

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.

Vol. 6.

Milwaukee, Wis., July 1919.

No. 15.

THE RIGHTEOUSNESS THAT AVAILETH

("Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven." Matt. 5:20).

How can I enter, O my God
The Kingdom of Thy Heaven,
From whose sublime and blest abode
Through Adam's fall I'm driven?
 Conceived in sin,
 Defiled within,
My carnal strength can never
 That home regain
 Where Thou dost reign
In holiness forever.

Cast from Thy presence, O Most High,
At Thy just wrath I tremble,
When o'er the heights of Sinai
Thy thunder-clouds assemble.
 Where can I flee,
 My God, from Thee
Whose Holy Law I've broken?
 Can I confess
 Self-righteousness
When Thou the curse hast spoken?

A greater righteousness, my God,
Than Pharisees can render,
Is Thy demand, ere the abode
Of Heaven I may enter.
 In thought and word
 And deed, dear Lord,
By nature I am solely
 Defiled,—impure.
 Canst Thou endure
This garb of mine,—unholy?

To Thee, my Father, I confess
My manifold transgression.
Purge me of carnal righteousness,—
Hear Thou the intercession
 Of Thy dear Son,
 Whose Blood hath won
Forgiveness, Life,—Salvation.
 My guilt He bore,
 That I no more
Need fear Thy condemnation.

Thy love, O Savior Crucified,
Again has opened Heaven.
Since Thou, O blest High Priest, hast died,
My sin is all forgiven.
 Thy Blood sufficed,
 O Spotless Christ,
To meet the awful payment!
 Thy righteousness
 Is now my dress,
My pure and holy raiment!

I fear no more the flaming sword
Once sheathed in Eden's garden,—
For Thy blest Sacrament and Word
Have sealed my purchased pardon!
 Thy Kingdom's Door
 Is barred no more!
Wide open is its portal!
 How blest to be
 O Christ, through Thee,
An heir to Life Immortal!

In Thy pure robe of righteousness
Dear Lord, my hopes I center!
Grant me, I pray, this spotless dress,
That I may safely enter
 Thy Kingdom bright,
 That realm of Light
Where darkness enters never.
In holiness
Thy Name I'll bless,
O Crucified,—forever!

ANNA HOPPE,
Milwaukee, Wis.

On the Gospel Lesson
for the Sixth Sunday after
Trinity, 1919.

COMMENTS

Two Important Truths "Dr. Knubel, in his commencement address at Mt. Airy, Philadelphia, last week, brought out two truths which the Church may well lay to heart in these times. One is the need of fresh confidence in the message which the Lutheran Church is charged to proclaim to the world—a message to offset the pernicious doctrine that salvation is for this world, this life, only. He asserted that the Lutheran Church has never had better reason to be more sure of her faith, more true to her faith and more glad in her faith than now. The second truth was, that the pulpit is not a platform to exploit the preacher's ideas, but that it is the place where the faith of the Church is to find expression. It is to be the pulpit of the people; it is to be a witness of the common faith; it must express the faith not of ministers merely, but of the Church. The inference to be drawn from this is quite clear, viz.: that laymen have a responsibility in maintaining the true faith as well as ministers. If it is their pulpit as well as the minister's, they cannot escape blame if that pulpit reflects the ideas of men rather than the truth of God. In this day we need defenders of the faith in the pew." —The Lutheran.

We hope these words will not be without influence on the hearts and the work of the graduates from Mt.

Rev. C. Buenger, Jan 20
65 N. Ridge

Airy whom Dr. Knubel addressed. The Church needs men in the ministry who have that implicit confidence in their message which will make them bold to attack all the foes of the Gospel, including the organized opposition the lodge offers the Saving Truth of God.

The second truth is no less important. Dr. Knubel is right when he calls the pulpit "the place where the faith of the Church is to find expression." But if that is to be the case, there must be unity of faith among those gathered about the pulpit. How this can be possible when members of the congregation publicly confess the soul-destroying errors of the lodge, we fail to see. May Lutheran laymen accept the inference drawn by Dr. Knubel that they "have a responsibility in maintaining the true faith as well as ministers." That would result in a general exodus on their part from the various lodges to which they belong. J. B.

* * * * *

Law and Gospel The Chicago Tribune of July 1st contains the following dispatch: "Jacob Talbert, 69, Brainerd, Minn., sees the approach of the Grim Reaper, and is afraid that when he is overtaken he won't go to heaven.

"Mr. Talbert filed suit in Ramsay District court against the Evangelical Lutheran synod of Missouri, Ohio, Minnesota and other states and against the German Lutheran church of Brainerd in particular, demanding he be reinstated as a communicant of the church.

"The complaint states that in 1906 Mr. Talbert, then, as now, a resident of Brainerd, was summarily excommunicated from the church 'without having a fair or legal trial.'

"Thereupon, he claims, he appealed and reappealed, but the church refused to listen to his plea. He even applied to a church belonging to the Ohio synod of Lutheran faith and was refused because of his existing excommunication in Minnesota.

"The plaintiff is 69 years old,' the complaint avers, 'and by reason of said excommunication he cannot attend communion or receive any sacrament, and in case of death cannot be buried in a cemetery of this church or have religious services over his remains.'

"All of which, he further states, has caused him and his family great pain in mind and religious feeling."

So far the news report. Without presuming to anticipate the judgment of the court, a mere perusal by the reader will show the clash of two entirely different systems. The plaintiff has removed himself upon the ground of the law. He looks at his case as a legal matter and appeals to the law. We know that his case must have been heard upon the ground of the Gospel (something about which the law knows nothing, which it does not even recognize). Whatever the judgment of the court, it cannot invalidate that higher order for the preservation of which the church exists.

We reprint this bit of news to remind our readers who might run across the item in their reading that excommunication is not a punitive or confiscatory measure but is purely evangelical and disciplinary in character. H. K. M.

* * * * *

"Tagging For Church Papers" The Living Church reports the adoption of a new method of gaining subscribers for the various church papers: "If my people only would take a Church paper, they might know something about the Church and the tremendous problems it is facing, and show more interest."

"This is a common expression, in one form or another, of numerous parochial clergymen throughout the American Church. So any plan, however unusual, that will get Church publications circulated widely in a parish should meet with an eager response.

"Like its unique conventions with their record attendance, the diocese of Kansas has originated an unusual plan of circulating Church publications, and at a profit. In one day during the annual convention, the Girls' Friendly Society of Grace Cathedral, Topeka, obtained sixty subscriptions for Church periodicals, at a profit of over sixteen dollars. It was hard for the most indifferent Churchman to resist being "tagged" for one of the five Church publications offered.

"As a result of the one-day tryout given the tag-day plan, the Kansas clergy so enthusiastically endorsed the idea that the diocesan convention officially approved it and three-fourths of the parishes of the diocese plan to have a similar tag-day this summer or early in the fall. The profits in most cases will be used as the foundation of a parish advertising budget."

The end certainly is good. Every church member should be a reader of at least one church paper. No progressive man will try to get along without the papers and periodicals published for his trade or profession. It is well-nigh impossible for a church member to keep in touch with the affairs of the church if he does not follow them as they are presented in the publications issued for just that purpose. And a lack of knowledge means a lack of interest.

But as to the means—? Perhaps those young ladies did real educational work when they approached their prospects. If that is the case, we have no objections to offer to the method. But the name itself, we confess, would suffice to preclude in our mind the very possibility that this canvass was an educational one. We do not like to see introduced into the church, even if in name only, what has already made itself so great a nuisance to the public that city authorities have considered it necessary to place a ban on "tag-days."

What the church papers want is readers, not mere subscribers. But a person shamed or wheedled into paying his subscription does not thereby immediately become a reader. The cause lies deeper. A lack of

interest in the publications of the church is a symptom of a lack of interest in the church itself. And that cannot be so easily corrected. If preaching and our pastoral work succeed in making the Gospel of Jesus Christ the one great thing in the life of a person, that person will take a heartfelt interest in everything that pertains to the Gospel. Church work will occupy the central position in his thoughts. He will be a reader of church papers and not a mere subscriber. J. B.

* * * * *

Now is the Time to Say It While the war was on it might have led to misunderstanding if the arrangement of the welfare work in the army and navy had been subjected to harsh criticism. That need not be feared now. And now is the time to determine clearly how such work should be attacked in the future, both in war and peace, for our soldiers and sailors.

The arrangement as we had it during the last two years was highly unsatisfactory for a number of reasons but we are concerned with but one of them. It is of supreme importance. Nearly all of the war welfare work was under management of sectarian organizations, though it was supported by the general public.

We do not need to open the discussion, that was done for us by one eminently qualified to speak authoritatively on the subject: Mr. Raymond D. Fosdick. No individual did more than Mr. Fosdick to further welfare work. He was the brains and the heart of one of the big war relief organizations and saw everything at close quarters. When he saw the turn events were taking in the camps under the rule of the sectarian welfare societies, he organized one of the most effective agencies as chairman of the commission on training camp activities and demonstrated that this work can be done properly without those complications that are inevitable when an existing organization adapts itself to unaccustomed tasks.

Mr. Fosdick in a lengthy report summarizes the lessons of the war in this respect by making the following three points:

1/elimination of sectarian auspices; 2/reduction in the number of agencies employed; 3/the transfer to the government itself of much of the activity hitherto left to private initiative.

Mr. Fosdick's conclusions cover the case quite thoroughly. It is not necessary to go beyond his recommendations. Instead of having seven organizations, some of them Jewish, some Roman Catholic, some "protestant," all of them managed by workers of a definite group and responsible to their group alone, if, indeed, they are responsible to anyone, instead of this there should be a government organization entirely ignorant of such sectarian distinctions. The matter of recreation buildings alone should show the justice of the proposed arrangement.

Then the man in the service would not feel like an intruder when he happened to be thrown into a situation where he had to accept the services of welfare workers whom he recognized as belonging to a group that he avoided otherwise. To be sure, the Jew made the gentile welcome, was most cordial to the stranger within his gates and perhaps outdid himself to show that he was not making any distinctions; and so did the Catholic make it a point to welcome the Protestant. But is not that very cordiality, the very necessity of an invitation an indication that something is wrong? The American soldier should not feel that he is getting his country's service by way of an invitation. He should feel a direct and proprietary interest in every such relief organization, subject to no sectarian limitations even in name.

There has been a measure of disappointment with the work of certain welfare organizations. It would appear that much of the criticism we hear is nothing less than unconscious realization that the welfare work was hampered by sectarian activities.

To praise one war organization for its work and to criticize another for its failures is intolerable; that must not happen. It may result in tearing down something that should be built up outside of this special field of welfare work, and it may result in bolstering up some other group that was fortunate enough to win praise by comparison beyond its deserts.

Our Lutheran activities were sorely hampered in some cases by this unfortunate sectarian division of responsibility. We made the best of it and our work suffered but little, but it was humiliating at times to be dependent upon the good will of some Y. M. C. A. secretary for opportunities to do our most essential work.

Now is also the time to urge the government to establish a just and equitable policy in regard to the purely spiritual work that must be done in camp. The regular army chaplain, with his many clerical and purely military duties, cannot do this work for all his charges, even if it were possible to serve alike the men of so many different faiths in his regiment. Our government must provide a system by which every denomination may reach its sons without incurring the danger of being ordered out of camp by the whim of some commandant.

We have been running along without any definite system in these matters and that has made a difficult work doubly difficult. Now is the time to urge a definite policy according to which similar work in the future may be carried on. Mr. Fosdick has given us an opening by making his recommendations in his report.

* * * * *

H. K. M.

A Kick "A kick" is the heading Rev. A. J. Klindworth places over a letter he writes to the Lutheran Standard. He had evidently been reading some literature on church publicity before he sat down

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.00 per year, by mail in Milwaukee at \$1.25 per year, in the interest of, and maintained by the Ev. Luth. Synod of Wisconsin, Minnesota, Michigan, and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Act of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

to write. We want to assure him that there are others who are willing to be classed with him among the "back numbers."

He says: "Some may call me a back number, others an ecclesiastical Bolshevik when I make the assertion, that the Lutheran Church is in danger of getting the big head. From all sides voices are heard, that the Lutheran Church has hid itself under a bushel-basket and it is high time that it gracefully and manfully comes out from under it and steps into the lime-light on the world's stage. A big band is organized: the cornets and clarinets, the flutes and fifes, the tubes and trombones, the base drum and snare drum are to sound the praise of the great Lutheran Church in the big dailies, and even the second fiddles are to be heard in the village weeklies. How does that harmonize with Christ's way? He did great things, but never boasted of them. The servant is not above his master. The Church should never rise above Christ. Even when Christ says of the believers, that they shall do the works that He does and adds, and even greater works than these, He does not mean that they shall rise above Him and do greater works than He did. What He means is that, if through the preaching of the Gospel a soul is converted, that this is a greater work than to restore a bodily blind to sight. These greater works they could not do, unless Christ had done a still greater work, namely, redeemed us on the cross. "Let the same mind be in you which was in Christ."

"Don't sound your own horn. The time and energy that is wasted in doing this can be more profitably employed. Like the apostles we should be so busy in doing great things for Christ, in an humble and unostentatious way, that we have no time to attract the attention of the world by advertising our church. It is poor policy to aspire to the chief place. That reminds one of the carnal spirit which was at one time in the disciples when they were debating, which of them was the greatest. Not those who seek the appro-

bation of the world, but the meek shall inherit the earth.

"Christ never sought notoriety, but he got it, both with the High Council and with the publicans and sinners. A church that faithfully follows in the footsteps of Jesus will, without seeking it, make itself felt. There is a vast difference between letting our light shine before men and making a public boast of our light."—A. J. Klindworth. J. B.

* * * * *

Pleasantries of the Brethren The lodges continue the custom of putting their candidates through all manner of undignified stunts as part of the initiation into Benevolence and Fraternity. Generally the effect is nothing more serious than a temporary loss of self-respect, but occasionally the injuries are of a more material and permanent nature. The facts are sometimes brought out in suits for damages and in the reports of the coroner's office. In Louisville, Ky., a young man by the name of Philip B. Owen died of a blow sustained during his initiation into a lodge. He was struck with a rod which looked innocent enough, but which had attached to it a percussion cap, the explosion of which is supposed to add to the hilarity of the proceedings when applied to the candidate. Owen's spine was injured, he lost consciousness, and in spite of efforts to save his life by an operation he died a short time after.

From Sioux City, Iowa, the Following "Special" was sent to the Pioneer Press of St. Paul, October 19:—

"For making a candidate "ride the goat," to his alleged physical damage, the Modern Woodmen of America lodge was ordered by Judge Henry T. Reed in the Federal Court here to pay \$1,000. This judgment ends a famous case which has been on the Federal and District Court dockets since 1908. The plaintiff is Julius Deel. Deel sued for \$25,000 damages. He alleged he sustained a sprain of the spine and many cuts, bruises, and lacerations when he was initiated into the order at Spirit Lake, Iowa. The plaintiff declared the initiators held a steaming hot branding-iron in position to brand him. When he struggled to free himself, he was buffeted and manhandled."—G. in Lutheran Witness.

* * * * *

"Canned Eloquence" Eureka! Here is a concern circularizing the clergy with an offer to supply them with ready-made sermons and lectures at the lowest sort of prices, or to prepare special ones to order at fifteen dollars each, to "become your exclusive property", and guaranteed "just as good as any that we print"—which is some guarantee. Also "each" of ten of the cheaper variety is "better from every standpoint than any that we have ever published". It is not easy for "each" of ten to be better than the other nine, so this in itself is some considerable accomplishment. Just so that

the laity may recognize them when preached, and so appreciate that they have cost their pastor at the rate of three for a dollar or seven for two dollars, and are calculated to "draw the crowds", "increase your membership", and "command a larger salary"—motives, certainly, that the ordinal has overlooked but that must bank largely in the consciousness of any customers of this up-to-date house—we mention that some of the titles are "God's Masterpiece—Man", "The Church of To-morrow", "Humanity's Headlight", "The Man of Galilee", "America, the Queen of Nations", etc. A lecture on "A League of Nations", price 50 cents, makes one wonder what would happen if Senator Borah and Mr. Taft should both purchase it and begin to deliver it on the same day.

Not even a patent medicine has more enthusiastic commendations. "Send me every lecture that you publish," orders one enthusiast. "I preached a series of six sermons from 'The Man of Galilee'," boasts another, who certainly made his investment go a long way. "You are just the people I need—thanks for the fine sermons," writes a third. "I want another complete set of your lectures for my son, who is also in the ministry," declares another; one hopes father and son's unanimity of thought is not dispensed upon the same victims. While "You will be interested to know that the oration which you sent my son took first prize", is certainly the last word in testimonials.

Seriously, can it be possible that among any class of Christian ministers, of any name whatever, enough trade can be built up for such commodities as these to pay for printing and mailing the circulars? What must be the ethical condition of any man who buys such writings, be they what they may, and palms them off as his own? What can be his conception of the teaching office of the ministry or the purpose of preaching? What, as well, of the example of any Christian minister in a matter of common honesty?

We cannot and do not believe that enough suckers bit at this bait to justify the price of the postage."—*The Living Church*.

* * * * *

The Bible in Freemasonry The official Quarterly Bulletin of the Iowa Masonic Library said editorially in its issue of January, 1917: "Our late beloved Judge Granger, Past Grand Master, once said: 'The Bible is not on the Masonic altar in some countries whose Masonry we recognize. True, it is there in Christian countries, but in other lands, where the Bible is not the sacred book, there is, and properly may be used in its stead, what is to the people of those countries the sacred book, or, great light in spiritual and moral concerns, their Bible, of the greatest potency in binding the conscience to Masonic fidelity. It is said upon authority that: "The Bible is used among Masons as the symbol of the will of God, however it may be expressed. And, therefore, whatever

to any people expresses that will may be used as a substitute for the Bible in a Masonic lodge." In some sections the Old Testament alone is used; in some, the New Testament; in others, the Koran and the Vedas [Hindu sacred book]; but all with the same idea and purpose and in harmony with the required faith in God.

"To make the Bible a landmark, indispensable to the integrity of Masonry,—and to be a landmark it must not be sectional in its application,—would be to circumscribe the scope of Masonic membership and influence in violation of our claim for universality in Masonry."

"Finally, we might quote our good friend and Brother, the Rev. Joseph Fort Newton, when he says: 'While Masonry is theocratic in its faith and philosophy, it does not limit its conception of the Divine, much less insist upon any one name for "the Nameless One of a hundred names."'"

These expressions of Masons are quoted with approval in the official organ of the Iowa Masonic Library. They prove once more that Masonry has a religion, but that its religion does not accept the Bible nor the God of the Bible. It admits the use of "any name," while the Bible knows of only one name in which we can be saved.—G. in Lutheran Witness.

CAMEL GETS NAME

Leading Masons Conduct Novel Ceremony in Baptizing "Jake"

If it be possible to christen anything in a non-Christian language that is what happened to a young camel today in front of the Severin hotel when officials of Murat Shrine gave the animal a name.

This young camel, which despite its youth, reaches some twenty-nine or more hands high, is owned by the John Robinson circus which shows in Indianapolis Monday. The poor cud-chewing thing, however, never had a name, whereat the owners of the circus decided to make it a Shrine camel and sent it on today to be christened.

Prayer at Opening

Led by Illustrious Potentate L. L. Leach, the official divan of Murat temple marched through the lobby of the Severin keeping step to the strains of "Out of the East," played by the Vess Ossman orchestra, and at exactly 10:27 o'clock Saturday, stopped before the infant camel for the ceremony.

Habaad T. David, muezzin, said the opening prayer in Arabic. Then followed in English the ceremony, which resulted in giving the young camel the name of "Jake." This name was given to the camel in honor of Elias J. Jacoby of this city, imperial potentate of all the Shrines in North America.

The detail of the Arab patrol and the retinue were commanded by Capt. G. A. Haller. Around the camel a crescent was formed. The camel was accoutred in head dress and oriental rug.

Then followed this ceremony:

Potentate: "Wherefore are the sons of the desert gathered here and why doth the muezzin thus loudly call?"

Chief Rabban: "Illustrious sheik, Allah hath blessed the tribe of Murat and brought increase to our flock."

Potentate: "Who stands sponsor for our lawful possession of this sacred beast?"

Assistant Rabban: "I vouch, O sheik, that Abdul Robinson, a noble, hath sent him to us, that he may receive proper title according to our ancient and solemn rites."

Potentate: "Illustrious oriental guide, dost see that proper trappings are placed upon him that he may join the caravan."

Oriental Guide (placing saddlebags on camel's back): "O sheik, that duty is performed and even now he is ready for the pilgrimage."

Potentate: "Illustrious high priest and prophet, perform the duties of your ancient and holy office."

High Priest and Prophet (places crumbs and water skin in pockets of saddlebags): "Sustenance is provided for whomsoever this beast shall bear across the desert."

Potentate: "Allah be praised."

The potentate then advanced, bearing scimitar and to subdued music and after the Arabic custom, expressed his joy over the good fortune that the advent of the camel brought to the house of Murat, calling on Allah for the continuance of his favor.

Potentate: "Noble beast, I now christen you (shouts name Yakoob 'Jake' in camel's ear) and adjure you to be obedient to your master, and swift as the wind on the desert." (Then reads blessing of the imperial potentate).

At the conclusion of these rites the camel, escorted by the divan, was taken into the lobby of the hotel where it was officially registered.

The divan and patrol officers represented at the christening were as follows: Chief rabban; assistant rabban; high priest and prophet; oriental guide and muezzin.—From the Indiana Tribune in Christian Cynosure.

THE OUTCOME

In our last number we commented on Rome and Church Unity; three bishops of the Episcopal church were on their way to Rome to talk "unity" with the pope. The expected has happened, as the following shows:

Rome—The Right Rev. Charles P. Anderson, bishop of Chicago; the Right Rev. Boyd Vincent, bishop of southern Ohio, and Bishop Reginald Heber Weller of

the diocese of Fond du Lac, Wis., accompanied by the Rev. S. Talbot Rogers of Racine college, and the Rev. Edward L. Parsons of Berkeley, Cal., all prominent figures in the Protestant Episcopal church in the United States were received by Pope Benedict on Saturday. Monsignor Cerreti, secretary for extraordinary affairs at the vatican, acted as interpreter. The pontiff was most cordial to the visiting prelates and thanked them for their call.

Pope States Position

Before seeing the pope, the Americans had a long talk with Cardinal Gasparri, papal secretary of state. During the interview the cardinal said:

"Rather than a reunion of the Christian churches the holy see aims at the unity of the church which, in the opinion of Rome, can only occur by all returning to the Catholic church."

Pope Benedict told the visiting clergymen that it was not possible for the Roman Catholic church to take part in the proposed world conference. The pope said that as "successor to St. Peter, the vicar of Christ has no greater desire than that there should be but one fold and one shepherd." He added that the teaching and practice of the Roman Catholic church, "regarding unity of the visible church is well known to everyone and therefore it would not be possible for the Catholic church to participate in the proposed conference."

Hopes for Reunion

The pope explained that he in nowise wished to disapprove of the participation in the conference of those who are not united to the chair of St. Peter, but on the contrary. He earnestly desires and prays that "those who take part in the conference may by the grace of God see the light and reunite with the visible head of the church by whom they will be received with open arms."

After the visit to the vatican the deputation issued this note:

"This deputation regrets that the Roman Catholic church will not be represented in the world conference, as substantially all the rest of Christendom has promised to co-operate. The preparations for the conference will proceed and the deputation will continue its work until invitations are presented to those commissions which have not yet been reached."

Nothing remains to be said. We leave it to others to say: "I told you so." G.

—"Prayer is not eloquence but earnestness; not the definition of helplessness, but the feeling of it; it is the cry of faith to the ear of mercy."—Hannah Moore.

—"Independence of God is essentially Satanic; dependence is essentially Christian."—Selected.

THE ANGEL IN BLUE AND A FORGOTTEN MAN

By the Rev. C. A. Kelley, in the "Veteran Preacher."

There is an old man in a city not far from Chicago who is leading a heroic life. He is retired from active service and lives in a modest little cottage with his aged wife, which he purchased a few years ago on the installment plan in order that he and his companion might have a place to spend their declining years.

He receives a pension from his former employers, but it is only half of the amount he was promised, and because of this they are not able to take care of themselves and to make the payments on their little home.

So this old man said to his wife: "Wife, you take the pension money. It will be enough to care for you alone and to make the payments on our cottage, and I will go and live in a home for old people where there will be no expense."

And so he is living over yonder a hundred miles from his companion. Once a year he goes to see her, and to turn over to her his meager pension. After a joyful visit together for two or three weeks, he returns to the "Home" for another year.

This old man is a hero, and his companion is not less heroic. Few know of the struggles they are making to keep the wolf from the door, for they are quiet souls and do not advertise their poverty.

The neighbors wonder at his long absence from his home, but they do not know the reason. May we not hope that their lives may be spared long enough that they may have a few years together in their little home before death brings the final earthly separation.

"Who is this forgotten man?" do you ask.

He is a retired minister of a great conference of the Methodist Episcopal Church, whose name, for obvious reasons, may not be revealed. The Church promises him a pension of \$620, but has been paying only half the amount promised, and few voices are raised in protest.

Perhaps some day the Church will realize the terrible injustice meted out to her forgotten man.

* * *

The Angel in Blue

There is a beautiful sequel to this story.

Many inquiries came concerning this aged minister and his wife, and some sent substantial checks as Christmas gifts.

On the second day after the story was printed a police officer, Alexander Burt, Special Policeman, City Hall, Chicago, came into the office, and inquired whether the story were truth or fiction. "It is all true," I replied. "I know the man well. He is an honored minister of our conference."

"How much," he inquired, "do they owe on their cottage?"

I replied that I did not know, but would find out.

"I wish you would," he said, "and let me know. If it is not more than \$100, I will pay it off myself. If it is more, I will go among my friends and raise the amount needed to clear their home of debt and enable them to live together."

* * *

Twilight of Departing Day

Within a few days the information was received that the amount needed to clear off the indebtedness was \$250. When the officer returned he was given the facts. He went out among his friends with eager heart and within a few days returned to tell me he had secured the full amount. His face was radiant with the thought of the joyful surprise he would bring to the hearts of the dear old couple.

On Sunday I sent him to the cottage home that he might with his own hands deliver the money, and receive the gratitude that he so richly deserved.

It was a happy Sunday; happy for the messenger, happy for the dear old people.

The debt is paid. Their home is free. They now have the privilege of being together to enjoy the twilight of the departing day.

* * *

The following letter came to the writer from these grateful Conference Claimants:

"My dear friend and brother: Well, I want to tell you for myself that the climax was reached last Sunday morning, when that dear, noble policeman with a great heart to be touched with the story of another's needs, walked to the platform of Richards Street Church and, exhibiting five crisp fifty-dollar bills, told his story and handed me the money. If 'gratitude' is the fragrance of the heart, then may mine perfume all your days, and the 'story' help many another in his hours of darkness such as mine. We shall never forget you."—The American Lutheran.

CALL FOR THE FIFTEENTH BIENNIAL CONVENTION OF THE JOINT EVANGELICAL LUTHERAN SYNOD OF WISCONSIN, MINNESOTA, MICHIGAN, a. o. STATES.

The fifteenth biennial convention of the Joint Synod will be held, God willing, August 20 to 27, 1919, at New Ulm, Minnesota, St. Paul's Lutheran Congregation of that city having extended an invitation.

The opening service will take place August 20, 1919 at 10 A. M., in St. Paul's Lutheran Church.

The doctrinal paper will be submitted by Prof. A. Pieper. Theme: "The True Reconstruction of the Church."

According to the Synod's constitution every board, commission, faculty, and standing committee is to be represented, if possible, by its chairman at the sessions of the Synod.

All participants in the convention are requested to register with the local pastor on or before August 12th, 1919. Address your request for quarters to Rev. C. J. Albrecht, 204 North State Street, New Ulm, Minnesota.

The congregations who are to elect lay delegates are again reminded of the resolution that such delegates must be chosen from the laity.

A. C. HAASE,

Secretary of the Joint Synod.

Saint Paul, Minnesota, July 17, 1919.

**THESES FOR THE DOCTRINAL DISCUSSION
AT FIFTEENTH BIENNIAL CONVENTION
OF JOINT SYNOD, AUGUST 20-27, 1919.—
SUBMITTED BY PROF. A. PIEPER.— Theme:
"THE TRUE RECONSTRUCTION OF THE
CHURCH."**

1.) Whereas the church lives solely by the Word, a real reconstruction thereof cannot consist in the change or institution of externals, but solely in turning back from all lifeless traditions to the original sources of the saving knowledge: The revelation of God.

2.) In this great task we dare not permit human reasoning power to decide what is true and salutary, but must accept the truth of God in repentance and faith.

3.) Only in this manner can a thorough reconstruction of the church be achieved, that we subordinate each and every interest of our own selves to the one great object: the consummation of the church of God on earth.

ITEMS OF INTEREST

A Jubilee

On July 1st the Reverend J. B. Bernthal of Ixonia was in the Lord's service twenty-five years. Saint Paul's church of Ixonia suitably celebrated the day of honor of its pastor. At 2:30 on the afternoon of July 1st the whole congregation and many colleagues of the Central Conference with their families went to the church where fitting services were held. The Reverend Ebert of Milwaukee, who ordained Mr. Bernthal twenty-five years ago, preached the sermon. The whole congregation had extended itself in making preparations of every sort and the beautiful parish property was the setting for an event that will long be remembered.

The Eastern Star

The Eastern Star is "the only body of a Masonic character (but not part of the order) which admits women as members." It originated in New York in 1868 and now has grand lodges in twenty-four states. In addition to giving the women of the families of Masons the "social advantages of the fraternity" it places them "under the protecting care" of the members of that order. It is astonishing that the modern woman will submit to this humiliating and undemocratic order.

A Day of Mourning

The cables inform us that July 6th is set aside by the Evangelical churches of Germany as a day of mourning. This day of mourning (Busstag) is an institution in many German districts; in others it is ordered as an extraordinary service in times of disaster.

Westminster Chimes Restored

The six old bells of Westminster Abbey are to be restored and augmented in time to take part in the celebrations that will follow the signing of peace.

The old bells are of great historic interest, London Tit-Bits says. All except the treble were cast at the old White chapel bell foundry—the tenor, weighing one and one-half tons, in 1738, the fifth in 1598, the fourth and second in 1743, and the third in 1583. The treble was cast probably at the end of the thirteenth or the beginning of the fourteenth century, and must therefore have rung out to celebrate the great victory over the Spanish armada in 1588.

Two smaller bells to complete the octave are to be added; the old bells will be retuned, and rehung with entirely new fittings and framework. The old fourteenth century treble, while too small to take its place successfully in the octave, will, at the suggestion of the founders, be preserved and a new bell cast in its place.

The Outlook for Mexico

That Mexico is hopeless religiously and appalling socially was the gist of the report on that land made at the 131st general assembly of the Presbyterian church, U.S.A. That the outlook for this comparatively old country is so dark need not surprise him who considers what religious forces have been active, to the practical exclusion of all others, for so many long decades. "The country's stringent laws regarding religion make it virtually impossible for missionaries to make any progress,—this is, we take it, but a record of a very natural rebound, one extreme is followed by another. Let us not despair; the day may be not far distant when God in His mercy will open Mexico's door to His enlightening Gospel. In this Word there is hope.

Stockholm Has Largest Bible

The largest bible in existence is in the royal library at Stockholm. The covers are made of solid planks, four inches thick, and the pages measure a yard in length. It is estimated that 100 asses' skins must have been used to furnish the 300 parchment leaves of this colossal book. It is considered priceless.

A well-to-do New Yorker is the proud possessor of a manuscript Bible written by his only son, a cripple. He could only work about two hours a day, so he took over two years to complete his task. It does not contain a single error or slip, for if error or slip occurred the youth discarded the whole page. The verses and headings are all in red ink, and the whole is beautifully written.

In a house in Grafton street, London, there is a shorthand Bible which was written at least two centuries before Pitman was born. It was written by an apprentice in the day of James II., when to possess a "common or garden Bible" was rather dangerous.

A lady in America cherishes a Bible probably as old as the one written in shorthand, which an ancestress baked in a loaf of bread when a house-to-house search was going to be made for stray copies of the scriptures. The soldiers came to search the house, but it is not a matter of wonder that they failed to find the book, which now, looking pretty old, is the American lady's chief treasure.—Chicago Evening Post.