His commission, to preach the Gospel to all the world is not executed on the part of His Church? No, this great commission always has been and ever will be executed even to the end of time. But the Lord makes this plain because, despite the fact this commission is given to the whole of the Christian Church, there is a shortage of laborers in the harvest field of the world.

The supply of mission workers, of ministers and teachers of the Gospel has never been equal to the greatness of the possible harvest.

Why is it so? There is an element of mystery in it which we cannot understand considering that it is the Lord's will to have the Gospel message brought to all the people on earth, and that, after all, it is He alone who sends missionaries, pastors and Christian teachers into the world. Why does He not send a sufficient supply of laborers into the harvest field which is His? Yet, however mysterious this may be, there can be but one answer. The fault of the shortage of laborers is ours, not the Lord's. It must be that there is in the church at large, in the Christian congregations, and in the lives of individual believers a lack of missionary spirit, yea, a dearth of fervent, persistent and prevailing interest in the missionary enterprise.

True, the harvest is plenteous, the opportunities for mission work are without bounds, the needs for such work are pressing, a great field of labor is constantly before us. We need but look at the various missionary activities of our Joint Synod—its home missions with more than 100 mission stations throughout its territory, its Indian Mission, a field of labor comprising 4000 souls, the Negro Mission with its pressing needs, the educational work we are called to do in our colleges and seminaries, where pastors and teachers and missionaries are being trained for the great work in the Church—in order to find that everywhere the harvest is plenteous demanding our serious attention. But alas, how much there is to complain about the indifference shown toward mission work in all its phases on the part of so many Christians! Thousands are enrolled on the books of Christian churches, yet how many take a live interest in this greatest and most blessed of all enterprises, who actually are diligent and faithful laborers of the Lord, and who would stake their temporal goods, if needs be, their lives for the great cause of the Gospel? Ah, they are few, very few compared with the numbers that bear the Christian name; and are not all such hindering the progress of the Lord's work? Are they not clogging the wheels of the Lord's chariot by showing such lack of interest and lack of missionary spirit?

There is need of enlivening the missionary spirit which, with many members of the Church, is found lacking. The development of missionary life among us is emphatically a vital issue, a life question, a factor the importance of which can not be overestimated. It is indispensable to the inauguration, the maintenance, and the successful prosecution of the work of missions; and we ought to welcome whatever stimulates us to faithfulness in the performance of our duty and promises to increase our efficiency as laborers together with God in the work of His kingdom.

We must not, however, be satisfied with a momentary interest or impulse, nor deceived by spasmodic efforts and false enthusiasm. Our interest in this important work is apt to be alive and keen only when it is roused by a special effort, as by attending annual mission festivals and it very often confines itself to such festival. Some people flatter themselves when they have attended church on that day, have listened to sermons on that subject, and have made their annual contribution for mission work, that, in doing so, they have performed their mission duty for a whole year, and do not concern themselves about the matter until the next mission festival is celebrated.

On the other hand, we are apt to become over-enthusiastic when new fields of labors are opened, with promising prospects in view. We take much interest in mission work when we see possibilities of enlarging the boundaries of the Synod to which we happen to belong, and its work becoming a prominent factor in the community at large. We rather are gratified at discovering external results, than spiritual blessings of mission work.

But these are no motives or healthy and abiding impulses for true missionary life. That is not of momentary interest, neither is it a spasmodic thing, much less a matter that is prompted by utilitarian efforts. No, the true missionary spirit is interwoven with the whole of our Christian life. It is a matter of faith, of faith applied and exercised. There can be no true missionary interest and zeal, where there is no living faith and spiritual life. But once faith in the Gospel of our Lord and Savior Jesus Christ has by the grace of God become a dominant factor in our spiritual life, it will necessarily wield a powerful influence in shaping our conduct with reference to the awakening and fostering of missionary life. And as faith "worketh by love" and continually abounds in good works, so will the missionary spirit impel the Christian to seek and find channels of activity along missionary lines. This having become the dominant conviction within us, the interest and zeal in the work of spreading the Gospel and extending the Kingdom of God will be fostered and increased.

J. J.

ANNUAL MEETING OF NORTHWESTERN COLLEGE BOARD

Under the old order the Northwestern College Board was made up of eighteen members. The new constitution provided for a board of nine members. For the last two years the eighteen old members had been prepared to resign in a body to enable the Joint Synod to carry out the provision of the constitution. This year the change was made. The Board as it met on September 14th in annual meeting was made up of nine newly elected members. The meeting was

opened with a prayer by the temporary chairman, the Reverend J. Klingmann.

Permanent organization was effected with the following result: the Rev. J. Klingmann, chairman; the Rev. C. Buenger, vice-chairman; Mr. F. W. Gamm, treasurer; the Rev. H. K. Moussa, secretary. The standing committees were duly appointed according to the directions of the statutes, with one exception.

The exception concerns the appointment of a local committee for the seminary property. Formerly all of this property was held under the charter of the College and the College Board had to make appointment of the committee in question. Now this is not necessary and the section of the statutes was so amended that the Board for the Theological Seminary appoints its own local committee.

The Director, Professor E. E. Kowalke, submitted his report on the condition of the College in the new school year. It was a sad message to begin with, for Dr. Ernst is missing from his classroom—the first time he is not there since he came to Northwestern in 1869. His condition, happily, is constantly improving but it is not to be thought of that the full burden of his former work can ever rest on his shoulders again. He himself, as always, is willing and eager to serve.

With laudable devotion to the interests of the College the professors have rearranged the work and have assumed added classes so that temporarily things are cared for. But since there was real need of an additional professor even last year on account of the new classes organized and the new courses introduced by order of the Synod, it is apparent that now more than ever such an addition is necessary. However, the Synod did not empower the Board to add another man to the staff. Nothing could be done but to authorize the local committee and the director to cast about for a suitable man to fill in temporarily, if such a man can be found.

The new year opened very auspiciously. The total enrollment was 218 of which number 78 were new students. Of the new students 56 are enrolled in the classical course. The freshman preparatory class numbers 50 and of these all but 12 are taking the classical course. The students of the classical course are those who are preparing for the service of the church, as a rule. It is the first object of Northwestern College to prepare such young men for the service of the Lord. Last year's entire graduating class enrolled in the Seminary this fall.

Twenty new students were admitted to higher classes; quite frequently they do not fit in perfectly. That causes the professors much trouble and additional work. Seriously as they try to give every individual student the best of attention, there are still those who believe that more could be done. It would appear that if conditions were better known generally

no such misconceptions could obtain. To investigate this matter and to remove any false conceptions that may work against the interests of the College, the Board appointed the visiting committee to examine this question together with the faculty.

Members of the Synod have known for some time of the Mary Eichelberger bequest which was reported to be about \$20,000.00. The estate in question is making its way through the courts and our interests were put into the hands of Attorney Ernst von Briesen, a member of the Board.

The Synod directed the Board to determine the terms of service of the members. There are three members elected every two years. Since the nine members were elected this year at the same time it was necessary to determine which of them were to serve two, four, and six years respectively. The result was arrived at by the drawing of lots and may be found later on in this issue of the Northwestern Lutheran in an official announcement.

The Synod had referred the memorial of the Board which recommended consideration of the advisability of removing the preparatory department from Watertown back to the Board for further elaboration. It was resolved to direct the visiting committee to prepare a survey and a statement of the situation at an early date. The Board will go over the matter before it is presented to the conferences and District Synods.

For a long time it was recognized that we could never be sure of securing a qualified teacher of natural sciences if the matter were left to chance. At present this instruction lies mainly in the hands of Dr. Ott. With the introduction of new courses Dr. Ott cannot be expected to take all the additional work, particularly since he should not be lost to the English department. At the last meeting of the Joint Synod the Board was authorized to find a suitable person with adequate theological preparation who would be willing to prepare himself to teach natural sciences by taking advanced courses at the greater universities.

The Board took measures to carry out this resolution and is now able to report that Mr. Paul Eickmann has accepted a call to serve the Synod in the manner indicated.

The Board took pleasure in according Mr. Wm. Graebner its best wishes upon his beginning the twenty-fifth year of service as member of the Northwestern College Board at this meeting.

Before adjournment was taken resolutions were adopted to convey to Dr. Ernst our sincerest sympathy in his affliction and to assure him of our prayers and best wishes for an early recovery.

H. K. M., Secretary.

Term of Service of Members of Northwestern College Board

Term expiring 1923: The Reverends John Brenner and C. Buenger; Mr. E. von Briesen;

Term expiring 1925: The Reverend C. Gausewitz; Messrs. F. W. Gamm and Wm. H. Graebner;

Term expiring 1927: The Reverends J. Klingmann and H. K. Moussa; Dr. T. C. Abelmann.

H. K. M., Secretary.

"OUR HORRIBLE CHURCH BUILDINGS"

The Literary Digest, in its recent issue, quotes the veteran Methodist Bishop Berry who is said to have been dedicating churches for more than thirty years, as saying the following on church buildings:

"The character of a church building is so closely related to the possibilities for spiritual work which should be done within its sacred walls, that to make an abortion out of a church building is an act that comes very near being a crime.

"No other class of public or private building has been bungled so outrageously.

"The new buildings are, as a whole, worse than the older ones. The country is dotted with churches that have gone up within recent years that are simply atrocious. Many of them are square, over-grown dry-goods boxes, to which have been added gables, a central dome, and some slender pillars in affection of something Grecian. Everything has been sacrificed to obtain the maximum of seating capacity at the minimum cost.

"Seven out of every ten churches are too high. The height does not usually improve the symmetry of the outside elevation, and it generally produces an echo or other sound imperfections within. Architects claim that you never can tell with certainty just what an auditorium will be in its acoustic properties until it has been tested. That is largely true. But you are dead sure of having an echo if you have a high, square room.

"In a large majority of the churches which have galleries, the galleries are altogether too high. What possible sense can there be in putting the gallery up near the ceiling? Such galleries are seldom used. People will not go into them, and people are wise. They will not occupy them because they can neither see nor hear, and they do not feel comfortable to be perched up so near the roof. The preacher seldom looks up at those in the gallery. How can he, without straining his neck and assuming an awkward attitude? In the average church the floor of the gallery at the front should be not more than eight feet above the auditorium floor. Seats in such a gallery will be quite as desirable as those on the main floor, and the ministers will have one congregation to preach to, not two.

"Church architecture is a distinct profession. Designing houses and business blocks and manufacturing plants is one thing. Designing churches is another. Not more than one general architect out of ten is capable of designing a graceful and satisfactory church.

"When a congregation is ready to build, the first and most vital preliminary is to find a real church architect."

We agree in the main with the Bishop. Most of modern church buildings are spoiled both as to architectural designing and their practical use for services. Dignity, architectural beauty, as well as practicability for public worship are altogether lacking. Some churches rather resemble heathen temples, than houses of Christian worship.—To build a church that is adapted particularly to Lutheran ideals, it would be necessary to take a course in Lutheran theology. There is room for development in church architecture.

J. J.

SPIRITS OF DARKNESS—A NIGHT SCENE IN PEKING

By SIDNEY D. GAMBLE in The Continent

Death has come to our hutung or street, and in its wake has come one of the weirdest and most pathetic of oriental customs, the night procession from the home of the deceased out to the burying ground, preparing the way for the burial that is to come in the near future. Early this morning I was awakened by the deep note of the funeral drum and the squealing of the horns that wail for both weddings and funerals. The big drums, with their black lacquer and bright golden dragons and scroll ornaments are always hung in their big black and gold frames at the door of the house; so it is never hard to tell where services are being held for one who has gone. These native bands are always tempting to a photographer; but let a foreigner look at one through the camera, and there will be no more music until he and his black box have left the scene.

As I have been in and out to-day, I have heard the music going constantly. Once a procession, apparently of friends, came to the house, and their coming was heralded by their three-piece band. Just as I came home to-night a new and different kind of music started. There was the shrill horn, but it was a different drum, and the whole band had a very different quality as well as a different tune. Looking out of our gate I saw coming down the street the night procession that goes with some of the Peking funerals. At first all that I could see was the dark outlines of the houses along the hutung; with the little street-lights making their glowing spots along the way, and off in the distance a bright light. Slowly the procession came toward us, the light became brighter and

gradually broke up into separate flares, and we could see the dark shadows of the men.

First came the band, headed by a man with a big gilt drum strapped to his waist. He was beating it as hard as he could. The light was all behind him, so we could only see the outline of his form and the glint of the gilt paint on the drum. Back of him came the players of two horns and of a fife. They were a little brighter, but still the light was behind them, and dark outlines were all that we could see. There was still another member of the band, who used his breath to bring some noise from a native instrument that looks like a cross between the musical instrument known in America as a sweet potato and a Scotch bagpipe, there being a circle of pipes, of all different lengths for the different notes. The largest of the pipes were perhaps ten inches long. Just what was the contribution of this instrument to the general noise we could not tell, for the horns drowned out any squeal that it may have been making.

Then came the men who were carrying the flares. Most of them were dressed in the white mourning, and all were carrying in the hand nearest the center of the road a flaming bunch of incense. The flickering flames brought strange highlights on the marchers, but always just ahead of the group, and a little way behind, we could see the solid dark of the hutung, broken only by the small street lights.

Most of the family, at least those who wore mourning, were in the group carrying the flaring incense, but just back of them came the son of the man who had died. He, of course, was dressed in full mourning—white unbleached long gown and coarse dirty white hat—but on his shoulder he wore a red bat, a symbol of long life. He was weeping bitterly and had to be supported and guided by two attendants. Their mourning garments showed that they belonged to the family but, as their position was not that of chief mourner, they did not have to weep. Still farther back, at the end of the procession, came a group of Buddhist priests, a dark unlighted series of shadows that had no high lights. And from the center of the group came the tinkle of the gong.

The procession passed by, the shrill music became less and less sharp, the separate lights disappeared, and just a glow seemed to rise from the center of the party; the darkness came back to our part of the street, and soon it was as quiet as though all the houses were asleep. Yet here and there rose the mournful call of the street peddler.

Why all this, without any coffin? Because this is the way that the Chinese here have of leading the spirit of the departed out from the home to the burying ground. The music is kept shrill and high and loud so that the spirit can hear it; the incense is kept flaming in the dark so that the spirit can see the way,

while the tears of the nearest relative are flowing so that the spirit will feel it is missed and come as close as it can to those left behind.

And so gradually the party makes its way outside the city, to the plot of ground that has been chosen, the "lucky" burial place for this particular man. There the son will "kowitz" and wail for his departed father, a paper horse and cart will be burned for the use of the spirit in the other world and a supply of silver and gold paper money will be sent through the flames so that there shall be no unsatisfied want over there.

In a few days, or perhaps a week or two, the body will be taken out to the grave by a big procession carrying wreaths, banners, silk umbrellas and paper servants; and the coffin will be lowered into the ground and very carefully located so that it is in the proper line by the compass. It cannot be in the direct north-and-south line, for only an emperor can be buried that way, but the necromancer's compass will show just where the coffin can be placed so that its center line will be on the exact division between two of the eight sections of the "fungshuei" of the circle. Then some wine and vegetables will be placed at the head of the coffin, a little of the soil from the favorite haunts of the departed will be thrown into the grave, the hole will be filled in—and another grave mound will have been added to the millions in China.

The whole idea and belief belongs well to the night. Ahead, blackness; back of those going out, nothing but the night shadows. Though close around the mourners there may be a little circle of light, the darkness presses in from every side and again takes possession of the street when they have passed but a little way. The deep spirit of the orient, underlying the daily round of life, seems to be one of darkness and of night.

"DO COLLEGES DESTROY FAITH?"

"It is hard for the colleges to please everybody. At the Stony Brook conference of churches last week they were indicted for an 'infidel and evolutionary philosophy which tends to destroy the faith of American youth.' Yet only a brief while before, a graduate of radical proclivities fresh from a course at Columbia extolled the freedom of that university as its 'glory.' 'It is not an institution for conversion,' he said. 'It makes not attempt to impose any given faith. Any one may come to it and drink of its fountains, feed his spirit and leave with the faith that is his.'

"This would appear to be the very kind of freedom in college instruction which came in for condemnation at Stony Brook. Faith by its standards must be orthodox faith and conform to a particular creed; there must be no taint of free thought about it. Modernism is heresy and anathema. How far present-day undergraduate opinion in general would submit to that

kind of intellectual regulation is an interesting question.

"It is apparent that the colleges have a difficult course to steer. They are damned if they liberalize their scheme of instruction and damned if they don't, and blamed in one quarter for the very policies which find favor in another. But a conference, from its nature, must discover something to criticize, and no doubt colleges are as fair and safe a target as anything."

Possibly one is not quite sure where the writer of those lines wants to be placed, whether on the hither or the thither side of the fence, or astraddle. Our guess is that he condemns the Stony Brook Conference for condemning certain colleges for teaching "infidel and evolutionary philosophy."

What he says about the demand of churches, that the faith taught by colleges must be "orthodox faith and conform to a particular creed," is only a half truth and the other half untruth. Of denominational colleges it is, of course, expected that the faith taught conform to the creed of that particular church, whether orthodox or not. As to state or government institutions, including, of course, the public schools, we ask that they teach no religious faith at all; they were not established to build up a creed or a church or an interpretation of the Bible. But much less were they established and are being supported by the people's money, to break down the Bible by teaching Darwinian evolution. In a recent address on the Bible William Jennings Bryan made this statement:

"I come to present to you the Bible as the Word of God, and to protest against the enemies, open and secret, who would lift man from his knees, take from him his faith in God and withdraw from his life the restraining influence of a belief in immortality. That is what I believe the Darwinian doctrine is doing. It leads people into agnosticism, pantheism, plunges the world into the worst of wars and divides society into classes, fighting each other on a brute basis. It is time that the Christian Church should understand what is going on, and array itself against these enemies of the Church, Christianity and civilization."

And as to colleges that are neither under church nor under state control, if they elect to teach any faith or unfaith, the Church or any church as well as the public in general has a right to express its opinion; and if in the sane estimation of any one, such a school is teaching infidelity and Darwin's evolution, that person or church has a right to accuse that school of teaching a philosophy that "tends to destroy the faith of American youth." The more so are we justified in bringing this charge just because these schools are bidding loudly for our sons and daughters to come and sit at the feet of their skeptic teachers.

—Lutheran Standard.

WHAT OTHERS SAY

Conventions of Secret Orders

June seems to be the favorite month for the great conventions of secret orders. Last week at the imperial council of the Ancient Arabic Order, Nobles of the Mystic Shrine, which was held in Des Moines, ten thousand Shriners are said to have passed the reviewing stand in a mammoth parade. Delegations were present from Panama, Hawaii, and Mexico City.

The same week the Knight Templars of the State of New York held its conclave in Syracuse. The business of the grand commandry, according to the newspapers, commenced "reverently at 7:30 a. m., Tuesday morning, with communion service, at which Rev. G. Sherman Burrows, grand prelate, was celebrant"; and according to the same source of information, "came to a close with the annual ball in the State Armory."

We published in last week's Wesleyan Methodist accounts of baptismal services by which young children were received as wards of the Masonic lodge. Here we have their solemn conclave opening with holy communion. What more proof do we need that the secret orders are religious institutions which come into direct competition with the Christian Church. They certainly teach salvation through conformity to their ritualistic creed.

During Tuesday there was a great parade held in which more than 5,000 men in uniform marched in mass formation,—“a shimmering riot of color, red, white and blue of silken flags, and the black, white and gold of medieval banners, all built upon an undulating field of white plumes”—as described by the city press. They were led by massed bands, 700 pieces in all, playing “Onward Christian Soldiers.” It is said that 20,000 persons witnessed the parade.

And yet many professing Christians are deceived into accepting the statement that Masonry is the “hand maid of religion,” while multitudes declare that “Masonry is all the religion I need.” But the anti-Christian religions of the present age will be discounted 100 per cent when Christ shall set up His throne and judge the nations. —Wesleyan Methodist.

A STARTLING CONFESSION

That the teaching of philosophy and sociology is not in safe hands in many of the colleges and universities of the land is well known, and yet it seems to call forth little protest from the friends and supporters of those institutions. The following confession of a student from one of the leading colleges (as published in the Christian Herald) is food for earnest thought. The student says:

“Here I am a graduate after four years' study. I majored in philosophy and sociology. I find that my

faith in the Bible teaching has been removed. I do not know what I believe about Jesus Christ. I am not sure that He ever did any miracles. I am not at all sure that there is any such thing as immortality. My teachers, both in philosophy and sociology, bore down heavy on scientific facts. Everything must be proved in order to be believed—that is, proved scientifically. Miracles, they taught me, were a part of the superstition of the times. In short, I am left without any definite belief in Christ, and in doubt as to what are the essential things in religion. And my condition is that of all my classmates, with a few exceptions. We are out of college, and we are also out of our father's and mother's old Gospel faith. We do not have theirs and we have none of our own.”

Here is a startling confession. It doubtless represents what hundreds and thousands of young men have experienced who have sat under teachers who can spin out unproven theories and speculations by the yard, but cannot inculcate a single abiding principle that will help a young man to get his bearings for both time and eternity. When a professor undermines the faith of the student in the Scriptures as the final and authoritative revelation of God to man, the public has a right to demand that he put something better and more reliable in its place. It is a crime to set a young man adrift on some philosophical sea with no compass to guide him and no haven toward which to propel him. It is easy to rob him of Christian certitude; but not so easy to plant him firmly on the solid vantage ground of faith.

It was Goethe who once repelled a skeptic, who was boasting of how to demolish the Christian faith, by saying: “Tell me what you believe; I have doubts enough of my own.” It is a very serious matter to remove from a young man's faith the only pillar upon which to build both his character and his destiny, and the wrecks that have been made in many colleges and universities of young men who once held the Christian faith but now hold it no more are a sad commentary on our boasted education as represented in institutions not under Church control. Many a father has been compelled to say: “I sent my son to college to be filled with a certain kind of knowledge and to be robbed of his Christian faith.” And yet many parents will persist in sending their sons and daughters to just such institutions while they pay scant respect to the very colleges fostered by the Church to prevent such catastrophes as the ones recorded above.

—The Lutheran.

The Lord would not have spirituality divorced from common sense.—Spurgeon.

There is nothing more pitiful than a life spent in thinking of nothing but self.—Selected.

NOTED IN PASSING

While we have life before us and are strong, quarrels and offences seem very hard things to get over. It seems so important that we should stand on our rights, that we should not allow ourselves to put upon, that we should show that we have spirit, that we should make those who have offended us feel that we are angry, and have good reason to be so, and are not to be trifled with! Jesus Christ would teach us that there is a very different way of looking at such things, but I am not speaking of this just now. But only think how different these things will look in the light thrown on them by death; how in that hour of truth, and of the greatness and vastness of eternal things, our jealousies and quarrels will fade and shrink up into trifles. . . . And if we would only now get to look at them as we shall then, surely we should try to put a check on them even in the moment of anger and vexation.

—R. W. Church.

Speaking of vacation, some people enjoy it, others do not. Some people use it, most people abuse it—there lies the explanation. Some go to resorts to rest and play and recuperate; others go to dress and display and dissipate. The former come back refreshed and invigorated, with new fitness for their life work; the latter return much as drunkards after a debauch, and whatever tasks may fall to their lot rest upon them like heavy burdens and crosses. To know how to profit by a vacation is an art worth learning.

—The Lutheran.

“The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed in the right course only through religion. Legislation, bounties, or force are of no avail in determining man's attitude toward life. Harmony at home and peace with the world will be determined only in the same way.

—Rober W. Babson in Lutheran Herald.

More important than ownership is good stewardship. Queer as it may sound, it makes little difference to society as a whole who owns the bulk of wealth, provided it is controlled by persons imbued with a high sense of stewardship and wisdom.—Western Christian Advocate.

These are days in which God is doing a quick work; if we lag behind we shall fail to keep step with God's plan, soon we shall find that the day of opportunity has passed and gone. The summer will be ended and the harvest not gathered.

—The Harvester.

† PASTOR THEODORE HARTWIG †

Pastor Hartwig died. His decease, gain for him, means a great loss for his bereaved family and also for the church. A sincere Christian, a dear husband and father, and a faithful pastor has departed, at a time when, to our mind, his field of activity could little afford to spare this devoted servant of the Lord. We held him in high esteem, primarily, for his sincerity and veracity, his devotion to his calling, his mature judgment, and the thoroughness evidenced in whatever he did. Serving as Visitor of the Eastern Conference, he at the same time set a good example for his fellow pastors to follow.

Theodore Hartwig was born on December 10th, 1859, in New York City. He received his Christian schooling in a parochial school of Staten Island; upon his confirmation he entered Northwestern College; after completing his course at college he took up the study of theology at Concordia Seminary, St. Louis, Mo., and finished his theological studies at our Theological Seminary, then at Milwaukee. In 1882 he was ordained to the ministry. Having served in the pastorate, at Juneau, Helenville, Bangor, Naugart, he in 1913 became pastor at Hartland, and, later, also had charge of the congregation at Pewaukee. Afflicted for years with heart trouble, he in the spring of this year was stricken with a severe attack of that malady. While hopes for his recovery were entertained to the last, the Lord had disposed to take him from his labors in the church to his eternal rest. On the 27th day of August he peacefully passed away. Funeral services were held at Hartland on the 30th of August, the undersigned delivering the German, and Pastor P. Brockmann the English sermon. For the reason of his son's detainment from attendance, interment was made on the following day. The deceased died at an age of 61 years, 8 months, and 17 days, and is survived by his widow, Mrs. Maria Hartwig, nee Koehler, three daughters, a son, two grand-children, and two sisters. May the Lord comfort all who mourn his death.

HERM. GIESCHEN.

OUR SEMINARY

As it appears that many members of our synod are still unacquainted with the conditions under which we hold our present seminary site, the Building Committee, deeming it necessary that all members be fully informed of all facts pertaining to this matter, herewith prints that part of the deed which states these conditions.

“And whereas the foregoing conveyance has been made for the purpose of promoting the cause of education and to cause the establishment and maintenance of an educational institution upon the premises above described:

“Now therefore this conveyance and the estate in said premises hereby created is subject to the express condition, that if the party of the second part or its successors shall fail to improve the above described property within one year from the date of this conveyance by the erection and completion of permanent school buildings thereon, which shall cost no less than the sum of \$30000.00 or if at any time thereafter the said party of the second part or its successors shall fail or neglect to use the said lands and improvements exclusively for such religious or educational purposes as shall be under the immediate responsible and actual control of the said party of the second part, or if the said property of the second part shall become dis-

solved as a corporate body or shall at any time appropriate the use of said land or buildings for other purposes than those hereinbefore expressed or shall attempt to grant, convey, lease, or otherwise dispose of any estate in the said premises, then and in such case the entire title and estate in and to the said premises hereby sold and created shall cease and the title to said premises shall thereupon at once revert to and rest in the parties of the first part, their heirs and assigns forever and it shall be lawful for the said parties of the first part their heirs and assigns to reenter upon said premises and the said party of the second part its successors and legal representative and every person claiming under it or them wholly to remove, expel or put out; provided however that in case the said land shall revert to said parties of the first part their heirs or assigns, pursuant to the provisions of this deed of conveyance, then and in such case the said parties of the first part their heirs or assigns having entered upon said premises and retaken possession thereof shall thereupon convey to said second party, if it shall then have corporate existence, an undivided one half interest in and to the said described land or at the option of said second party or its successors, then having corporate existence the parties of the first part shall and may in lieu of such conveyance of an undivided one half interest cause the said land and the improvements thereon to be appraised and the actual value thereof at that time to be determined (and) will upon payment to said first parties their heirs executors or assigns of the one half of such ascertained value by such second party or its successors convey to said second party the entire estate of said first parties their heirs, executors or assigns in and to the above described premises.

In witness whereof the said parties of the first part have hereunto set their hands and seals the day and year first above written.

In the Presence of

MARIE PABST.

EMMA PABST.

FRED PABST. (SEAL)

MARIA PABST. (SEAL)

Recorded January the 10th, 1893, 11:50 A. M.

DR. MARTIN LUTHER COLLEGE

The new school-year in Dr. Martin Luther College, New Ulm, Minnesota, began August 31. It will be gratifying to us all to hear that a large number of new scholars were enrolled. Thus far forty-nine new students entered, thirty boys and nineteen girls. The total number of scholars attending at present is 112. Most of these young men and women are preparing for work in our parochial schools. The Lord grant that the work for the ensuing year may progress without any hindrance; may He inspire the teachers with

zeal for their work, and give our scholars willing, Christian hearts.

A desirable thing would be that all boys and girls that intend to serve the church or wish to obtain a high-school training under Christian influence, enter our schools from the ninth grade. If they come to us after having received two or three years of schooling in the public high-schools, difficulties present themselves. The work in these schools was not carried on in our spirit, and many things are in need of recasting. Furthermore, such scholars usually carried four, at the best five, branches. Often the branches were chosen without any definite object in view and present a veritable jumble of courses without any coherence. This makes it exceedingly difficult to assign them to classes. Even excluding religion and German, they are lacking the work our scholars have done in the first and second years. Thus teachers are often hampered in their work, and classes retarded.

Our former director's residence has been transformed into a girls' dormitory. At present there are twenty-seven girls rooming in it under the supervision of our matron, Miss L. Sitz. However, we are handicapped by the lack of a sick-room. The only room we might have set aside for such a purpose, is a room on the lower floor. This would have necessitated turning four girls away. If one of the scholars should develop a case of contagious disease, the only thing we can do is to transfer her to the local city hospital. This is rather expensive. For that reason the Synod decided to rebuild a garage in the rear of the dormitory into an isolation hospital. This garage is a building 16x26, has a cement foundation, and is in a good condition. If rebuilt, it would afford two sick rooms of sufficient size, and a third room for a nurse. The Synod appropriated the sum of \$800 to remodel the garage. But the work should not be taken up until the appropriated money is at hand. Where shall we obtain the money? Some of our congregations will respond. But we have large sums to raise for other synodical work. Our appeal, therefore, is directed to such individual Christians, whom God has blest materially and who are heart and soul with us in our work, to help us supply this necessary building as soon as possible.

E. R. BLIEFERNICHT.

KENOSHA NEWS

In the last issue of the Church Messenger of Kenosha appeared the following:

Our report in the last issue of the "Messenger" concluded with the remark that we hope that when this paper appears again, Bethany Church shall have dedicated its new house of worship. Our hope was realized. The dedication took place Sunday, August 14th. The Lord granted us ideal weather, a bright

day with a breeze from the lake tempering the heat of the sun. Our hope that a large number of our brethren and sisters from other congregations would appear was also realized. Two services were held, the first in the afternoon which was attended by more than two hundred persons; the second in the evening, also attended by more than our church is supposed to accommodate. The seating capacity is about one hundred and seventy. The center aisle, originally six feet wide, gradually narrowed down to four, to three feet, and finally disappeared almost entirely, perhaps in violation of the law, and the vestibule steps served as an inverted grandstand. It was a day of great joy for the members of little Bethany church, and seeing so many fellow Lutherans at the dedicatory services, served to confirm them in their determination, with the gracious help of God, to work with untiring zeal for the growth of their congregation. May the Lord prosper our endeavors in behalf of His Kingdom. His we are, He has, by His undeserved grace, enrolled us in the army of salvation, and we should now be His recruiting sergeants to win new soldiers of the cross. O, Thou captain of our salvation, dyed a deep crimson in Thy own blood, flowing from the wounds Thou has suffered to be inflicted upon Thee that we might escape the thralldom of everlasting perdition, be Thou with us, strengthen us, support us, while at Thy side we are wielding the sword of Thy eternal Word and Truth! Thou heavenly husbandman, grant us an abundant harvest on the field of human hearts, where we are sowing the seed of Thy Gospel, the glad tidings of the grace of God in Christ Jesus! Thou, who hast raised Lazarus from the dead at Bethany, let many rise from the spiritual death in our Bethany unto spiritual and eternal life! Growth and success must come from Thee. Hear our prayer for Thy mercy's sake!

The sermon at the afternoon service was preached by Rev. E. Reim, by whose untiring efforts Bethany mission was founded several years ago. Hard work it must have been for him, indeed, and at times quite discouraging, but he persevered, and now he is beginning to see some fruit of his labors. Mission work, if diligently and prayerfully carried on, will never be without success, for "the Word," says the Lord, "shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I see it." (Is. 55:11). The mixed choir of Frieden's Church edified us with their beautiful singing. Rev. C. Buenger, who also is intensely interested in the welfare of Bethany, conducted the evening service, preaching a sermon to which everybody listened with rapt attention. Miss Wuerzberger of Racine delighted us with two solos. A festive spirit pervaded both services, which will be remembered for a long time. The announcement that

the Ladies' Club will serve supper in the school room, was not made in vain. They "fed" about 160 persons, and it would seem, all were satisfied with what was offered them.

With our church, our school was dedicated to the service of God. Church and school are under one roof, the latter being our old chapel which was added to the rear of the new church building in such a manner that it lost its identity, and constitutes with the new structure a building of pleasing design. The school room, including a vestibule, is 35x21 feet, and will accommodate 35 to 40 children. The school will open September 6th for five lower grades. The pastor will be the teacher. We pray the Lord to fill our school with pupils where they shall learn, above all, the one thing that is needful, the fundamentals of the Christian religion, the center and kernel of which is Jesus Christ and Him crucified. The desirability, yea, the necessity of Christian day school ought to be apparent to every true Christian. It is no exaggeration to say that with our schools our dear Lutheran church stands and falls. God preserve our schools, making them nurseries of true Christian knowledge. Next year, God willing, we shall have a school for all eight grades.

VICTOR BROHM.

"DYING AMID TREASURES"

The Associated Press carries the news of a man employed in a Spanish bank who stole the key to the strong room, seldom entered, and visited it at night, intending to carry off a large sum of money. But, while intent on his booty, he forgot the great door that swung together by its own weight. There was a spring lock to the door that fastened him beyond all hope of escape. And the poor prisoner could only sit down in his despair and wait and listen for help to come. And this might be days. Meanwhile he should die of thirst and hunger. The hours sped on and the gloom grew deeper. A raging thirst consumed him. He would have given all the gold about him for one drink of water. What would the riches of the world be, compared with his freedom? How anxiously he listened for some sound without! But those deep walls shut out alike all sounds from within and from without. It was of no avail that he beat the massive door and cried and shrieked for help. As well might those deep buried in the sea call upon those above to rescue them. How vaguely he sought in his despair for some weak point through which he might, with superhuman effort, dig out a passage-way to the outer world. So near to him it seemed and yet so far away! He would have welcomed detection and exposure, yea and punishment, if he could only have been delivered from that living tomb. His covetousness had been his ruin. He had pressed his way into the treasure-house, only to find how vain is gold and treasure if man has nothing else.

Let us learn the lesson: there are other unsatisfied and discontented men who are preparing for a terrible doom. After years of toil and sin and folly, the hour of retribution comes. The miser has gained money and finds out how little it is worth, and dies amid his rustling hoards. The business man has amassed wealth, and, with broken constitution, drags out his weary existence, envying the sturdy beggar at the door, and leaving his wealth to be squandered by them who count his death a favor to them and a blessing to the world.

The lover of sinful pleasure glories in his shame, and runs to an excess of riot, till at last, with broken health and shattered nerves and rotting bones, he lies lonesome, loathsome and accursed, and finds that his pleasures were his pain, and the things he longed for proved his ruin.

O brother man! learn the lesson of content. Sin brings sorrow. Nothing which God forbids can give permanent peace and pleasure. Push on if you will, but you will find yourself at last in a prison from which there is no escape. Your possessions, appetites, associations and sins will wall you in on every hand, and there will be no way to flee. "For what shall it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" Look well to the interests of the soul.

—Christian Standard.

THE ANCHOR WATCH

"I often recall," says an old sailor, "a certain night at sea. A storm had come up, and we had put back under a point of land, but still the sea had a rake on us, and we were in danger of drifting. I was on the anchor watch, and it was my duty to give warning in case the ship should drag her anchor. It was a long night to me. Placing my hand on the chain, I could tell by the feeling of it whether the anchor was dragging or not; and how often that night I placed my hands on that chain! And very often since then I have wondered whether I am drifting away from God, and then I go and pray. Sometimes during that long stormy night I would be startled by a rumbling sound and I would put my hand on the chain, and find that it was not the anchor dragging, but only the chain grating against the rocks on the bottom. The anchor was still firm. And sometimes now in temptation and trial I become afraid, and then praying, I find that way down deep in my heart I do love God, and my hope in His salvation. And I want to say just a word to you, boys. Keep an anchor watch, lest, before you are aware, you may be upon the rocks."—Selected.

—"Consult more what thy duty is than what thy difficulty is."—Tillinghast.

TO OUR CONGREGATIONS USING THE ENVELOPE SYSTEM

Sunday, July 9, 1922, is the day set apart for observing the 50th anniversary of the Evangelical Lutheran Synodical Conference of North America. On this festive occasion we wish to thank God for the great blessings bestowed upon us through this religious organization, to thank Him also with our hands. The jubilee offering is to be used for improving the colleges at which our Colored pastors and teachers are trained and for the erection of chapels and schools in our Negro Missions. All our congregations which use the envelope system are requested to insert an envelope for the jubilee offering, Sunday, July 9, 1922.

In the name of the Board for Colored Missions,
C. F. DREWES, Director.

COOPERATION DESIRED

The undersigned is interested in salvaging what is not already irretrievably lost of the Lutheran student body from our own circles in Minnesota's state university at Minneapolis. Other synod bodies are working hard and spending much good money in caring for their students at the university, while we are sitting idly by, permitting them to take our cream, our future butter and fat wherewith to feed and oil our synodical machinery for the promulgation of God's kingdom. Brethren, if you have any young men or ladies from your midst attending the U write us their names and addresses. Cooperate with us in retaining our educated youths. Address

REV. PAUL C. DOWIDAT,
1206 N. E. Adams St., Minneapolis, Minn.

ARIZONA CONFERENCE

Tucson (the Rev. W. F. Beitz), October 25—27. Sessions begin Tuesday morning. Papers: "The Lodge," E. A. Sitz; "Mormonism," P. Lutzke; "Lessons for a Missionary from the Daily Life of Christ," E. E. Guenther; "The Sermon on the Mount," F. Uplegger; "Superstitious Practices among the Apaches," H. C. Nitz; "A Period of Mission History," G. J. Schlegel; "Manuscript of a Prayer-book for Indians," F. Uplegger.
H. C. NITZ, Sec'y.

ENGLISH CONFERENCE

The English Conference will meet October 4th and 5th (4th at 2:00 p. m.) in the parish of Rev. P. Oehlert, Kaukauna, Wis. Preachers: J. Ruege (P. Brockmann).

Papers: Exegesis of 2. Timothy,—Exegesis of Ps. 23,—St. Paul, the missionary,—Advent Outlines,—Catechization on "I am the Lord thy God."

R. W. HUTH, Sec'y.

MIXED CONFERENCE OF SHEBOYGAN AND MANITOWOC COUNTY

The Mixed Conference of Sheboygan and Manitowoc County will meet, D. v., October 31—November 2, at Hilbert, Wis. (Pastor C. Witschonke).

Papers are to be read as follows:

1. Pastoral Work,—P. Wambsganns.
 2. Characterization of Saul,—P. Kaniess.
 3. The Witch of Endor,—P. Schmidt.
 4. A Characteristic of Luthers words: "Ye have a different spirit,"—P. Gutekunst.
 5. The Character of the Sermon in the Mount,—P. Hensel.
 6. 1. Cor. 15: 35-58,—P. Kirchner.
 7. 1. Cor. 10: 14-21,—P. Koch.
 8. Eph. 6: 1-9,—P. Czamanske.
- Sermon—Ed. Schmidt (Ed. Graf).
Penitential address—Ed. Kionka (W. Haase).
Timely announcement with the local pastor is requested.
- K. F. TOEPEL, Sec'y.

ORDINATION AND INSTALLATION

Upon authorization by the Hon. Pres. C. Buenger of the South East District of the Joint Ev. Luth. Synod of Wisconsin and Other States, Louis F. W. Karrer was ordained in Ephrata Ev. Luth. Church at Milwaukee, Wis., on the 3rd day of July, 1921.

Assisting pastors: Rev. H. Ebert, H. Knuth, and F. Kupfer. Installation at Mukwonago, Wis., in the Ev. Luth. Mt. Olive Church took place on the 7th day of August, 1921.

Assisting pastors: Rev. Paul Brockmann, G. E. Schmidt.

May the good Lord ever bless the work of His servant. Address: Rev. Louis Karrer, Box 318, Mukwonago, Wis.

JOHANNES KARRER.

INSTALLATION

The First Lutheran Congregation of Mercer, Wis., reports September 11, 1921, a day of gladness, for on that day its first pastor, Rev. Arthur Lengling was installed by the undersigned upon the request of the president, the Rev. J. G. Glaeser. The mill-towns, Winchester and Winegar are also included in the missionary's circuit. May God bless his work abundantly for the temporal and eternal welfare of all that hear him. Address: Rev. Arthur Lengling, Mercer, Wis.

GUSTAV J. FISCHER.

MISSION FESTIVALS

14. Sunday after Trinity

St. Paul Congregation, Remus, Mich. Preachers: H. Lange, O. Eckert (English). Offering: \$132.60; St. Paul Young People's Society, \$15.25; St. Paul Sunday School, \$25.00. Total: \$172.85.

REV. A. J. CLABUESCH.

Trinity Church, Wabeno, Wis. Speaker: B. Kupfer. Offering: \$70.59.

WM. R. HUTH.

14. Sunday after Trinity

Immanuel church, Farmington, Wis. Speakers: Prof. Theodore Schlueter, E. Schoenicke, Wm. Eggert. Offering: \$270.00.

A. W. PAAP.

15. Sunday after Trinity

Emanuel Luth. Church, Tawas City, Mich. Speakers: J. Zink, F. Sievert, P. Naumann. Offering: \$184.35.

A. KEHRBERG.

15. Sunday after Trinity

Zion's Church, Colome, S. Dak. Speakers: Weinholt, Scheips. Offering: \$91.00.

W. J. SCHAEFER.

16. Sunday after Trinity

St. John's Church, Slades Corners, Wis. Speakers: R. Bergfeld, C. Buenger, E. Grunwald. Offering: \$167.00.

ROBERT F. F. WOLFF.

16. Sunday after Trinity

Waterloo, Wis. Preachers: G. Pieper, W. Nommensen, H. K. Moussa. Offering: \$544.97.

O. KUHLOW.

17. Sunday after Trinity

Mt. Olive Church, Mukwonago, Wis. Preachers: L. F. Karrer, H. Wojahn. Offering: \$46.00.

L. F. KARRER.

17. Sunday after Trinity

Zions Church, Broomfield Twp, Mich. Speakers: Rev. Zink, C. Baumann. Offering: \$117.75.

A. J. CLABUESCH.

ITEMS OF INTEREST

Catacombs of Paris Closed in War, Reopen

Unique among historical show places in the world, and famed for centuries on both continents, the catacombs of Paris were recently reopened to visitors, having been closed six years on account of the war.

The celebrated tombs, undisturbed by human visitation while the world was busy fighting above, have been a popular drawing point for the big influx of American tourists in Paris this summer. Long lines of Yankees form regularly outside the gates the two afternoons a month the catacombs are open.

Forty paces underground, in a labyrinth of corridors, are skeletons of 3,000,000 of Paris dead, neatly piled in rectangular stacks against the walls of the passageways or cleverly arranged in all manner of artistic patterns, mosaics and designs, giving the interior of the death compartments an atmosphere of the uncanny that would be hard to duplicate.

Many of the patterns were most elaborate and cleverly drawn. On one wall was a huge spider, its body formed of

skulls, its legs of crossbones. On others, skulls were grouped in beautiful crosses against a background of crossbones.

In a miniature chapel, built of bones sat a complete skeleton, on a bench made of bones, his lower jaw dropped in a devil-may-care grin. In another compartment was a hearth, constructed from bones, with a mantelpiece of skulls.

The catacombs owe their origin to the necessity of finding stone for the building of Paris. They served as quarries for years until, in 1784, a governmental decree ordered the "evacuation" of several large public burying grounds which had become overcrowded. The authorities began by removing bodies in tombs where families failed to keep up the rents—in France most burial plots are rented, not purchased as in America. The practice was repeated from time to time until the catacombs became the dumping place for all Parisian pauper burying grounds.—Milwaukee Leader.

An Effective Method

The Neuendettelsau (German) Mission in New Guinea uses an interesting and effective method for spreading Christianity. As soon as an opening is gained to a new field, the members of a church already organized elect a group from among their number, usually entire families, and send them out as colonists to the new territory. All that is required is that the inhabitants signify their willingness to hear the "God-speech," and to give up their pagan religion. The colonists, followed by the prayers of the home church, settle in little groups and give a living picture of the Christian faith in their walk and conversation. They do not preach, but if occasion arises they witness for Christ. Sometimes the colonists are killed and eaten, in which case others simply take their places.—Lutheran Church Herald.

Honorary Degrees Conferred

The faculty of Concordia Seminary of St. Louis, Mo., lately conferred the degree of Doctor *honoris causa*—honorary Doctor—on six men who have through many years and in various positions of distinguished service to the Missouri Synod at large, contributed to the upbuilding of the kingdom of God among us.

The honorary degree of Doctor of Divinity was conferred on—

- Prof. H. Feth, of Concordia Institute, Bronxville, N. Y.
- Rev. H. Hoelter, of Chicago, Ill.
- Prof. C. Huth, of Concordia College, Milwaukee, Wis.
- Prof. emeritus Jos. Schmidt, of Ft. Wayne, Ind.
- Prof. emeritus F. Zucker, of Ft. Wayne, Ind.

The degree of Doctor of Philosophy *honoris causa* went to Prof. Th. Brohm, Sr., of California Concordia College, Oakland, Cal.

Marriage Law Amendment

A controversy on the marriage laws which is proceeding in New Zealand has interesting aspects. The Marriage Laws Amendment Act declares that:

"Every person commits an offense liable on summary conviction to imprisonment for one year, or a fine of £100, who alleges expressly or by implication that any persons lawfully married are not truly and sufficiently married, or alleges the issue of any lawful marriage as illegitimate."

The amendment has been rendered necessary because Roman Catholic priests have gone into the homes of people where a Roman Catholic has been married to a Protestant by a Protestant minister, or by a registrar, and have denied the validity of such a marriage. Such people have, of course, been legally married according to the law of the land, and no more

grossly insulting charge can be made against them than that they are living in open sin and that their children are illegitimate.—The Baptist.

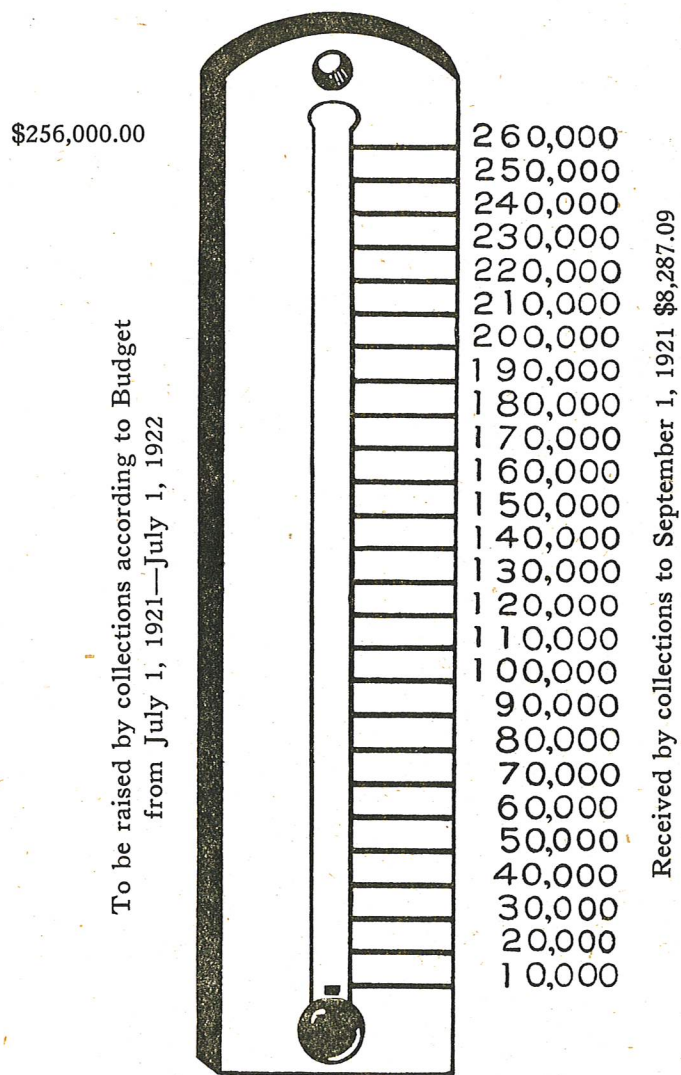
Omar Khayyam Church Draws Final Breath

The Church of the Cult of Omar has expired.

Founded on the Rubaiyat of Omar Khayyam, a new religious organization was born in The Pas this spring. It grew rapidly but today only three of its original members would admit that they still held firm to their beliefs.

The exodus from membership started when a new convert declared the cult was formed with the object of getting a government permit to purchase liquor under guise of its necessity for sacramental purposes.—Wisconsin News.

Synodical Barometer.



Receipts from all sources since January 1, 1921
\$157,927.03



Disbursements since January 1, 1921 \$174,198.37

W. H. GRAEBNER, Treas.

BOOK REVIEW

The Story of the Christmas Night. Recitation with Organ or Piano and Mixed Choir. Composed by Fr. Reuter, 126 North Washington St., New Ulm, Minn. Score net, \$1.00. Choir copy 10 cents net.

This is a musical setting of Luke 2, 1-20, and we believe it will be well taken for its simplicity and dignity of style, which the composer is so well known for. The text is German and English. J. J.

Bless the Lord, My Soul. Anthem for festive occasions. Composed by Walter Sassmannshausen, 2022 N. Kedzie Ave., Chicago, Ill. Arranged for Mixed Chorus, price, 20 cents; for Male Chorus, 15 cents; for three part Children's or Women's voices, 15 cents.

Paul Gerhardt. His Life and His Hymns. By Wm. Dallmann. Cloth, 4½x6¾ in size, 80 pages, price 50 cents. Concordia Publishing House, St. Louis, Mo.

Of the beautiful booklets on historical characters Rev. Dallmann has written, such as Robert Barnes, John Wiclif, William Tyndale, Patrick Hamilton, John Huss, this booklet on Paul Gerhardt, in our estimation, is the very best and most beautiful, both as to its contents and outward make-up by its publishers. Those who read it will owe the author many thanks for presenting the life and hymns of this prince of Lutheran poets in the English language. And we would wish that every Lutheran home would be in possession of this exquisite little volume.

We reproduce part of the character portrayal of Gerhardt's hymns given by the author: "Gerhardt is an ideal Lutheran poet. There is a beautiful blend of nature and grace, of creation and redemption, of earth and heaven, of time and eternity, of the bodily and the spiritual. Nothing human is foreign to him; he sings in the morning and in the evening,

he sings of the weather and of travels, he sings of his home and his country, of sickness and of health, of sorrow and of joy, of holy living and of holy dying. Though he lived in the dire distress of the most terrible Thirty Years' War, and though he had much trouble in his own life, Gerhardt is never a sour and gloomy pessimist; at times he is, indeed, cast down, but ere long he looks to heaven for help and always ends with confident ring in his voice and happy smile on his face. Gerhardt is natural, but he is not a modern realist, painting gloomy misery with gloomy colors; he is natural as a Christian, whose clouds have a silver lining; he sees and feels the trouble, yet is hopeful. . . . His hymns are healthy and wholesome. The source of Gerhardt's calm confidence and childlike cheerfulness amid all trials is the salvation in Jesus Christ. He knew his sins forgiven, he knew himself God's child, he knew God was for him and

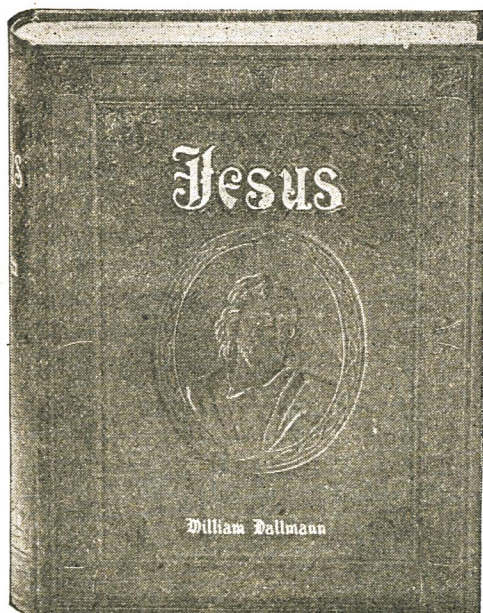
"If God Himself be for me
I may a host defy."

J. J.

"And the Gentiles shall come to Thy Light." A German-English program for children's Christmas Service by J. Gieschen, Teacher. Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis. Price, 6 cents, dozen, 60 cents, 100 copies, \$4.00.

The Christmas service, according to this program, is opened by a song rendered by the choir, followed by one sung by the children, thus differing, in a measure, from other Christmas liturgies heretofore published. A prominent feature of this liturgy is that the catechizations presented therein are plain and simple, yet pithy as to their contents: The hymns: "Schaut, shaut, was ist fuer Wunder dar!" and "Vom Himmel hoch da komm ich her," sung alternately, the first by the children, solo and choir, and the latter by solo and choir, both in immediate succession, will certainly prove attractive.

J. J.



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