

# 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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## "WER WEISS WIE NAHE MIR MEIN ENDE"

Who knows when death may overtake me?  
Time passeth on, the end draws near.  
How swiftly can my breath forsake me!  
How soon can life's last hour appear!  
My God, for Jesus' sake I pray,  
Bless with Thy grace my dying day.

At dawn of day I well may ponder  
How changed may be the eventide.  
For while on earth below I wander  
Death ever lingers at my side.  
My God, for Jesus' sake I pray,  
Bless with Thy grace my dying day.

Teach me in hours of meditation  
The solemn truth that I must die!  
Repentant, let me seek salvation  
In Jesus' wounds, when death draws nigh.  
My God, for Jesus' sake I pray,  
Bless with Thy grace my dying day.

Thus let me live, that when death calleth,  
I'll for the summons ready be,  
And answer Thee, whate'er befalleth:—  
"Lord, as Thou wilt, do Thou with me!"  
My God, for Jesus' sake I pray,  
Bless with Thy grace my dying day.

Reveal the sweetness of Thy Heaven,  
Earth's galling bitterness unfold!  
When by its din my heart is riven,  
May I eternity behold.  
My God, for Jesus' sake I pray,  
Bless with Thy grace my dying day.

O Father mine, with Jesus' merit  
I pray Thee, cover all my sin!  
Through Him Thy Heaven I inherit,  
Through faith in Him Thy rest I win!  
My God, for Jesus' sake I pray,  
Bless with Thy grace my dying day.

I know the holy wounds of Jesus  
Shall give me rest and sweet release.  
His precious Blood my spirit eases,  
He fills my dying hour with peace.  
My God, for Jesus' sake I pray,  
Bless with Thy grace my dying day.

Nor life nor death my soul can sever  
From Him, while heavenward I plod.  
Faith's hand rests in His side forever,  
And I confess Him Lord and God!  
My God, for Jesus' sake I pray,  
Bless with Thy grace my dying day.

And I've been clothed with Christ, my Savior,  
When in the blest baptismal flood  
Thy love sealed me Thy child forever,  
By virtue of His precious Blood.  
My God, for Jesus' sake I pray,  
Bless with Thy grace my dying day.

His holy flesh and blood I've taken  
In His blest Supper,—Feast Divine!  
O never will I be forsaken,  
For I am His, and He is mine!  
My God, for Jesus' sake I pray,  
Bless with Thy grace my dying day.

Then death may come, to-day, to-morrow,  
In Jesus, endless life is mine!  
He gives me peace, dispels my sorrow,  
Adorns me with His robe divine!  
My God, for Jesus' sake I pray,  
Bless with Thy grace my dying day.

At peace in God my Father living,  
I die content, and fear not death.  
His love to me is ever giving  
The certain hope and joy of faith!  
My God, Thou art in death my stay!  
Thy grace will bless my dying day!

ANNA HOPPE,

Milwaukee, Wis.

(Translated from the German)

## Neither Will I Offer Burnt Offerings Unto The Lord My God Of That Which Doth Cost Me Nothing.

2 Sam. 24:24

Told by the messenger of God to erect an altar for burnt offerings on the threshing floor of Araunah, David immediately sets out to negotiate with the Jebusite. He will not delegate this business to one of his subordinates.

Araunah gladly offers David the threshing floor and the oxen for the sacrifice, with the wood necessary for this purpose. But David refuses; he will not offer the Lord his God anything that costs him nothing. Why not; is not an altar an altar, a sacrifice a sacrifice? No, neither for God—nor for David.

This was to David a most personal matter. He had sinned and thus brought upon his people the pestilence to which seventy thousand had already succumbed. Jerusalem was about to suffer, and to suffer more severely than the other parts of the land, when "the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough; stay now thine hand."

God had shown grace toward David when he heard the king's prayer for forgiveness, now he is overwhelming the pardoned sinner by sparing Jerusalem and delivering the whole land from the plague.

David had felt most personally his sin and the wrath of the offended Lord, but no less personally also the pardoning, saving grace of God. That meant more to him than life itself. He and his people were

to live and to live in peace with their God. Now burnt offerings are to be brought on the threshing floor of Araunah. Can we imagine David delegating this service to one of his subordinates and permitting the Jebusite to furnish the animals of sacrifice and the wood?

It is not necessary to show that we are in the same position in which we find David here. We have seen on Calvary the supreme sacrifice of the Son of God, the sacrifice by which we live and through which we are daily enjoying the love and favor of our God. Need we still be told to bring to our God the thank offerings of our hearts, our lips, our hands and our lives? And is this not a personal and a sacred service?

Would we delegate another man to thank for us? Is it thinkable that a Christian should seek to get by as cheaply as possible in bringing in the offerings of his gratitude, or to give them from the labors and the wealth of some other person? Shall we offer to the Lord our God that which costs us nothing?

When we hear and read of the many devices that are being employed to raise moneys for church purposes, we feel keenly the want at the present time of the spirit that moved David to reject the well-meant offer of Araunah. Giving is often no more a personal and sacred service, a blessed privilege that the child of God enjoys.

They who do not contribute at all, or who do so very sparingly, for home and synodical purposes, present to the Lord church and school buildings, synodical institutions, reports on missions, and so forth, that cost them nothing, or but little. They are permitting the willing Araunahs to be grateful for them.

Finally, how about the faithful workers? Some there are, indeed, whom their offerings cost something, the poor who contribute from their small means, but can the rest of us to-day say that our service of the Lord actually costs us something, when we are not even compelled to deny ourselves the daily luxuries of life in order to give the Lord what we give him?

Let us read the chapter from which our text is taken and prayerfully ponder on it. That will teach us to say with David: "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."  
J. B.

"If we abide in Christ and Christ in us, we will bear much fruit." Put the emphasis upon "If" and "Abide." That part of the covenant with God belongs to us.  
—Selected.

He who cannot forgive others breaks the bridge over which he must pass himself, for every man has need to be forgiven.  
—Selected.

## COMMENTS

**Daily Sermonette** Not long ago we received the appended item from a distant city—presumably from a reader of our paper; it was printed on a page of *The Editor*, torn out, marked, and sent without a word of comment—we surmise, for publication as an item of interest. We think it of interest and so produce it:

H. C. O. writes:

A New Success in Writing, *The Daily Sermonette*

In the last few months, there has come up in American newspapers a new form of writing, a type of essay, and sermon, and a bit of philosophical wit, all rolled into one, and this is called the sermonette. It is hardly a year old, and began as a little weekly feature on the Saturday religious page of one of the papers in Brooklyn. In the space of less than a year it has made such headway that it is now a daily instead of weekly feature, and is now put on editorial pages, yes, even at the head of editorial columns, and, instead of being printed in one local paper, is now syndicated to papers throughout the United States. It proves that the world is still anxious for religion, and that newspapers throughout the world are, for the most part, trying to appeal to the best tastes of all people.

Some of our optimistic friends have repeatedly accused us of a lack of optimism—if not of downright pessimism: "you're always holding up the dark side of everything," they mean. Well, here is another instance where we cannot share the bright views which some others seem to hold. We do not wish to condemn all sermonettes; but we do say that a large number of those that have met our eye had best remained unwritten; some of the worst rot that has even paraded under the disguise of religion has made its appearance in sermonette form. The "community church" disciples, who would wipe away all confessionalism but the very vaguest, have no better channel for propaganda than the sermonette. Taken as a whole, the world can well suffer the sermonette; but that is far from proving, to our mind, "that the world is still anxious for religion." And "the newspapers throughout the world are, for the most part, trying to appeal to the best tastes of all people!" Whence this sudden conversion? Who was it gave the word "propaganda" such a sinister meaning during the last few years, a meaning generally given by straightforward people by a much shorter, if harder-sounding, word? No, we seriously doubt the propriety of the sermonette in the daily paper and we are sorry for them that look to this source for their religion. G.

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**EXTRA: At Last Women Are Free** The great emancipation is become a fact, that downtrodden half of humanity, the frail sex, woman, breathes the air of freedom. Man, the tyrant, has been beaten; he is slinking to the darkest corner of the darkest closet and gnashing his teeth in impotent rage. Foiled! One more gnash and his teeth will splinter.

The great victory was won at Portland at the convention of the Episcopal church. The Episcopal church doesn't really count for much in America, as far as numbers go, but it sets the fashion for certain groups. It isn't a force, it is an institution. Its marriage ritual is the only one known to novelists and scenario writers. Many justices of the peace may use it but the phraseology sounds so familiar because it is the formula used in short stories and novels.

And now they are going to take "obey" out of it. And not only that; "with all my worldly goods I thee endow" is to become a memory. Perhaps it was in the nature of a compromise: we'll take out the "obey" to please the ladies, and we'll take out the "endow" to please the men. But we know that neither is winning anything nor losing anything. Wifely obedience will not depend upon a mumbled promise rarely understood by her who made it. The real reason why "obey" was once put into the marriage form was because the Word of God said that "the husband is the head of the wife." And that will not be changed by any majority in Portland.

As for the endowment of the wife with worldly goods, that seems to be quite unnecessary. A wife that is "onto her job" has never had any trouble in securing her fair share of the family exchequer. It may save the face of the impecunious young man whose worldly goods consist of an extra pair of patent leather pumps and a collection of frazzled neckties but beyond that the practical import of this great change made by a great convention is not apparent.

The chief business of some church conventions seems to be to invent issues that will keep the delegates busy so they get no time to think of the real problems of the church.

So then, the Episcopalian brides will not "obey" in the future and the Episcopalian grooms will not "endow."

H. K. M.

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**Saving American Home Life** A report on the average American family life drawn up by the National Council of the Protestant Episcopal Church is to be officially presented at the forty-seventh triennial convention of that Church-body at Portland, Ore., in September, with the view of making such report the basis of propaganda for remedying the "discordant home life of the American people." The root of the family problem is found to lie in the lack of religion in the home, and its un-Christian environments. "It is paralyzing," the report declares, "to think of the average American family going on from the rising of the sun to the retiring hour as if God had no existence. Sunday is a day for extra sleep, motoring, Sunday papers in many volumes, comic supplements. If American children are not taught of God in schools, and He is unnamed in the home, what can we expect but that at this moment the

United States is actually developing into a non-Christian nation." As it is, continues the report:

"Where family life is dishonored, wedding unfaithfulness lightly regarded, parental responsibility neglected, filial respect and obedience slighted, there, we may be sure, society is rotten at the core. We tremble for the future of a State or nation where lax theories concerning domestic life gain ground. Even laxer practice will certainly prevail.

"The remedy for the frightful dissolution of the marriage tie going on in America and its inevitable consequences of race suicide is to be found in Christian training alone. Remedial legislation, while imposing difficulties in the way of easy annulment, does not go to the root of the evil. It attacks many outward symptoms of the disease and is of undoubted value, but it does not destroy the germ of the evil or cure it at its source.

"Boys and girls must be taught as early as possible that the chief purpose of marriage is the perpetuation of the race, involving the begetting and education of children for the work of the world. Marriage is a high and holy vocation, because the married pair are co-operating with the Creator in the continuance of the human race."

It is stated by the above named commission that it has given thought to these and other sociological and moral conditions as they affect the family, and that it would concentrate upon the one essential thing—making the home Christian, believing that "the final remedy for all is the bringing of the home under the dominion of Christ."

A move in the right direction, surely! Christian family life with all it stands for is the only hope of our American people. As the family is, so, largely, the people, the State, and the Church is going to be. The ideals which prevail in the family circle, and are imbibed there, become the actuating motives of those who grow into manhood and womanhood there, and will dominate them when they go out into the wider circles of business and social life. The family forms the basis for the temporal, social and moral welfare of the people, the basis upon which all necessary and wholesome institutions rest among men. It is the tree of life, whose leaves are for the healing of a nation. Next to God's preservation the destiny and welfare of a people is dependent on the integrity of the family. There can be no permanent state of human happiness outside of the family relation. The social and moral relations of men, the economical, the business world, all departments of human activity, are intimately connected with the one fundamental and abiding source—the family.

Hence, reformatory efforts, whether they look to improvements in the State, or the general social conditions of society, or even in the Church, must utterly fail, if they do not look, first of all, at the correction of the family life. If that is discordant, all else is,—every human relation is imperilled, all other human institutions gradually crumble. And in view, therefore, of the perilous situation the average American home life is confronted by in our day such correction becomes imperative. The question of saving Amer-

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ican home life supersedes all other problems confronting our people to-day.

But how is this problem to be solved? It is justly indicated by the above named commission that there is but one way to attain the end in view, and that is—"making the home Christian, bringing it under the dominion of Christ. What the modern home needs most of all is more old-fashioned religion, the vitalizing influence of the Gospel. To heal the wounds inflicted on the home and family life by the adverse forces now undermining it there is no remedy so efficacious as the regenerative power of the Word of God. All other means must fail here. Sociological and so-called moral movements to purify home life among our people, or efforts to educate the masses by diffusing useful knowledge on sociological, hygienic and economic lines are of no avail. But let the Divine Word rule and its teachings be put into daily practice in the home and family, let the spirit of Christ reign among its members, let these join in daily devotion and prayer, let the children be reared in the fear of the Lord—and the sanctity of the American home will not only be established, but home life itself will become a source of inestimable blessings to our land.

J. J.

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**The League of Nations, The pranks of history in its  
Address: Geneva** ironic moods are most entertaining.

In the time of the reformation John Calvin made the city of Geneva a government conducted according to his ideas of religion. Now the modern holy alliance, the League of Nations has its headquarters in the same city. There is little political power behind its resolutions but the ghost of John Calvin leaves his moldy tomb to mingle with the kindred spirits he finds in his old city.

Viviani, the French delegate, is said to have resigned "because the League is an evangelical institution and because there is always some person in a long coat mounting the tribune, opening a Bible and reading one or two other of the commandments." Had

they said: "The League is a calvanistic institution," they would have been nearer the truth. In the minds of our former president Wilson and of the British leader, Lloyd George, the calvanistic soil from which their ideas and ideals sprang accounted for the whole calvanistic structure.

Not evangelical, far from it, but quite typically calvanistic. It follows the old model in more ways than one. It is reported that Balfour, the British delegate to the League, mounted the pulpit of Calvin the other day in the ancient cathedral and preached a sermon. "But, the commentator adds, his activities are not limited to such pious exercises." That is the trouble; religion is the cloak which is to cover the worldly and unregenerate diplomatic maneuvers—and only the very simple-minded are deceived. H. K. M.

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**"I Think I'll Go Into Business—"** "I think I'll go into business," an article in *The Continent* by "a pastor who is coming back,"

should prove interesting and helpful to our readers. We thank God that the condition of which the writer complains, that so many ministers are leaving their churches to enter the business world, does not obtain among us. We are told that a former pastor who now holds a high industrial position has been appealed to by at least fifty pastors of his own denomination to help them to places in industry, as they "wanted to get out of the pastorate." To point to the fact that such cases are extremely rare among us, does not imply that our ministers are not being tempted by the same spirit that leads many others to forsake their churches.

There are times when the burdens do seem too heavy to bear; there are seasons of discouragement when all faithful efforts appear to be in vain. There is the lure of gold, power, influence, ease, recognition and success, that tends to draw the servant of Christ away from the service which calls for so much self-denial.

It is the same spirit that prevents our boys from entering our colleges to prepare themselves for the ministry or for the work of a parochial school teacher and which makes parents unwilling to give their sons to the Lord for this service. Here we have the experience of a man who has seen the ministry from within and from without and who frankly tells of his experience.

Every minister can learn a wholesome lesson from this man's story of how he was led to forsake those duties to which he had given himself whole-heartedly for several years.

After three or four years of it I began to dabble a little in business, just as a side issue, and it didn't seem at first to detract from my work at the church. Gradually my interest became divided. A fellow clergyman warned me that I could not serve both the church and industry for any considerable length of time and do both justice.

Skipping the gradual steps of the change, I found myself engaged full time in business. But I promised I would not give up my preaching—I had many months before given up all pastoral work. I engaged as a Sunday supply and did the best work I could under the limited circumstances. But the grind, with never a let-up, was too much, and I began to preach only occasionally. It soon was easy to drop it altogether and become immersed in the activities of the great busy world.

Lest we attribute the writer's change of attitude to his failure in business, he tells us:

I am prospering. I make by far more money than I ever made in the pastorate. My family can have more pleasures than it did before. There is a contagion about business life that is alluring. Things are expeditiously done, and results are apparent immediately. There is the constant meeting with different people on free and easy terms, varying work to be done, and a certain feeling of material security.

There is, however, another side:

I cannot rid myself of the haunting feeling that I have not been faithful to my Lord and Savior. In the midst of business conferences, while dictating letters, while planning campaigns, or rushing through the street to fill appointments—anywhere and everywhere the thoughts come rushing in, not to be downed.

He sees before him his Sunday morning congregation, men, women and children, men and women from every walk of life—

I see them before me, the appointed ambassador of God, hungering and thirsting after righteousness, and coming to be filled. But I am not there. The pulpit is vacant, and I see them as they leave, still hungry and thirsty, to go out and battle the world without the spiritual strengthening which they longed to get at and which they so much need.

I see my Sunday evening congregation—small, it's true—but made up of young people largely, who listen eagerly for the words of life. I see them building character in the image of God, day by day. I see them as the burden bearers within the next ten years, taking the places of their fathers and mothers in "carrying on" with the work of the church. I see them as the makers of households, the parents of children, the builders of homes illumined by the love of Christ, made real in these formative years by the messages I try to bring to them. I see all of this, as it should be—and is not.

He thinks of the children that had been entrusted to him, to whom he had pictured the beauties of the service of the Lord, and wonders what their discriminating minds say in judgment of him who has quit, but also of the cause he had claimed to represent.

But the thing that burns my heart and sears my very soul is the thought and vision of the bedsides of the dying, where many times in my ministry I have gone to comfort and to pray; of the desolate homes where, in the days after a loved one had been consigned to the bosom of the earth, I had been wont to go and bring cheer and solace as best I could; of the firesides where I was always welcome, whether under shining sun of happiness or somber clouds of misfortune; of the sacred hours of the funeral service, the marriage service, the baptismal service, the communion service; of the opportunities for helping the helpless, inspiring the despairing, brightening the disconsolate—of serving all.

This alone the minister can do. The business house sends its sales agents, its circulars, its letters. The theater amuses. But only the church sends the minister to give those spiritual helps, for which earth can offer no substitute. It is a field of

labor in which there is no competition. And it is the thing for which the world today is breaking its heart. Is it any wonder, then, that knowing the true standard of values is spiritual and not material, I find no satisfaction in my present life, and have come to the realization at last that I will not until I am active again in the ministry of the church and of Christ?

This is what the writer has to say to those who leave the ministry in order to be able to render a better and more necessary service elsewhere:

In closing I want to say a word to the ministers who feel the "service" motive in entering business. I think this is the dominating reason of most of you. You feel you "can do more good" in the business world than in the church. I know at least a score of high-grade ministers who are now in such work—welfare or social service activities, lecturing, serving as industrial arbiters, or working more directly in the commercial field. I believe that 90 per cent of them would be doing a greater and more lasting work direct in the pastorate.

Now the minister may accomplish noteworthy things in business or in the professional world. He does one man's work. As a pastor he may send a hundred, possibly a thousand, out to practice the principles of Christianity. He is not needed as an individual in business. People are falling over themselves to grasp every opportunity in business. Even the so-called "service" fields of commerce and industry find ample and able candidates. But the church stands today, in a sense, deserted.

The questions is: Will the minister be content to do the work of one, or will he be willing to see himself multiplied by a hundred or a thousand in the world's marts, though he himself does not enter? It requires more patience, more tact, more self-sacrifice, more forbearance to do the work of the church. But the harvest is infinitely greater.

As for me, I know what I shall do, and I shall do it at once.

He is coming back!

J. B.

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**Our President's Rapid Promotion** Before Warren G. Harding became president of the United States he tried to join the Masonic brotherhood on several occasions. We are told that petty jealousy of certain political and business rivals led to his being "black-balled." When he became a presidential candidate he made another application and was admitted without trouble. His rise in the matter of degrees was extremely rapid. In a few short weeks he had passed through the thirty-two degrees. Now at the one hundred and tenth annual convention of the thirty-third degree he is to be initiated to this last mystery. The thirty-third degree seems to be reserved for those who have become prominent in public affairs. If the president finds it necessary to submit to these initiations it is his business. In this great country of "joiners" it is perhaps fitting that the president should also be a dyed-in-the-wool joiner.

The president may hold one of two opinions in regard to the whole matter: either he believes that it is of little importance, or he believes it is highly important to be a Mason. In either case he makes it more difficult for men of independent mind to respect his independence of judgment.

H. K. M.

## THE PASTOR'S CAR

"The Pastor needs no motor car"! Of course he doesn't. Most ministers could well do without a motor car as far as their personal requirements and those of their family are concerned. It would be neither wise nor economical on their part to indulge in so expensive a luxury as far as their private requirements are concerned. But to say that the pastor in his official capacity needs no motor car, is just as foolish as to claim that a doctor needs no motor car, and that big business firms could well do without these modern time-saving conveniences. All reasonable men agree that a doctor who has long distances to cover should not rely on a slow means of locomotion, but should have the best possible means in the interest of saving human life. A doctor who has the means to get a car, but still adheres to the old-time horse and trap when covering a distance of, say, twenty-five to fifty miles to reach a patient in danger of death, is justly criticised for his callousness and backwardness through which a human life is to be sacrificed which otherwise might have been saved. But what is more valuable—temporal or eternal life? The welfare of the body or the welfare of the soul? Every Christian will readily give the correct answer. A single soul is more valuable than all the treasures of heaven and earth. Should it not, therefore, be worth while for a minister to be provided with the quickest means of locomotion available when the soul is in danger of being eternally lost? And if this is correct, should not the minister, **for the sake of his work**, which is more important than any other kind of work, be provided with that modern conveyance which has been adopted throughout the business world as the most effective?

And, again:—If modern business has come to the conclusion that the motor vehicle is an essential necessity for its success, should not the business of the Church, which is a business indeed, in fact, the greatest business of all, be supplied with this means which its servants require just as urgently as the servants of the business world? The Church is intent on selling without money the pearl of great price; its servants must aim to reach as many customers as ever possible. What, then, could be more practical and conducive to success than that conveyance which has made success phenomenally successful in other spheres?

"But God did not give an explicit command that we should supply our pastors with motor vehicles." You are right; no allusion is made to these vehicles in any part of the Bible. But if by this argument you intend silencing the demand for quicker means of locomotion, for motor vehicles in the service of the Gospel, you are inconsistent, because you readily support a scheme for building a church or a parsonage wherever needed, even though it is perfectly clear

that the Bible contains no explicit command to build parsonages or to erect churches. Why, then, do you lend a helping hand in these matters? Is it not because you realise that these buildings are necessary for the successful conduct of the business of the Church? And if this is your motive when supporting the building of a Church or parsonage, with what right can you consistently ignore this same motive when it is applied to the motor car proposition? Think it over, ponder it well, and by-and-by you will see more clearly.

Should not Congregations and Parishes supply the vehicles as well as the upkeep? The latter is even more important than the former. It is fairer by far to supply the Pastor with the means required to cover the running expenses, wear and tear, and so forth, than to supply him with a car without making provision for the upkeep. Every respectable business recognises it as its duty to cover the out-of-pocket expenses incurred by its servants when engaged in work for the business. This is an item quite apart from the remuneration paid for services rendered. Frequently it amounts to as much and more than the salary paid. Some years ago, an active and successful business man who employed a number of travellers told the writer that he paid some of his travellers ten pounds per week. Being asked whether from this amount these travellers were expected to pay their traveling and hotel expenses, the business man laughed, and said, "What nonsense! No traveller would enter such a contract, and no respectable business man would offer it under such conditions. It goes without saying that the expenses are covered in addition to the salary." He was then asked, "Do you treat your minister the same way. Do you apply the same principles to your minister? To his salary and expenses? What salary do you pay him?" "Oh, about four pounds a week." "What extra allowance do you make for his expenses?" "None," was the answer. "Has he no expenses?" "Yes, he keeps a horse and trap, and in addition uses trams and trains." "Does he pay these out of his salary?" The reply was, "I suppose he does." "Do you believe this to be fair and just?" "No." "Do you believe it right to pay your traveller eight to ten pounds a week, and also cover their out-of-pocket expenses, while you deny your Pastor these expenses, and pay him hardly half the salary?" The answer to this question was satisfactory, and the whole interview had a salutary and practical effect on the minister's finances.

There are many other congregations, some also in the Lutheran Church, that might learn a salutary lesson in fairness and justice, by studying secular business methods and applying them to the business of the Church.

W. J. in The South Australian Lutheran.

### THE ANNUAL MEETING OF THE NORTHWESTERN COLLEGE BOARD

The annual meeting of the Northwestern College Board is held on the second Wednesday after the re-opening of school for the fall term. This year that was on September 13th. The meeting was well attended.

All the old officers were re-elected. It seemed unnecessary to hold an annual election now because the board remains unchanged for two years at a time. The local committee was instructed to revise the by-laws and make suitable suggestions to the board at the next meeting.

At the special meeting of July 20th Professor Karl Koehler had been called to one of the vacant chairs in the faculty. In the meantime he had accepted and his letter of acceptance was read. But there was still a vacancy, caused by the illness of Professor Schlueter, who is much improved but quite unable to resume work for some time to come. It was one of the chief duties of the meeting to elect a man for this vacancy.

A list of twelve candidates had been offered by the members of the Synod in the usual way. In one respect this list differed favorably from any other submitted to the board. All those who made nominations took the trouble to give rather exhaustive information as to the qualifications of their candidates. The board found this very helpful. A trial ballot disclosed that the Rev. Dr. Paul Peters, of Detroit, was the choice of the Board. His election was made unanimous.

The report most anxiously awaited at this meeting is the report of Director Kowalke. The enrollment for the new year is 233. Of this number 83 are new students; of these, 49 are members of the freshman preparatory class, the others joined other classes and a few were enrolled as special students. Of the new students, 38 declared their intention of serving the church in some capacity; of the others we have such declarations from 104; so 142 of our students now intend to prepare either for the ministry or for the work of teaching in parish schools. Sixteen students enrolled last year, whose return to classes this year was confidently expected, failed to register. Of these eight are now enrolled in other church schools so the loss is not absolute.

The dormitory arrangements have been altered to accommodate 180 boarding students. At present there are 162 and more coming.

Tutors for the year are the Messrs. Bodamer, who holds over from last year, Falk, and Tacke. The shortage of classrooms has been overcome for immediate purposes; however, a number of professors, including the president, must shift rooms according to the size of their classes. This is most unsatisfactory but it is the best that can be done.

The chairman, the Rev. Klingmann, who also acts as chairman of the local, or executive, committee, reported that the necessary repairs of the college property had been made.

Mr. Fred Gamm, custodian of funds, reported that the Mary Eichelberger bequest had gone through the probate court and that the executors had paid over the sum of \$20,000.00 in securities and cash. The market value of these securities is not at par at the present time. He asked what should be done with these funds? The board felt that the original bequest should remain untouched and that we should dispose of the income alone. It was also agreed that it would be unwise to designate certain limited purposes for which the income was to be used. This might result in the situation that some little branch of the work is well financed while other important functions of the school are crippled by lack of funds. So it was decided to turn over the income of the Eichelberger fund to the general treasury for the operating expenses of Northwestern College. Like disposition was made of a gift of \$1,000.00 once made by Mr. Hawkins, of Watertown.

Watertown continues to be decidedly short of suitable dwellings. We feel that most acutely whenever a new house is to be secured for a professor. The local committee solved the difficulties of the moment by assigning the inspector's dwelling to the new professor, Dr. Peters, and by giving the Ernst house to Professors Westerhaus and Probst. Professors Binhammer and Koehler have rooms in the city.

The business of the meeting was concluded and adjournment taken. H. K. M. Sec'y.

### OUR FINANCES

If a congregation consisting of many members, not a small part of whom possess considerable means, fails to supply the monies necessary for its own needs, allowing debts to accumulate month for month, it is plainly evident that there is something wrong somewhere. And a congregation will not for any length of time look idly upon such a state of affairs. Its members will investigate whether its finances are being squandered, or whether the contributions are insufficient. They will try to remedy such a state of affairs.

There are about 500 congregations belonging to our Synod and in their midst are many wealthy people. We have the most precious treasure, the Gospel. God also richly and daily blesses us all with earthly treasures. Despite this fact the work of God, which we as true Christians should further, suffers and the deficit in the synodical treasury is constantly on the increase. With conditions such as these should not a Synod like a congregation take decisive steps? The question is in place whether money is unnecessarily

used. If we are able to save, let us do so and let also those not hesitate who can advise us as to the proper methods. But let us not think of saving by limiting and restricting our work but rather consider the other factor whether our small contributions are not greatly at fault in our present financial depression. Considering the ever growing deficit in our treasury, we must say: This thing must be remedied! There may be some who will attempt to postpone action by deferring the matter to the next Synodical meeting. But this will not do. A change must be wrought immediately.

It was this that moved the treasurers of the Synod to meet on September 4th at our college in Watertown. They now wish to address pastors and congregations with a very specific suggestion.

Christians will give. They are merciful even as their Father in heaven is merciful, being mindful of the precious blood of Christ which flowed for them that they might have forgiveness of sins. If God has given His most precious treasure for them, should not they whom He has bountifully blessed with earthly treasures, endowing them with clothing and shoes, meat and drink, and all their goods, desire to show their gratitude and love toward God their heavenly Father and Jesus their Savior? Should the work which God has entrusted to them suffer because of lack of money? Shall we limit the work in our institutions or in our missions? Shall we withhold from others that treasure which has made us blessed children of God? Our people, who know the Lord's will and the work which He would do through them, will never allow this. They will be only too glad to put their earthly goods into the service of the Lord.

Evidently, however, the fact that many of our people do not know how much is needed—how much they should give—is much to blame for our present financial condition. And now in regard to the previously mentioned suggestion: If the communicant members give one per cent of their income—only one cent out of every dollar—for Synodical purposes, beginning October 1st, the trouble will soon be remedied. Who could not afford this? It taxes no one too severely. He who has little, gives but little, and he who has much, let him give much.

We, therefore, ask all pastors and congregations earnestly to consider this suggestion. Only if all partake, will satisfactory results be obtained. It is necessary that our people not only be admonished to give but that they also be acquainted with the work which God does through them and with the blessing He places upon it. Wherever possible we suggest weekly envelope collections.

This is not a command, dear reader. We are only informing you how much of your earthly goods the Lord really needs at present, and if the Jews would give ten per cent of their goods would it not be possible for you to give one per cent? "The Lord

hath need of them," Matthew 21:3. May these words attain the same result they once did at Christ's entry into Jerusalem. O. ECKERT.

#### MORMON INTERNAL TROUBLES

The Christian Statesman (August) contains an article on Mormonism, whose author believes that while that sect may endure as a business, it will break up as a church. He states:

"Aside from the Mormon hierarchy there are five classes of people in Utah: A very few real Gentiles; many Jack-Mormons; about an equal number of sincere Mormons, mostly among the older adult membership and who really are the mainstay of the Church; a small but growing number of out-and-out Mormon apostates; an increasing number of near-apostates from the Mormon Church. Of these classes, the few real Gentiles are helpless, the vast majority of what were once the militant opponents of Mormonism have been beaten down, their initiative crushed out and their independence sapped. The only newspaper in Utah to which for nearly fifty years Gentiles looked for support, and upon which they could depend for championship in their righteous opposition to the Mormon Church, is now silenced by business considerations. The vitiating effect of absolute church control in every activity in life lies like a pall or blight upon Utah. The State is priest-ridden and God-forsaken.

"But, after all, there is hope. It lies in the fact that all classes feel a hankering for greater breathing space, coupled with the awakening within the membership of the Mormon Church that is now evident. The disillusionment is taking place chiefly among the younger people, but it is in the middle-aged membership of the Church where the most effective awakening is coming about. While the break among these is of smaller numerical proportion it is more effective because of the more mature judgment in each individual unit."

Elements weakening Mormon loyalty are:

"Church political interference; Church control of business; Church financial domination, in which sharp practice is more than a matter of mere suspicion; Church tyranny in family affairs; Church hypocrisy, in denouncing other denominations for alleged intolerance, while itself leaving no room in Utah for those who do not subscribe to its doctrines or who refuse to come under its political, business and financial control.

"Church deception in the matter of polygamy. And in this detail it may be stated that there is a considerable group in the Church which believes the presiding authorities to be wrong in excommunication of elders for marrying new polygamous wives, or performing the ceremony for others, while the "revelation" commanding the practice of polygamy is per-

mitted to stand in the Book of Doctrine and Covenants as if it were a law binding upon the saints as it was when it was first openly promulgated in Utah." The Lutheran.

### WHAT OTHERS SAY

#### A Letter of Inquiry to Dr. Birge, President of the University of Wisconsin

(In the early part of this year, Hon. William J. Bryan delivered an address at Madison, Wisconsin, which resulted in a controversy between Mr. Bryan and President Birge, which suggested the following letter of inquiry by two graduates of Wisconsin.)

Dear President Birge:—

The undersigned, both graduates of the University of Wisconsin, and both ministers of the Presbyterian Church, one the editor of *The Presbyterian* and the other pastor of the Arch Street Presbyterian Church, have followed with no little interest the controversy which has been carried on, perhaps more in the newspapers than elsewhere, between yourself and Mr. Bryan as to the trend of university teaching to-day, especially as to its bearing on Christianity, and particularly in connection with the so-called Darwinian hypothesis, or evolution. We regret that the word "atheist" should have been used in this discussion, whether applied to you or to Mr. Bryan, and feel sure that this must be the addendum of a press reporter seeking for copy.

We have read your letter to your own pastor at Madison, and in view of this careful and thoughtful statement, desire to submit to you a number of questions, an answer to which on your part will be, we are confident, of great help to ourselves and to many other Wisconsin alumni, and to many earnest Christian ministers and workers. We hope you will not feel that we are seeking to prolong the discussion, or start a new one, or "entangle you in your talk," for we believe that a frank statement from you as the president of our world-renowned alma mater, and as a distinguished scholar in the field of zoology, will accomplish much good.

I. What is your opinion as to the general drift of university life and teaching, in so far as it is related to faith in the great doctrines of Christianity? Do you not think that, regardless of the correctness or unsoundness of any scientific hypothesis, the whole trend of university life is of a nature to destroy Christian faith in men who have it and create prejudice in the minds of those who have it not?

Your correspondents both felt, although a generation stretches between their dates of graduation, that the atmosphere was hostile to Christianity. That we did not succumb to the prevailing views and abandon our faith was, in spite of and not because of the dominant tendency at the university, and we gratefully attribute our being kept in the faith, first, to the

inscrutable sovereign grace of Almighty God, and second, to the sound training we had received at our own homes in the deep things of God and his Son, Jesus Christ.

Do you not feel, and if so, deeply lament, that the spirit of our modern universities is "of the earth, earthly"? This is not peculiar to the university life, but, as we believe, more and more, of all phases of American life. Materialistic teaching has resulted in moral decay, and there has passed a beauty from the earth.

II. How do you account for the fact that the Roman Catholic students in Wisconsin, and elsewhere, are practically the only religious group who pay any attention to their religious duties while at the university, and apparently, are the only group whose faith is in no way affected by what they are taught in the field of biology and geology, in mediaeval history, or in the philosophical curricula? Is this a reproach to Protestant training? Does it indicate a vagueness and generality in the instruction Protestants get at home and in the church? In other words, has not the foolish cry against teaching and preaching doctrine been carried so far that we have a generation of youth coming up in our Protestant churches who surrender what faith they have at the first hostile insinuation they hear at the university or elsewhere? Can we have any real Christianity without stating, teaching and defending what Dr. Chalmers once called its "grand peculiarities"? Will it do just to teach the Fatherhood of God, the leadership of Jesus, etc., when even these pale generalities are just as much endangered by a materialistic teaching in the field of biology, and the other sciences, as such doctrines as prayer, sin, atonement, and judgment to come?

III. In your letter to your pastor, you refer to St. Paul's words on Mars Hill, how God is "not far from any one of you," and your implication is that God is to be found in the works of his hands as we see them in nature. But do you believe that any man ever found God as Lord and Father in that way? Had man not sinned, he might have seen in the rocks, the flowers, and the stars, the vestiges of the Creator. But with man as we know and feel him to be, with man as a sinner, alienated from the life and the mind of God, has it ever been possible, will it ever be possible, for man to know God through nature alone? Have you any new answer to the old question of Job, "Canst thou by searching find out God?" or has the time come when we can correct and amend the dictum of St. Paul in the First Letter to the Corinthians, that by wisdom the world knew not God? In short, is not the great thing, the essential thing, the revelation of God in Christ, what the New Testament repeatedly refers to as the "mystery" hid from the beginning of the world, but now revealed in Christ? Therefore, are you not closer to the thought of St. Paul in his

words to the Athenian philosophers when you say that the natural world itself could never teach a man of God, but when once a man has found God in Jesus Christ, who came to bring the knowledge of the only true God, then, the evidence of a God in the works of creation become an interesting ancillary demonstration?

IV. What is your own view as to the correctness of the evolutionary hypothesis? We hear and read so many contradictory opinions in the ranks of scientists themselves, some earnestly asseverating that it must be true beyond all peradventure of a doubt, and others speaking of it as long since having been carried out to the graveyard of abandoned and exploded theories and propositions. Therefore, we are in a real perplexity as to what is the attitude of the leaders of scientific thought on this great topic.

V. Were the evolutionary hypothesis as to the history of the human race true, must there not inevitably follow a terrible shrinkage in the moral worth of a man? We know how theologians on one side and scientists on the other have made light of the whole matter, and have intimated that the moral worth of man stands out in even brighter colors if we look at man through the glass of evolution? But is this really so? Has there not passed a glory out of man's life if this physical organ and instrument of it has come slowly up from saurian and ape? When we come to use those great words, "moral nature," "responsibility," "sin," "will," "repentance," and "forgiveness," are we able to escape the saddening conviction that they have been evacuated of their great meaning, that high meaning, by which alone we understand the development of civilization and the progress of mankind?

You see, sir, that our trouble is not how the scientific hypothesis is to be harmonized with accounts of creation in the Old Testament, but the reaction which, to our point of view, it has so inexorably upon the revelation in Jesus Christ, as to the incalculable worth of the soul, the mysterious and solitary beauty of human life. Calvary seems robbed of its overwhelming pathos and the resurrection of its tremendous significance, and life is a different and a poorer thing. Must we not feel as that very distinguished biologist felt in his hour of complete surrender to the materialistic philosophy—although, like the prodigal, he afterwards returned to his Father's house—George John Romanes, when he wrote in the conclusion to his "Candid Examination of Theism": "I am not ashamed to confess that with this virtual negation of God, the universe to me has lost its soul of loveliness; and although from henceforth the precept to work while it is day will doubtless but gain an intensified force from the terribly intensified meaning of the words that the night cometh when no man can work, yet when at times I think, as think I must at times, of

the appalling contrast between the hallowed glory of the creed that once was mine, and the lonely mystery of existence as now I find it—at such times I shall ever feel it impossible to avoid the sharpest pangs of which my nature is possible"?

The easy offhand eulogies of the evolutionary hypotheses have never satisfied our souls. If the hypothesis is true, let it stand, though the world fall into ruins. But if it is true, how, sir, are we to escape the conviction that the "universe has lost its soul of loveliness," that man is no longer made a "little lower than the angels," but "just a little higher than the brute"? Oh, how shall we hide from our eyes the appalling contrast between the hallowed glory of the creed that once was ours—man made in the image of God, man, though fallen, redeemed by Christ and brought back to the family of heaven—how shall we hide from our eyes the appalling contrast between that creed and the lonely mystery of existence which envelops us like a cloud of mist when it has been demonstrated to us that man has come slowly up from the beast of the field?

This is our trouble, and we believe the haunting trouble of every Christian man, be he scientist, or editor, or minister or priest, when once he looks beneath the surface of things and faces the naked fact of man's nature as the evolutionary hypothesis alleges it to be. If you can help us by any word or suggestion, we shall be greatly indebted to you. Should you send us an answer, we shall, with your permission, publish the correspondence in one of the religious papers or magazines.

With warm personal greetings and with the hope that God may give you many more years of distinguished usefulness, and with warm salutations to the university which we love, and to which we feel a debt of gratitude, we remain,

Very sincerely yours,

DAVID S. KENNEDY, Class of 1883;

CLARENCE E. MACARTNEY, Class of 1901.

President Edward A. Birge,

744 Langdon St., Madison, Wisconsin.

(Dr. Birge has given no answer.—Editor.)

The Presbyterian.

#### Christian Science in Trouble

The Richmond Christian Advocate is authority for the following note concerning the troubles of the Christian Science Church:

"A storm has disturbed the placid waters of the Mother Church in Boston. The unity and serenity that has marked these apostles of Mother Eddy seem to have taken wings. They have trouble and contention in the fold and have been unable to banish it by the mental massage. Charges of inefficiency and un-

faithfulness have been brought against those who run the Christian Science papers. The Journal, the Sentinel and the Monitor have run on the rocks. Subscriptions and patronage have fallen off so these papers are almost bankrupt. Those in authority are held responsible.

"We are not rejoicing over the troubles of these Bostonians, but as Josh Billings would say, 'We air just ruminatin'.' We thought they could just think their troubles did not exist, and behold they didn't! We have really envied them. We thought you could think clouds away and think the sunshine in. We thought you could think toothache and colic out of your constitution and by-laws without going to tooth pullers and pill peddlers. We thought we could think the subscription list was swelling and find it so. We thought you could ease hunger by thinking a big beef steak into your appetite and have no bill to pay. But it seems the mental massage does not rub out a' rubs.

"And it may be the falling off of these papers, which have been the chief propaganda of this faith, means folks are getting tired of being duped by Christian Science, which has ever been lamentably lacking both in Christianity and Science. No movement has arisen among cultured people that so far misses the real teachings of the Christianity of Christ as Christian Science. No movement has arisen among people capable of real thoughts that runs so far away from real thought and so completely insults all intelligence. These leaders of Christian Science have long been running these wheels in their heads and deluding folks who did not know the real laws of thought and laws of Christ, and it may be they are now butting their heads against the rocks of common sense.

—The Free Methodist.

#### "Thank You Men"

Comes another breathless ambulance chaser with expert opinion as to "what is the matter with the church." Listen to what John Golden says through one of the characters in the new play launched in New York.

"Some of our Christians are more uncivilized than savages. They turn our ministers into 'Thank you' men. You give them a tip at your wedding; you give them a tip at your funeral. They can't guide people who are always giving them tips. And if they can't guide, what good are they?"

With this sage advice the riddle is solved. Let all preachers take the lesson to heart. The Actor's Union not so long ago voted an extra "tip" of about \$10,000 to a retiring officer and no one objected. The biggest labor union in the land handed a "bonus" of even \$10,000 to one of its officials and no questions were asked. "Babe" Ruth receives a small "tip" of about a fortune for the use of his name on advertising mat-

ter and crowds go dippy when they see it. Ex-prize fighters receive a wonderful "tip" from the press for merely signing their names to the column of dope on the "big mill," and all is hunky-dory. Playwrights receive a "bonus" that would keep a preacher's family in clover for a year for merely mentioning a certain make of automobile in their stage dialogs, and no one whimpers. Stage vamps receive a "tip" big enough to see a presiding elder's son through college for just indorsing a new brand of cold cream. Vaudeville clowns get about a bishop's annual salary for permitting a photograph of their hand holding a popular make of cigaret, and all is serene with the tobacco barons.

But when a preacher, trying to exist on an income just two hops ahead of calamity, accepts a little gift from friends who appreciate the time he gave for the wedding rehearsal and who find a little extra joy in this tribute of esteem, then HE becomes a grafter, guiding the tender multitudes into the outer darkness!

O tempora! O mores!—Evangelical Messenger.

#### High-Handed Apostasy

A few weeks ago a churchmen's congress was held in connection with an English college. The speakers in this gathering were men of wide reputation and very liberal views. Their utterances in denial of the vital doctrines of time-honored Christianity were along the same lines as heard from liberalists in this country, and need not be repeated here. Quotations from the speakers were widely published under startling headlines, for some editors seem to glory in the fact that modern scholarship is coming to agree with men who have always ridiculed the Bible and Christianity.

Here is one result of the scattering of these liberal opinions through the newspapers. The Buddhist Chronicle of Ceylon gets out a special issue. A large headline says, "Christ not Divine: Jesus a Palestinian Jew. A Blow from the Inside."

The King's Business.

#### NOTED IN PASSING

"What does Satan pay you for swearing?" asked one man of another. "He doesn't pay me anything," was the reply. "Well, you work cheap,—to lay aside the character of a gentleman; to inflict so much pain on your friends; to risk your own soul, and for nothing—you certainly do work cheap, very cheap, indeed." —The Compass.

Some time back in a church when a new ceiling had been put in one of the deacons was showing the visiting preacher the beautifully figured wainscoting around the room. It was flowered by the natural grain of the wood and was in beautiful contrast with the straight grains in the work above it. When questioned as to how this effect was secured, he explained that he was foreman at the planing mill, and whenever a gnarled log was cut he had the planks put aside and reserved to be planed for this special piece of work. The

ugly gnarled logs made the beautifully planed planks for the interior of the church house. And so it happens that the Lord often takes the very lives that seem most unpromising and even deformed by sin and makes of them the choicest and most useful and ornamental vessels for his household. From Paul on down the line the chief of sinners have become the greatest of the saints; for where sin abounded, grace did abound more exceedingly.

—Baptist Record.

I more than doubt whether, until our small services are sweet with divine affection, our great ones, if such we are capable of, will ever have the true Christian flavor about them. And then such eagerness to pounce upon every smallest opportunity of doing the will of the Master could not fail to further proficiency in the service throughout. —George MacDonald.

### "THAT'S THEE, JIM!"

Sojourning some years ago at a beautiful and much frequented English watering-place, I met with an earnest Christian tradesman of the town, who had, in a prominent place in his shop-window, an assortment of Bibles for sale.

A band or "troupe" of young men, called "Ethiopian Serenaders," with hands and faces blackened, and dressed in very grotesque costumes, arranged themselves before this gentleman's door one day for an exhibition of their peculiar performances. After they had sung some comic and some plaintive melodies, with their own peculiar accompaniments of gestures and grimaces, one of the party, a tall and interesting young man, who had the air of one who was beneath his proper station, stepped up to the door, tambourine in hand, to ask for a few pennies from the people. Mr. Carr, taking one of the Bibles out of his window, addressed the youth.

"See here, young man," he said, "I will give you a shilling, and this book besides, if you will read a portion of it among your comrades there, and in the hearing of the bystanders."

"Here's a shilling for an easy job!" he chuckled out to his mates; "I'm going to give you a 'public reading!'"

Mr. Carr opened at the fifteenth chapter of Luke, and pointing to the eleventh verse, requested the young man to commence reading at that verse.

"Now, Jim, speak up," said one of the party, "and earn your shilling like a man!"

Jim took the book and read: "And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."

There was something in the voice of the reader, as well as in the strangeness of the circumstances, that lulled all to silence; while an air of seriousness took possession of the youth, and still further commanded the rapt attention of the crowd.

He read on: "And not many days after, the younger son gathered all together, and took his journey into

a far country, and there wasted his substance with riotous living."

"That's thee, Jim!" ejaculated one of his comrades; "it's just like what you told me of yourself and your father!"

The reader continued: "And when he had spent all, there arose a mighty famine in that land; and he began to be in want."

"Why, that's thee again, Jim!" said the voice. "Go on!"

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him."

"That's like us all!" said the voice, once more interrupting: "we're all beggars, and might be better than we are! Go on: let's hear what came of it."

The young man read on, and as he read his voice trembled: "And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father."

At this point he fairly broke down, and could read no more. All were impressed and moved. The whole reality of the past rose up to view, and in the clear story of the Gospel a ray of hope dawned upon him for his future. His father—his father's house—and his mother's too; and the plenty and the love ever bestowed upon him there; and the hired servants, all having enough; and then himself, his father's son, and his present state, his companionships, his habits, his sins, his poverty, his outcast condition, his questionable mode of living—all these came climbing like an invading force of thoughts and reflections into the citadel of his mind, and fairly overcame him.

That day—that scene—proved the turning point of that young prodigal's life. He sought the advice of his Christian friend who had thus providentially interposed for his deliverance. Communications were made to his parents, which resulted in a long-lost and dearly loved child returning to the familiar earthly home; and still better, in his return to his heavenly Father! He found, as I trust my readers will, how true are the promises of the parable of "The Prodigal Son," both for time and for eternity.

"The wanderer no more will roam,  
The lost one to the fold hath come,  
The prodigal is welcomed home,  
O Lamb of God, through Thee!

"Though clothed in rags, by sin defiled,  
The Father did embrace His child;  
And I am pardoned, reconciled,  
O Lamb of God, in Thee!

"It is the Father's joy to bless,  
His love has found for me a dress,  
A robe of spotless righteousness,  
O Lamb of God, in Thee!

"Yea, in the fulness of His grace,  
 God put me in the children's place,  
 Where I may gaze upon His face,  
     O Lamb of God, in Thee!"

"And when I in Thy likeness shine,  
 The glory and the praise be Thine,  
 That everlasting joy is mine,  
     O Lamb of God, in Thee!"  
 —Sel.

### TO THEE

My lot is in Thy hands,  
 My God, I wish it there.  
 My health, my heart, my life  
 I leave entirely to Thy care.

My lot is in Thy hands,  
 Whatever it may be;  
 Pleasant or painful, bright or dark,  
 As best may seem to Thee.

My lot is in Thy hands,  
 Why should I doubt or fear?  
 My Father's heart will never cause  
 His child a needless tear. —H. J. F.

### RELIGIOUS LIBERTY

According to a statement sent out by the "Religious Liberty Association" of Washington, D. C., thru its international secretary, there is a movement on foot in the states of Oregon and Oklahoma to abolish both private and parochial schools in these states, thereby violating the fundamental principle of religious liberty. Similar efforts have been made in other states; the last effort was in Michigan two years ago, when by a referendum plan an attempt was made to foist upon the state a school law interfering with the liberties of the people. But the scheme was defeated by more than 225,000 votes in the November election of 1920.

In the first amendment of the Federal Constitution the provision establishing religious liberty is limited to the acts of Congress. The various states have, regardless of this Federal provision, the right to do as they choose, altho most states have the same provision as the Constitution of the U. S. in their charters.

One of the priceless blessings we have in this country is our religious liberty, but every once in a while some one feels called upon to interfere and try to impose his views upon some one else and curtail the liberties of his fellowmen by some legal restrictions.

America stands for religious liberty: That every man shall enjoy the right to worship God according to the dictates of his own conscience. The same liberty before the law is granted to the believer in the Bible, the Zend Avesta, the Upanishads, The Koran, the Book of Kings, the Shaster, and the infidel as long as their religious practices do not interfere with public

morality. We hope that the time will never come when our state legislatures or our Congress shall try to introduce any of the elements of the inquisition, either in favor of some kind of religion or against religion. A man's conscience cannot be regulated by legal enactments backed up by police and military authority. We feel confident that the people of Oregon and Oklahoma are not willing to be deprived of this inalienable right. Let us hope that the 100% fanatics will not be able to deceive the progressive people of these states into passing any such reactionary, medieval laws.

—Lutheran Church Herald.

### LOVE OF MONEY SHRIVELS SOUL

Some years ago I read a story by Tolstoy, and I did not notice until I had completed it that the title of the story was, "What Shall It Profit?" The great Russian presented graphically the very thought that I have been trying to impress upon your minds. He told of a Russian who had land hunger, who added farm to farm and land to land, but could never get enough. After a while he heard of a place where land was cheaper, and he sold his land and went and bought more land. But he had no more than settled there until he heard of another place among a half-civilized people where land was cheaper still. He took a servant and went into this distant country, and hunted up the headman of the tribe, who offered him all the land he could walk around in a day for a thousand rubles—told him he could put the money down on any spot and walk in any direction as far and as fast as he could, and that, if he was back by sunset, he could have all the land he had encompassed in a day. He put the money down upon the ground and started at sunrise to get, at last, enough land. He started leisurely, but as he looked upon the land, it looked so good that he hurried a little—and then he hurried more, and then he went faster still. Before he turned he had gone further in that direction than he had intended, but he spurred himself on and started on the second side. Before he turned again, the sun had crossed the meridian, and he had two sides yet to cover. As the sun was slowly sinking in the west, he constantly accelerated his pace, alarmed at last for fear he had undertaken too much and might lose it all. He reached the starting point, however, just as the sun went down, but he had overtaxed his strength, and fell dead upon the spot. His servant dug a grave for him; all he needed was six feet of ground then, the same that others needed—the rest of the land was of no use to him. Thus Tolstoy told the story of many a life—not the life of the very rich only, but the story of every life in which the love of money is the controlling force and in which the desire for gain shrivels the soul and leaves the life a failure at last.

—William Jennings Bryan, in "In His Image."

## FROM OUR CHURCH CIRCLES

## Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary in Saginaw began Sept. 6. The opening exercises were attended by many pastors of our Michigan districts and other friends of our institution. The class room in which the daily devotions are held (although during the last year we have acquired quite a little experience in packing it) proved to be too small for the visitors and students, and the adjoining dining room of the students had to be used in connection with it.

Rev. O. Frey of Saginaw, who was appointed by Pres. G. E. Bergemann to fill the vacancy in the board of trustees caused by the decease of Brother J. Westendorf, addressed the assembly and at the same time inducted Rev. W. Schaller, our new professor, into his office.

Although the class that graduated last June was so far the largest class graduating from the Seminary, and although as usual a number of former students did not return, yet the attendance at our school has grown again. The number of students that enrolled the first day surpassed the total enrollment of the last year. To-day we have 53 students, 12 girls and 41 boys. Several others are expected during the next weeks.

OTTO J. R. HOENECKE.

The address of the new professor is: Prof. W. Schaller, 915 N. Webster St., Saginaw, Mich.

## Ordination and Installation

In accordance with instructions of the President of our Minnesota District, Rev. Louis Meyer was ordained as a minister of the Gospel and installed as Pastor of Emanuel's Lutheran Church of Star Prairie, Wis., on the 13th day of August A. D. 1922.

Address: Rev. Louis Meyer, Star Prairie, Wis.

A. C. HAASE.

## Installation

On the 10th Sunday after Trinity the Rev. A. B. Korn was installed as Pastor of St. Paul's Church near Gresham, Neb., by

W. C. LEHNINGER.

\* \* \* \* \*

On September 10th Mr. O. W. Jungkuntz, formerly of Cleveland, Ohio, was formally installed as principal of St. John's Lutheran school at Jefferson. His address: 1106 Center St., Jefferson, Wis.

H. K. MOUSSA, Pastor.

## Anniversary of Dedication

On August 27 St. Matthew's Congregation of Stoddard, Wis., celebrated the twenty-fifth anniversary of the dedication of its church. Speakers were the Revs. W. Franzmann and H. Herwig. The offering for missions amounted to \$228.

P.

## Dedication of School

St. Matthew's Evangelical Lutheran Congregation of Oconomowoc, Wis., dedicated its school building to be a workshop of our gracious God for its children and for the children of others entrusted to the care of the church, on September 3rd.

Prof. E. E. Sauer of Northwestern College preached the dedicatory sermon and in the afternoon the Rev. O. Kuhlow of Waterloo served us.

After a "forced" vacation we are again at work in a new school, in a new colony, our hearts filled with the buoyancy of spirit peculiar to the pioneer. At this writing 57 children have been entrusted to the care and guidance of two teachers, H. A. Jaeger and Miss Edna Fritz and the adding of the planned 9th grade will increase their number.

May the Master-Teacher be with St. Matthew's Church school that it may never fall a prey to the fads and fancies and vagaries of the educationist on the outside, that it may never lose sight of the aim for which it was established, to-wit: To make children wise unto salvation, to produce salt of the earth.

May the Master bless abundantly St. Matthew's members, who in the face of many obstacles rallied ungrudgingly to the erection of this new building to put into effect the unanimous resolution: "School first".

W. P. HASS.

## Organ Dedication

On the 12th Sunday after Trinity the Zion's Congregation at Clatonia, Nebr., dedicated their new pipe organ unto the service of the Lord. The local pastor preached the dedication sermon on 2. Chr. 29: 25-31.

In the evening Prof. K. Haase from the seminary at Seward, Neb., gave an Organ Recital. He skillfully displayed the excellent tonal quality and the volume of the organ to a great audience.

May the new pipe organ help to glorify the name of God, and edify the worshipers who gather in the Zion's Church.

E. C. MONHARDT.

## Acknowledgment and Thanks

The congregation at Balaton, Minnesota, donated two tons of potatoes, apples, vegetables, and eggs to Dr. Martin Luther College. Mr. F. H. Retzlaff kindly furnished a large truck to haul the gift a distance of 80 miles from Balaton to New Ulm. In behalf of our college I beg to express to all our sincere thanks.

E. R. BLIEFERNICHT.

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The Ladies' Aid of the Bethlehem's Congregation at Raymond, South Dakota, donated 6 bed sheets, 4 pillow casings, and 7 bath towels for the sick room in Dr. Martin Luther College. In behalf of our college I beg to express to all who made this gift possible our sincere thanks.

E. R. BLIEFERNICHT.

**The Arizona Conference**

Will meet in the home of the Rev. F. Uplegger, Rice, Ariz., Oct. 30 to Nov. 1, sessions beginning Tuesday at 9 A. M.

Papers: Jesus as Missionary (Guenther), The Sermon on the Mount (F. Uplegger), Knight Templarism (Zimmermann), The Proper Use of Ordination and Installation (Frey), Mormonism (Wehausen).

H. C. NITZ, Secretary.

**Mixed Conference of Sheboygan and Manitowoc Counties**

The Mixed Conference of Sheboygan and Manitowoc Counties convenes, D. v., at Sheboygan Falls (Rev. J. Biehusen) November 6th to 8th.

The following are to submit papers: Ed. Huebner, "Sermon on the Mount," exegetical. H. Koch, Phil. 1:3-6. Kaniess, "Saul's Character." O Schmitt, "The Witch of Endor." Confessional address: Wm. Kuether or Arthur Halloth. Sermon: Ed Kionka—Walter Haase.

Kindly make request for quarters in due time.

KARL F. TOEPEL, Sec'y.

**Fox River Valley Conference**

The Fox River Valley Conference will meet on October 3rd and 4th at Greenleaf, Wis. (Rev. G. Gerth). Papers will be read by the Rev. Spiering, Sterz, Herzfeldt, Uetzmann, Schroeder. Sermon: A. F. Herzfeldt—E. C. Hinnenthal. Confessional address: Aug. F. Zich—R. Ziesemer.

F. C. UETZMANN, Sec'y.

**Southeast Conference of Michigan District**

The Southeast Conference of the Michigan District will meet in conference October 24th and 25th at Detroit (Rev. Hugo H. Hoenecke).

Papers to be read by the Revs. Dr. P. Peters, Oscar Peters, H. Richter and C. Strassen or G. Luetke. For subjects see "Gemeindeblatt."

Sermon: A Lederer—J. Nikolai

Confessional Address—O. Eckert.

Note: Sermon and Confession Address in English. ANNOUNCE! Pastor's address: 920 Nardin Ave.

HUGO H. HOENECKE, Sec'y.

**Conference of Western District of Dakota-Montana**

Pastors of the Western District of Dakota-Montana will meet in conference October 3—5 at Akaska, South Dakota (Rev. A. Fuerstenau). Opening sessions Tuesday morning. Conference to adjourn Thursday noon.

Services Wednesday evening. Rev. E. Neumann (alternates: Wittfaut, Meyer) the confessional address.

Papers for discussions by the Revs. S. Baer, A. W. Eggert, P. Schlemmer, J. G. Scherf, W. F. Sprengeler. Brother Fuerstenau requests prompt announcements. W. F. SPRENGELER, Sec'y.

**Mississippi Valley Delegate Conference**

The Mississippi Delegate Conference will meet for its second meeting this year October 3, 10 a. m., at St. Charles, Minnesota (Rev. K. Buckmann). Papers for discussion by the Revs. P. Lorenz, R. Korn, A. Sauer. The pastor requests prompt announcements.

K. J. PLOCHER, Sec'y.

**Change of Address.**

Rev. H. C. Nitz, East Fork Mission, Whiteriver, Arizona.

**MISSION FESTIVALS**

**Sun Prairie, Wis., Church of Peace.** Speakers: A. Nicolaus, F. Loeper, L. Kirst, H. Kirchner. Offering: \$135.50.

**Tenth Sunday after Trinity**

**Fontenoy, Wis., Christ Church.** Speakers: C. Witschonke, Ed. H. Schmidt (lecture on Negro Missions). Offering: \$100.31.

**Eleventh Sunday after Trinity**

**Plymouth, Neb., St. Paul's Church.** Speakers: G. E. Bergemann, G. F. Tiefel, W. Zank. Offering: \$356.00.

**Twelfth Sunday after Trinity**

**Burt, N. Dak., Zion's Church.** Speakers: A. W. Eggert, A. Pera. Offering: \$40.00.

**Flint, Mich., Immanuel's Church.** Speakers: Prof. W. Schaller, R. Timmel, A. Westendorf. Offering: \$125.74.

**Thirteenth Sunday after Trinity**

**Rhineland, Wis., Zion's Church.** Speaker: E. B. Schlueter. Offering: \$134.21.

**Burr Oak, Wis., Christ Church.** Speakers: Prof. A. Pieper, Rev. L. Baganz. Offering: \$181.21.

**Wilton, Wis., St. Paul's Church.** Speakers: Pres. G. M. Thurow, E. Zaremba. Offering: \$264.73.

**Slades Corners, Wis.** Speakers: R. Pietz, F. Weerts, V. Brohm. Offering: \$139.00.

**Fourteenth Sunday after Trinity**

**Columbus, Wis., Zion's Church.** Speakers: A. Wahl, H. Schmeling, O. Kuhlow, O. W. Koch. Offering: \$676.50.

**Escanaba, Mich., Salem Church.** Speakers: O. Hoyer, C. Toepel. Offering: \$111.60.

**Gladstone, Mich. (Not organized)** Speaker: C. Toepel. Offering: \$12.75.

**Rapid River, Mich., Martini Church.** Speaker: O. Hoyer. Offering: \$10.72.

## ITEMS OF INTEREST

**Soviets Begin Melting Valuables of Churches**

The work of melting down the treasures confiscated from the Russian church by the soviet government has begun at the smelting works at Ekaterinburg, in the Ural mountains.

There had been requisitioned to date, according to The Pravda, from all parts of Russia 857 pounds of gold, 718,776 pounds of silver, 29,955 diamonds, 5,024 pearls, 26 garments embroidered with seed pearls to the total weight of 230 pounds of pearls; 59,267 rubies, emeralds and other precious stones; 2,100 pounds of gold and silver articles ornamented with diamonds and other precious stones; 763 other articles of fine workmanship but of nonprecious metals; silver coins to the amount of 17,128 rubles and gold coins amounting to 1,540 rubles.

The largest diamond secured is said to have been over 35 carats, discovered at Petrograd. Most of the diamonds, however, are small and of doubtful value. Moscow churches furnished about 25 per cent of the total.

M. Kalenin, president of the all-Russian central executive committee, said the government had hoped to realize 100,000,000 gold rubles from the treasures seized, but the actual value of the articles in hand probably is only about one-fourth of this amount. The most precious of church treasures, located in some of the historic monasteries and considered of museum value, were not seized. Also many valuable articles were secreted by the priests or stolen before the requisitioners arrived.

—Milwaukee Journal.

**Organize to Make Films for Churches**

Organization of a motion picture company to produce and release pictures to Protestant churches, was announced yesterday by The Christian Herald. The organization will make "clean pictures for clean people," the announcement said. The paper estimated there are over 160,000 Protestant churches in the country, 10,000 of which have projecting machines.

—Wisconsin News.

**Episcopalians to Spend 20 Millions on Works**

Lewis B. Franklin, vice-president and treasurer of the Council of the Protestant Episcopal church in the United States, reported Friday at a joint meeting of the house of bishops and house of deputies at the convention here that for the first time in several years the income of the general church in 1920 and 1921 had exceeded expenses with an excess of \$352,954.91.

Mr. Franklin presented to the convention the proposed general church program for the next three years calling for the expenditure of \$12,600,000 for the maintenance of existing work. The advance work calls for \$8,399,071, making a total of \$20,999,071, or \$6.50 a year from each communicant.

"Large provision is made for religious work in the great state universities," Mr. Franklin said. "There are in all 816 items for new work in China, Japan, Liberia, Latin America and in all parts of the world under the American flag."

—Milwaukee Journal.

**Churches War On Klan In Chicago**

One thousand Protestant churches of Chicago will throw their might into the nationwide war to crush the Ku Klux Klan.

Dr. Howard Agnew Johnston, president of the Chicago Church federation, in an anti-klan demonstration, said he would call upon the trustees of the federation to take a definite, unmistakable stand against the hooded tribe.

"The klan is unamerican, indefensible and unjustifiable," he said. "It has no place in this land of freedom. A method must be found to strike it a death blow if the best traditions of America are to be preserved."

"The Ku Klux Klan was conceived in iniquity, propagated by graft and lures men into its fold by mysticism and mummery," said Judge Joseph B. David. "American government will fall when men take the law into their own hands."

"Thank God," said Patrick H. O'Donnell, prominent attorney, "there are few churches in Chicago that would permit masked klansmen to file down the aisle during worship and deposit dollars in the contribution box."

He referred to the episode at the Immanuel Baptist church, when 1,200 men clad in the regalia of the klan filed into the church, marched to the altar and left \$1 each for the rebuilding of the church steeple.

—Wisconsin News.

**Printing Bible**

After printing a weekly serial from the Bible for three months, the Topeka State Journal finds this to be the most successful feature the paper has ever published. Inquiries and comment concerning it have come to the editors from every state in the Union, and from numerous foreign countries. Following the lead of the Journal, several other Kansas papers are also publishing the Bible. Publication of the Bible by the Journal was undertaken at the suggestion of Dr. Charles M. Sheldon, author of "In His Steps." Each installment consists of about 3,000 words, the Weymouth text of the New Testament being used.

—Dearborn Independent.

**A Congregation Provided**

A woman came to Gipsy Smith and said, "The Lord has revealed to me that I have to preach the gospel. I am a married woman and have twelve children." The great evangelist congratulated the woman and said, "How fine, and God has already provided you with a congregation!"

—Western Christian Advocate.

**BOOK REVIEW**

**THE BIBLE STUDENT. A Bible Study Quarterly for Young People, Adult Classes, and the House.** By Th. Graebner, Concordia Seminary, St. Louis, Mo. Issued by The Walther League of the Ev. Luth. Synodical Conference, 6438 Eggleston Ave., Chicago, Ill. Single copies, 20 cents each; 70 cents a year (4 quarterlies), postpaid; 10 or more copies to one address, 60 cents a year.

These lessons from the pen of the well-known author Th. Graebner are to serve as a help for individual study in the home as well for group work in classes. Beside the thorough treatise of the Bible text offered, each lesson is supplied with suggestions as to a complete program: opening devotion, closing devotion and suitable hymns. The Bible Student also presents a number of prayers for opening and closing and a table for the week's Bible reading.

The Bible Student is admirably suited to serve its intended purpose and we heartily recommend it to our readers. G.