

# 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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## UNFALTERING TRUST

"How unsearchable are His judgments." Rom. 11: 33.

Lord, my weak thought in vain would climb  
To search the starry vault profound;  
In vain would wing her flight sublime,  
To find creation's utmost bound.

But weaker yet that thought must prove  
To search Thy great eternal plan,—  
Thy sovereign counsels, born of love  
Long ages ere the world began.

When my dim reason would demand  
Why that, or this, Thou dost ordain,  
By some vast deep I seem to stand,  
Whose secrets I must ask in vain.

When doubts disturb my troubled breast,  
And all is dark as night to me,  
Here, as on solid rock, I rest,  
That so it seemeth good to Thee.

Be this my joy, that evermore  
Thou rulest all things at Thy will;  
Thy sovereign wisdom I adore,  
And calmly, sweetly, trust Thee still.

—Ray Palmer.

## COMMENTS

**Confusing** In an article of "The Christian Herald" on the Antichrist, written by Rev. James M. Gray, Dean of the Moody Bible Institute of Chicago, we read the following paragraph:

"Protestantism contains more of the deadly elements of Antichristianism today than Roman Catholicism. It is time our eyes were opened to this fact. The destructive criticism of the Bible which began in Germany less than one hundred years ago, and which holds sway in so many of our Protestant theological seminaries at this time, and is voiced in so many of our Protestant pulpits and our religious periodicals, is doing as much as, if not more than the Papacy to prepare the way for the coming of him whom humanity, in its blindness, will worship as the 'Very God.'"

This is confusing, indeed, and entirely misleading to those not knowing the essentials of Antichristianism. It is confusing, because truth and error are here grossly confounded. It is true that much of Protestantism today contains deadly elements of Antichristianism in a general sense of the term; that the destructive criticism of the Bible holds sway in so many of the modern Protestant theological seminaries, and is voiced

in so many of the Protestant pulpits and the religious periodicals of our day, and that such destructive criticism has done incalculable harm to the cause of true Christianity. It is, indeed, a pity to listen to some of the most advanced thinkers and preachers in so-called up-to-date Protestant churches striking at the very foundation of Christianity, repudiating the only authority on which it can rest—the Word of God—the written Word; setting before you a Christ, who is not the Son of God and not the Savior of sinners, but a mere ideal of mankind; scouting the idea that man is a lost sinner and in need of redemption, and concluding that each man is working out in his own way his own problem; that salvation is but the reformation of society and the final deliverance of the race from the impediments of superstition and ignorance—all this is true and a matter of deepest grief. But it is not true that such "Protestantism contains more of the deadly elements of Antichristianism today than Roman Catholicism, nor is it true that it "is doing so much as, if not more than, the Papacy to prepare the way for the coming of him whom humanity, in its blindness, will worship as the 'Very God'."

Christians whose mind has been enlightened by the Light of the Word are too much alive to the truth that Papacy in itself is Antichristianism, not to be turned away, in entire rejection, from such misleading statements concerning the Antichrist. It is adverse to the truth of the Bible to state that the Antichrist is yet to come and that the way of his coming in the world is still in process of preparation by certain apostate forces. The Antichrist, the great adversary of Christ and of His true Church, is here and we find him in that Church, which publicly and officially usurps the divine power, which, instead of submitting herself to the authority of the Holy Word, substitutes her own authority and power; in that church which rejects the very Gospel of Christ as the only way unto salvation—the Church of Rome. While modern Protestantism so-called with its destructive criticism of the Bible is but rank rationalism, unbelief and heathenism teaching no way unto eternal salvation, Papacy pretend to teach a way unto salvation, but a way which setting aside Christ and His meritorious work makes the salvation of souls dependent on their obedience to its mandates. It is the Pope who decrees, no Christian can be saved unless he obey him and be subject to him in all things that he wishes, that he says, and that he does, emphasizing with threats of

excommunication that though one believes in Christ, and has in Him everything necessary to salvation, yet nothing profits such a one unless he be obedient to him. It is the Pope who claims to be the supreme head of the Christian Church according to divine law, who has made himself equal and above Christ, proclaiming that his mandates are divine and that he holds the treasures of heaven in store, thus "exalting himself above all that is called God." 2 Thess. 2: 4. The Pope—he is the Antichrist and none other.

J. J.

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**"The President Urges Bible-reading"** That is what The Literary Digest tells its readers in a recent number. We quote the words with which the President's admonition is prefaced:

"The new testament which the Scripture Gift Mission has prepared for our soldiers at the front opens with a message from President Wilson. The society, which has distributed about 20,000,000 Testaments and Gospel portions among the soldiers of Europe so far in the struggle, now issues an edition of 27,000 for the American boys. Besides inspiration and comfort the men are assured they will draw much else from reading the Bible. This is the President's admonition:

"The Bible is the Word of Life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it.

"You will not only find it full of real men and women, but also of things you have wondered about and been troubled about all your life, as men have been always, and the more you read the more it will become plain to you what things are worth while and what are not; what things make men happy—loyalty, right dealings, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them; and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is low and mean.

"When you have read the Bible you will know that it is the Word of God, because you will have found it the key of your own heart, your own happiness, and your own duty.

"WOODROW WILSON."

It is interesting to note that the Digest closes its article with the following:

"The Globe (New York), noting that Bible-reading, often as it is urged, has, as we all know, gone out of fashion, yet points to surprises in store for those who come to it with a fresh interest:

"So eminent a writer as George Moore, whose education has happened to keep him mainly ignorant of

the Bible, made some discoveries that surprised him when a few years ago he undertook for a purpose to read the Bible through. Not a little of 'Vale' he devotes to his adventures with Holy Writ. To a friend he is reported as saying of certain stories in the earlier part of the Old Testament: 'Why, really, you know, Maupassant could hardly have done them better'—from Mr. Moore praise indeed!

"The Bible provides literary variety as well as excellence in a compact form. It is from every point of view the ideal book for the soldier or sailor in campaign. The thunder of the Psalms is an antidote for the thunder of battle."

It is certainly commendable to supply the soldiers going to the front with bibles, but we fail to see the necessity of adding to each a copy of the President's message. To our mind his words, at the best, lack clearness. It is true he says: "The Bible is the Word of Life," and "long passages will really be the road to the heart of it." Again he says, "When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty." What does this mean? We believe it fair to consider what the Digest adds to the message as a comment on it. The summary of this comment is given in the words: "The Bible provides literary variety as well as excellence in a compact form." What is it to know "what things are worth while and what are not?" How much is meant by "the wish that they may have the real approval of Christ?" Christ came to save that which is lost; He is first a Savior and Redeemer and then a model of right living under God. To lose sight of this truth is to be on the wrong path. The scribes and Pharisees of old thought they knew "what things make men happy—loyalty, right dealings, speaking the truth, readiness to give everything for what they think their duty." Jesus, however, said to His disciples: "For I say unto you, That except your righteousness shall exceed the righteousnesses of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." They had not the "real approval of Christ." May our soldier boys by the right use of their Bibles learn to read into the President's message what seems to be lacking and bring more to their Bible than a "fresh interest." Jesus says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." G.

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**Conscientious Objectors** The rules governing exemptions from the recent draft for military service expressly mentioned the Quakers as a religious sect known to be opposed to all warfare. For that reason the government with admirable judgment granted them and others of similar views exemption. It was to be expected that this generous rule would invite many such as have very

little conscience to assume the role of conscientious objectors. It is said that the Quakers have never had such a period of growth since their inception as they have experienced within the last few months. Of the other sects with tenets much like those of the Quakers the Mennonites might be mentioned. They are a sect found in settlements in Pennsylvania and in isolated, often communistic, colonies in Canada and the Middle West. One branch of this sect was recently forced to make a formal appeal to the government that its views be respected according to the rule governing the exemption of conscientious objectors. There were fifty young men in this district that came under the draft law and they had been called to serve in the army. In their petition they state that they do not refuse to serve but that they must decline, on conscientious grounds, to take any part in any service that would bring them into actual combat with their fellowman. There can be no doubt that this is the correct solution. There are many functions in a modern army that must be carried out and which require no actual bearing of arms and opportunity for conflict. Frequently these duties are quite as dangerous as actual trench warfare—and not infrequently they contribute as much toward the discomfiture of the enemy as the actual firing of a gun. And does that not show, incidentally, that the position of the conscientious objector is very difficult to maintain in the light of reason? It is hardly more than a quibble, though it may be a very serious affair to the person directly concerned.

H. K. M.

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### The Imitative Nipponese

It is a threadbare phrase "that one-half of the world does not know how the other half lives". It is difficult for us westerners to think of the spiritual life of the East as of a reality. And yet, the various great religious bodies of India, China, and Japan are so nearly like some of our western organizations that the similarity is striking. Heathen though they are, they have their priesthoods with all the details of worship, their religious press, their pulpit orators, their moralistic writers—and their scandals. Everything is taken fully as seriously as the corresponding thing in our own midst; the leaders display just as much thought and just as much learning as our own leaders; the faithful followers are just as faithful and just as faithless—as the case may be. It is to be noted that the government of these organizations is in the main very much like the Roman Catholic hierarchy, that is, autocratic and in the hands of select groups. Having adopted our industrial system, our military ideas, the people of Japan, it seems, now propose to imitate us in the matter of the Reformation. Word comes from the East that the leaders of Buddhism in Japan must submit to a thorough housecleaning or forfeit most of their prerogatives. The causes for this revolt among

the faithful are very much like those that appeared upon the surface in the age of the Reformation: profligacy of the priesthood, their laziness, their spendthrift habits. Japanese writers calmly assume that their predicament is like America's: people are breaking with the church and the creeds and the existing spiritual leadership is inadequate to bring to them an acceptable moral inspiration. All this reads precisely like the daily wail of the American Christ-less moralist. In heathen Japan there is an excuse for such an utterance, in America there is none—and the American church, as Japan knows it through modern writers, is directly at fault when we see our Japanese neighbor rolling from one side to the other in his heathenish mire with the idea that by turning around in it he has effected a reformation. What sort of reformation can Japan achieve if it remains in the bonds of manmade religion? No reformation at all—only a change. A Reformation will come when the missionary with the Gospel story of Christ is received. Then the idols of Buddhistic moralism with all its attendant corruption will have passed. And the horrible indictment of America uttered by the Buddhistic writer in his matter-of-fact way, that America, like Japan, is experiencing a "falling away from church and creed" will not cease to be true until America's spiritual pride is humbled and it seeks forgiveness for its sins at the Fountain of Grace.

H. K. M.

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**"We Told You So"** Some time ago the Northwestern Lutheran gave warning that the rabid prohibitionist would not hesitate to deprive the Christian Church of its sacramental wine. Indulgent readers may have thought the warning a little too pessimistic. In the light of recent events it has proved to be only too necessary. Oklahoma is one of the "bone dry" states. With the zeal that marks all beginners—in statecraft as well as in other pursuits—the attorney general saw no other way to interpret the law, but to forbid the use of wine absolutely. A Roman Catholic congregation had appealed to him for an opinion and he replied that according to both, the state's constitutional prohibition provision and the "bone dry" law passed by the sixth Oklahoma legislature, the use of wine for sacramental purposes was clearly unlawful. This puts the question squarely up to the individual Christian congregation. Is it treason to quote Acts 5: 29? If it be, it cannot be treason for you to read what it says there: "We ought to obey God rather than man." And further, the choice between God and man which Peter made without much ado and lengthy argument, should be an inspiring example to the modern Christian who finds it necessary to make a similar decision. It cannot be that this intolerable intrusion of the state into affairs of Christian religion will long be permitted to exist. A Christian church cannot afford to stoop to bootlegging tactics

so that it may celebrate the Lord's Supper; it cannot smuggle the wine it needs through devious channels into its church basement. But it must have the sacramental wine even if all the powers of earth and hell and the prohibition fanatics try to prevent it. The State of Oklahoma itself must find a way out; if there is a constitutional provision for prohibition, there is also a more important one about the freedom of worship. We feel sure that any competent judge will know which one is to govern the use of sacramental wine, in spite of the attorney general's opinion.

H. K. M.

## THE AUGSBURG CONFESSION

### Article XIX—Of the Cause of Sin

"Of the cause of sin our churches teach, that although God doth create and preserve nature, yet the cause of sin is the will of the wicked, that is, of the devil and ungodly men; which will, unaided of God, turns itself from God, as Christ says: 'When he speaketh a lie, he speaketh of his own.'" John 8: 44.

The cause of sin is an object of human speculation as soon as sin is recognized. Man follows his experience in attacking this problem. In other affairs he tries to determine the cause so that he may apply the proper remedy, or gain the correct understanding, as the case may be.

Primitive peoples, and some not so primitive, thought they had found the cause of sin in the seductiveness of vice. Vice was to them a matter of choice. The man that chose vice became a sinner, the man that chose virtue retained his honor. If you recall the story of young Hercules at the parting of the ways, you have in substance the whole result of non-Christian seeking after the cause of sin. Hercules, being neither good nor bad, is forced to choose between vice and virtue. That is what every man has to do. Many men of our day have no other view.

Upon closer scrutiny it will be perceived that this theory still leaves the cause of sin undetermined. There are other points which it does not clear up for our Christian conscience. We cannot content ourselves with so perfunctory an inquiry. We have any number of guideposts in our Christian experience to lead us to a better solution of the problem. In fact we have every essential testimony right at hand to make a definite and final answer to the question at issue.

The Augsburg article at the head of our column summarizes this testimony most admirably. As always, Scripture alone can be our authority.

We find, first, that God is our Creator; He made us, body, and soul, and mind. When we left His Creator's hand, there was no flaw. "All was very good." Human nature is neither a blank that must in the course of time become either good or bad, it is a perfect piece

of God's handiwork. (So it was when He created it.)

We know that even now, God is our Creator and our Preserver. So David rejoices, Psalm 139: 14, "I am fearfully and wonderfully made, marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth."

It is manifest that we are now far from good. "For I know that in me (that is in my flesh) dwelleth no good thing." Is then God the Creator, the Cause of sin?

That cannot be, for He is good. We know that Satan brought sin into the world. He it was that poisoned human nature in Adam and through Adam this taint is handed down to us, even though God still creates and preserves us. "By one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." Romans 5: 12. And again: "He that committeth sin is of the devil; for the devil sinneth from the beginning." I John 3: 8.

To inquire into the cause of sin is by no means an academic question. He who fails to recognize the utter destructiveness of sin and does not see that every man is subject to it, will never rejoice in the salvation offered by Jesus Christ. He will never understand the great miracle of the Person of Christ. In Christ we see what our nature should be. He truly became a man, took human nature unto Himself, but human nature as it should be—without sin. We are redeemed and regenerated to that glorious estate when sin is wiped out in us as completely as Christ's nature is free from it. And that is the mission of Christ: to eradicate the cause of sin so that the nature of man may again become pure and undefiled and man may glorify God.

H. K. M.

## OUR NEW HYMNAL

Book of Hymns for the Joint Evangelical Lutheran Synod of Wisconsin, Minnesota, Michigan, and other States—is the title of a book in which all members of our synod will be, or ought to be, interested. Though we may, perhaps, have been a little slow in taking up the English work, we have now begun in earnest. We have a number of purely English congregations, and German churches are beginning to introduce at least some English preaching. Our little Mission Hymnal has served its purpose and will continue to serve this purpose, to fill the wants of a young, struggling mission. But a larger book is required as soon as the English work is permanently established. So far we have been compelled to look to some other publishing house for a larger book, now we have our own. And it is a book with which we can be well satisfied. The Rev. O. Hagedorn is the compiler. The book, 6x8¾, bound in durable buckram, presents a neat appearance. The

price, \$1.25, is very reasonable. Our Book of Hymns contains everything that is necessary and no more. We consider it an advantage that the psalms, collects, etc. often found in hymn books have been omitted, as they are rarely, if ever, used in our services, while every one has his Bible and prayerbook at home. The book contains 320 hymns, not so many as are found in other publications, but sufficient for all purposes and occasions. It is better that a congregation know a smaller number of hymns well than a greater number superficially. The selection of hymns has been made very carefully according to their contents and their form. About one third are of German origin.

That the tune is printed with every hymn is very valuable, as it enables the stranger in our church to join in the singing and, besides, will tend to introduce the singing of our church hymns into the homes of our people.

Our own members often do not take part in the liturgical service, as they know neither the words nor the melody of the responses. The Book of Hymns gives the liturgy in full with music for Morning Service (Two forms), Evening Service, and Communion Service. Those of us whose congregations frequently meet in services with congregations of the Missouri Synod will be glad to find that the compiler has adopted the forms given in the Missouri Hymnal.

A unique feature of the new book is the index of hymns. Quite generally the hymns are all classified and printed under certain heads. The result is that many fine hymns are but seldomly used, as the minister overlooks, or hesitates to use on other occasions, the hymns given, for instance, for Easter or for Pentecost. In our hymnal those hymns only that cannot well be used on other occasions, are printed under a special head, while the rest are arranged alphabetically. But in the index there is indicated by letters for every hymn for what occasions it can be used. Take, for example, the hymns "Abide with me". This is marked Ib, III, Vg, VII, VIII, IXr, s. The table shows the following:

Ib. Closing of Service.

III. Creation—Providence—Temporal Gifts—National Welfare—Thanksgiving.

Vg. Preservation and growth in faith and righteousness.

VII. Cross and Comfort.

VIII. Death—Judgment—Eternity—Heaven.

IXr. Evening.

IXs. Burial.

In making things convenient for the pastor, the compiler has not forgotten the organist. There is a tune for every hymn, but below it are given by numbers other tunes that can be used, which saves the organist the trouble of going back to the Metrical, or the Alphabetical, Index of Tunes.

Turning to the last pages of the book, we find the following tables:

Festivals of the Church.

Epistles and Gospels for the Sundays and Festivals of the Church Year.

Scripture Lessons for the Sundays and Festivals of the Church Year.

Psalms for the Sundays and Festivals of the Church Year.

Apostles' Days and Other Minor Festivals.

Lessons for Morning and Evening throughout the Year.

The last page offers us:

Morning Prayer.

Evening Prayer.

A Short Form for Holy Baptism in Cases of Necessity.

The compiler and the publishers have done their part well, now it remains for us to do ours. J. B.

#### LUTHERANS IN PRISON

A few weeks ago, an article appeared in the "Menace," an anti-Catholic paper, discrediting the parochial school system and urging the strong support of our public schools. To prove his contention that public school training surpasses that of any parochial school and makes for better citizenship, the writer charges the denominations maintaining parish schools with having the largest percentage of inmates at our penal institutions. He gives a list of various penitentiaries and prisons, and also the religion of every prisoner according to the statistics published by the officials of these institutions. The statistics printed in the annual reports of the Milwaukee House of Correction, 1908 to 1915 inclusive, are of special interest to us. These statistics interest us because they give the number of Lutherans that have served time as prisoners at the Milwaukee House of Correction from 1908 to 1915. It has been the privilege of the undersigned to preach to the inmates of the Milwaukee House of Correction for the past fifteen years, and to serve in a like capacity at the Wisconsin state prison since 1909. In justice to the Lutheran church and the parochial school system, as it is maintained by this church, a correction is necessary of this misleading statistical information.

According to statistics submitted to the "Menace," of the 3,098 persons committed to the Milwaukee House of Correction in 1908—1,346 were Roman Catholic, 718 were Lutheran, and 529 were not members of either church. There is no doubt in the mind of the undersigned that these statistics have been compiled in good faith by the receiving officer of the prison and published in the annual report of the institution. But the number of cases assigned to the Lutheran column is misleading and incorrect. The majority of cases practically never were Lutherans. Some, indeed,

were baptized in the Lutheran faith, but have never attended a Lutheran church, much less a **Lutheran parish school**. Very few have had adequate religious instructions in the doctrines of the Lutheran church and never were confirmed. Others, born and baptized in the state church of Germany as Protestants, call themselves Lutherans, though they have never affiliated with the church as active members.

It is an injustice to the Lutheran church, to say, that the 718 prisoners listed in the report of the Milwaukee House of Correction in 1908, have attended the Lutheran parochial school and are members of the Lutheran church. Lutherans of the Synodical Conference and of other Lutheran bodies and synods that have received their religious education in the schools of the church and have been duly instructed in the teachings and doctrines of the same, are not to be found in large numbers in the penal institutions of our country. The parochial school of the Lutheran church is not a "burden," but a distinctive  **blessing** to the community. It teaches **patriotism** and good **American citizenship**, and, above all, gives an answer to the all important question: "What must I do to be saved?"

E. DUEMLING.

#### LUTHERAN CHURCH BOARD FOR ARMY AND NAVY

The Rev. C. Eissfeldt, Chairman.

The Rev. F. C. Streufert, 4317 S. Mozart St., Chicago, Ill., Secretary.

Mr. Fred W. Wolff.

The Rev. D. H. Steffens.

The Rev. J. F. Wenchel.

This is the board appointed by the Missouri Synod for the care of its sons in the army and navy. By arrangements perfected last week, this board will act officially for our Joint Synod also. We will pay our proportionate share of the costs and render whatever other assistance may be required, but this board is **our executive** for all matters pertaining to this work.

In our next issue we shall tell our readers what this committee has already done and what it plans to do; also what there is for us to do. But let it suffice for the present that we impress on all concerned the following:

All communications must be addressed to the Rev. F. C. Streufert. It is of the greatest importance that every pastor report promptly to the Secretary the names of the young men who have entered the army or the navy, having first ascertained from them their correct address. Whenever there is any change of address, the Secretary should be immediately informed.

JOHN BRENNER.

#### MOUNT LEBANON CHAPEL DEDICATED

At the last synodical session a resolution was passed to begin a new mission in the northwestern part of Milwaukee, in the vicinity of Sherman Park. The local Mission Board decided to erect a portable chapel on 39th and Center streets. On the fourteenth Sunday after Trinity, September 9th, it was dedicated. The Rev. Emil Schulz, city missionary, who will take charge of the work there, preached the dedicatory sermon on Psalm 34: 8: "O taste, and see that the Lord is good." The mixed choir of St. Matthew's under the direction of Mr. A. Brockmann rendered appropriate music. Bethesda congregation donated a pulpit and Saron's congregation an organ.

The Lord bless this promising field and let all who worship at Mount Lebanon "taste and see that He is good." Let us not lose sight of new mission fields, especially in our large cities. The Lord encourages us in the words of Isaiah 4: 2: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes."

EMIL SCHULZ.

#### CHRISTIAN PATRIOTISM

Materialism is in the air and has become the god of nations. A very patriotic paper says: "My Country 'Tis of Thee, Sweet Land of Liberty".—"These words should be the morning and evening prayer of every American citizen in these days." The trouble has been that America and the European nations have been singing morning and evening praises to their countries instead of to their countries' God and now they are in a struggle of life and death. "God is not mocked, whatsoever a man soweth, that shall he also reap." What is true of the individual is true of the nation, which is composed of individuals. Since the days that France has paid more homage to the goddess of liberty than to Almighty God, she has been rather on the decline than on the upward grade. America has been worshiping wealth, pleasure, and humanity, now she can bury her millions in European trenches, and pour out her life's blood on foreign soil. Germany has been singing her morning and evening prayers to progress and her culture. Her learned professors became wise in their own conceit and her churches were poorly attended on the Lord's day, and now she finds herself encompassed by enemies on all sides who seek to devour her. England has been singing her "Britannia rules the waves" for many years to her own glory and self-satisfaction and now she finds a large portion of her glory at the bottom of the sea. O the tragedy of fate! Indeed, we must be patriotic and the first element in patriotism is Repentance. Our sins have found us out and God's vengeance is upon the nations. Do you believe this?

The second element in patriotism is Faith. Faith in God and in his Word. The Word has become a myth to the nations and to many of their rulers. It has been discarded and cast to the winds. Yet there is nothing stronger on patriotism than God's Word. Read, if you please, Romans, Chapter XIII. And when you have read it, read it again. After you have mastered the patriotism in it, you may find other passages equally strong.

But if the powers be ordained of God, they are also responsible to God, and when the power is invested in the people they are responsible to God and so before they condemn others it may be well for them to see that they are not condemned themselves. It may be that "the people imagine a vain thing," that "the kings of the earth set themselves, and the rulers take counsel together," and it may be "against the Lord and against his anointed." And so it might be that "He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall He speak unto them in his wrath, and vex them in his sore displeasure."

The progress of nations has been the praise, human achievements have been lauded to the skies, human pride has been magnified and national songs have thrilled. In it all the Giver of every good has been forgotten. Shall we now complain when we find ourselves in torments? "They have Moses and the Prophets, let them hear them."—J. S., in Northern Review.

### LUTHERAN CHARITIES CONFERENCE

The Lutheran Charities Conference met in annual session from Aug. 28 to 30 in the hospitable city of Red Wing, Minn. The congregation of Pastor J. R. Baumann entertained the forty-one attending delegates. The Honorable Governor of Minnesota, Mr. J. A. A. Burnquist, was scheduled to make an address in the opening session, but was unable to appear. In his stead Mr. Chas. P. Hall, City Attorney of Red Wing, welcomed the delegates to the city, and Mr. J. H. Schacht, President of St. John's Lutheran Hospital of Red Wing, extended the welcome of the local congregations. His talk was followed by a brief review of the welfare work in Red Wing and Goodhue County by Dr. L. E. Claydon, County Physician. On behalf of the conference Pastor H. C. Jauss of Watertown, Wis., responded to the warm words of welcome.

After the organization of the conference President Ph. Wambsganss of Ft. Wayne read his annual address. Papers bearing upon charitable work as conducted in the institutions within the Synodical Conference were read and discussed. The first one, by Prof. J. Koehler, Wauwatosa, Wis., was on the duties of congregations toward the poor in their midst who are cared for in our institutions. In the next paper

Pastor A. Winter, Mankato, Minn., treated the subject: Do our hospitals and homes that receive pay for their services really practice charity? The last paper, read by Pastor W. Heyne of Decatur, Ill., dwelt on the best methods of publicity for our charitable institutions so that our churches may better know our aims and endeavors and may take a more active interest in them. All of these papers called forth a very animated discussion and many valuable and instructive points were brought out by the delegates. Besides these papers many practical questions concerning charitable work were put and answered. After hearing the ideas and experiences of the men actively engaged in the different phases of charity work many difficult problems became more clear to many who were troubled by them in their local endeavors. This exchange of ideas, plans, and experiences is one of the chief purposes of the conference and has been a great help to many institutions in the conduct of their work. Among the questions submitted and discussed might be mentioned the establishment of asylums for our Lutheran insane, the founding of homes for invalids, deaconess work, rates for rooms in hospitals, the family devotion in our institutions, the religious instruction in the training schools for nurses, tracts and booklets for distribution among the sick in city mission work, etc. A number of these questions were given into the hands of committees for investigation and for report at the next session.

The officers for the ensuing year are: President, Pastor Ph. Wambsganss; Vice-President, Pastor F. Herzberger; Secretary, Pastor J. R. Baumann; Treasurer, Mr. Aug. Freese; Statistician, Pastor P. Matuschka.

Invitations for the next session were reported from St. Louis, Mo., Beatrice, Neb., Mankato, Minn., and Denver, Colo. The conference decided to meet in St. Louis in the summer of 1918.

May the Lord bless the deliberations of the Charities Conference and make its influence felt in all of our charity work and may He lead us all on to be better "good Samaritans" to all who are in need of our love.

### ITEMS OF INTEREST

#### College Board Meets

The board of Northwestern College met on Wednesday, July 12. The following officers were elected:

President, The Rev. J. Klingmann, Watertown, Wis.  
Vice President, The Rev. K. Machmiller, Manitowoc.  
Secretary, The Rev. John Meyer, Oconomowoc.  
Treasurer, Mr. Fred W. Gamm, Watertown.

#### Committees—

Visitors: The Rev. John Meyer  
The Rev. Chr. Sauer  
Dr. L. Hinn

Executive: Mr. John Schlueter  
Mr. Fred Gamm  
The Rev. J. Klingmann

Executive for Wauwatosa:

Mr. Ernst von Briesen  
Mr. Wm. H. Graebner  
Mr. Geo. Brumder

Finance: The Rev. Chr. Sauer  
Mr. Ernst von Briesen  
Mr. Aug. Frank

Budget: The Rev. J. Klingmann  
Mr. Fred Gamm  
The Rev. G. Bergemann  
The Rev. Chr. Sauer

Librarian: Dr. J. H. Ott

Manager of the Refectory: Mr. John G. Koening.

The report of the Director, Dr. A. Ernst, shows an attendance which must be considered satisfactory in view of present conditions. The board will meet again on October 10th to fill the vacancy created by the resignation of Prof. O. Kuhlow, who has accepted a call to the congregation at Waterloo, Wis.

The following new members of the board were present: The Rev. H. Boettcher, Gibbon, Minn.; The Rev. John Meyer, Oconomowoc, Wis.; Mr. J. Behnken, Lake Mills, Wis.  
J. B.

#### Bible Business Booms

New York—Do you happen to own a set of plates, electro or stereotype, it matters not which, of the New Testament, pocket size? If you do you can dispose of them as readily as you might of a steel or wooden ship, standardized tonnage. The Bible trade is rushed to the limit and presses in this city are running night and day. Even then the orders are far ahead of the presses. Everybody who owns plates (which in all New York is about three firms) has them on printing presses and the presses are kept warm from twelve to eighteen hours every day.

Reasons for this condition of the Bible trade are that churches in all parts of the country are determined to present to enlisted and conscripted men New Testaments of an approved size and cover.—Selected.

#### The Mohammedan Menace.

Not heathenism, but Mohammedanism is the most dangerous foe to Christianity in the foreign missionary field. Every eighth person in the world is a follower of Mohammed. No less than two hundred million people every day repeat the formula, "There is but one god, and Mohammed is his prophet." There is probably not a place mentioned in the Bible that is not under the temporal or spiritual rule of Mohammedanism. Despite the heroic efforts of the little band of Christian missionaries in Africa, Mohammedanism is spreading three times as fast in the Dark Continent as is Christianity, for every Arab trader is a missionary for his faith, while most so-called Christian traders are a hindrance to the spread of the Christian religion. Of course, I do not wish to be understood as though the Christian missionaries were not successful in their work. They are very successful, but the number of Mohammedan workers is so immeasurably greater than the number of Christian workers that the latter cannot keep pace with them.—That the Christian

workers, however, are not working in vain may be seen from the fact that 24,000 in Java have left Islam and become followers of Christ, and hundreds of new converts are added every year. In Northern India the Gospel is being preached by more than two hundred native preachers, who a few years ago were Mohammedans. In European Turkey are a half-million Christians today who once were the followers of Mohammed. No doubt, the time is ripe right now for a mighty effort against Islam in Africa, in Persia, India, China, and Malaysia. A missionary of much experience in India and Africa says: "It is my deliberate conviction that no other religion so perverts truth and blockades all progress as Mohammedanism."—Lutheran Pioneer.

#### An Immense Bible

A giant bible has been bound by the Oxford University Press for the Bible Crusade, of Horbury Hall, Notting Hill Gate, London, W. When standing on end the volume is over five feet two inches high and nearly three feet six inches wide. The width of the back is ten inches, so that when the book is opened flat it measures about seven feet ten inches across. It is bound in rich red Levant morocco leather of the best quality, twelve large goat-skins having been used for the binding. The front cover is surrounded by the arms of the counties of England and Scotland inlaid in blue morocco leather, and decorated in gold; while on the back of the book are displayed the arms of the Welsh counties similarly treated. In the center of the front cover is a panel of royal blue morocco leather, containing the royal arms, inlaid with the heraldic colors.

The book contains 175 sheets of stout paper boards attached by means of linen hinges to strips of similar material, which form the back of the book. It is sewn with twine, in the old-fashioned way, round six stout hempen ropes (each rope containing seventy strands of hemp) much thicker than the ordinary clothes line, and four of these ropes are laced into millboards, one-half inch thick, which form the foundations for the leather covering.

In order to facilitate the handling of the book during the various processes of binding it was found necessary to erect a wooden staging, from the cross beam of which depended an iron chain and pulley block, and by this means the position of the book was altered from time to time. Without the aid of the block and pulley the assistance of six men would have been necessary to manipulate the volume. No fewer than 4,476 copies of the smallest Oxford Bible could be contained within the compass of this huge book, but they might have not arrested so much attention—such is the opinion and the purpose of the Bible Crusade—as this unique "edition."—Selected.

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