

The Northwestern Lutheran

Jan 23
Rev. C. Buehner
65 N. Ridge

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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No. 1.

PILGRIMS

(Past)

My fellow trav'ler, on the desert way
That leads to Canaan, the Promised Land,
Why art thou filled with sorrow and dismay?
Do carnal longings yearn for Egypt's strand,
And for the erstwhile fleshpots thou hast left?
Do fond desires within thy bosom burn
For things of which Jehovah thee bereft?
Wouldst thou again to Pharaoh return?

Think how from early morn till eventide,
The lord of Egypt swung his tyrant-rod,
While thou didst toil in sweat of brow! No bride
Could save from bondage, but unto thy God
Thou criest. Ah, Jehovah heard, and then
Let thee and thine in safety through the sea
While the pursuers drowned! Wouldst thou again
Return, and be a slave instead of free?

Remember how the God of Jacob fed
His Israel with Manna from on high!
And water from the Rock! Ye lacked not bread;
Your ev'ry need Jehovah could supply!
And His Shekinah glory floods with light
Thy desert path. Then why shouldst thou despond?
O be of cheer! Soon from the mountain height
Thou wilt behold the Canaan beyond!

In that blest land where milk and honey flows,
With thy loved kindred thou in peace wilt dwell!
Forgotten will be all thy present woes,
And of God's mighty wonders thou wilt tell!
Jehovah's holy Temple will resound
With songs of joy, and harp and psalter then
Will bring Him praise, Whose mercy doth abound,
And Who delights to show His love to men!

(Present)

My fellow wand'rer in this vale of tears
That leads to yonder Canaan above,
Why art thou sorrowful? Why filled with fears?
Thou sure dost know thy gracious God is Love!
Dost thou regret that thou hast left the world
With all its pleasures, pomp, and show behind?
That thou aside its vanities hast hurled,
In Christ alone thy One and All to find?

What can earth offer thee to satisfy
Thy soul's deep longings? For a little while
The foe may bribe thee to believe his lie,
And with his arts thy carnal flesh beguile;
But soon, alas, the thund'rous Law shall roar
From Sinai, demanding death for thee!
Wouldst thou return unto the chains once more
From which thy blest Redeemer set thee free?

Think how thy Savior left His Home on high,
To dwell with men in poverty below!
How boundless love led Him to bleed and die
To save lost sinners from eternal woe!
And how He rose again, victoriously
Ascending to the throne from whence He came
To plead thy cause! A faithful Friend is He;
How couldst thou bring reproach upon His Name!

Be comforted! Thy Father loves thee still!
His Holy Spirit dwells within thy heart!
Bear thou the cross, obedient to His will;
Thy gracious Lord can strength divine impart.
Soon in celestial realms beyond the sky
The victor's crown of glory thou wilt wear!
O rest thy hope in that sweet bye and bye,—
Eternal joy shall satisfy thee there!

ANNA HOPPE,
Milwaukee, Wis.

Be Not Slothful In Business

Rom. 12: 11

"Be not slothful in business," let us heed this admonition as we begin our labors in the new year. The business to which the apostle refers, though it includes all the duties in life the Lord assigns us, is chiefly the business of his kingdom. In this, least of all, should we permit ourselves to grow slothful.

It is the Lord's business, and that should suffice to make us alert and fervent, for he is the Lord by whose grace we live and whose mercy has spared us in order that we might live for his business.

It is the most important business in which men may engage, for as members of his body we are to build that body by leading men to Christ and of edifying them in Christ. It is the business of leading men to God through Christ for their eternal happiness.

The Lord's business encompasses the entire world, it is a vast undertaking, and there are innumerable tasks to be performed.

It is an urgent business, for our working hours may soon be over; yes, the entire business may arrive at its close at any moment.

Let us, then, avoid slothfulness and be alert, active, faithful, untiring and self-sacrificing in the business of our Lord.

Let every man be swift to hear. James 1: 19.

Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine. 2 Tim. 4: 2.

Fathers, bring up your children in the nurture and admonition of the Lord. Eph. 6:4.

Pray without ceasing. 1 Thess. 5:17.

Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together as the manner of some is. Hebr. 10:24-25. (Does this not include attending the meetings of the congregation and a hearty participation in the work of our synod?)

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for the Lord loveth a cheerful giver. 2 Cor. 9:7.

J. B.

COMMENTS

"The Altars of Dagon" Under the title "The Altars of Dagon," the Western Christian Advocate prints an article from which we are glad to quote.

The image of Dagon is placed in the modern church in a strange and fascinating way. Worshipers are kneeling before it. The unseen God at whose altars the faithful should offer their sacrifices and prayers is being too much forgotten. Men are worshipping a substitute Deity. You ask what we mean; we answer, the modern Christian is making "WORK" the Dagon of today. Instead of being witnesses to faith in the invisible God, in whose name we do the work of the Kingdom, we are oversteering the work itself. In fact, we are rearing here and there vast monuments which witness to our disbelief in God's ability to do without us. The "work" has become a substitute for lack of faith; the altars of Dagon receive our offerings, and there is no one left to test out his power to maintain himself in form over against the grace and love of the God who rests men's souls.

We are suffering from the effect of Dagon worship. We labor and our lips grow ashen; we toil and our eyes are clouded by the vague mist that comes from the loss of sleep. We yearn for rest; our spirits witness to the need of recuperation, but we have struck the pathway of "work" and toil and drive and have lost the trail that leads to God, who rests our souls.

The reason for this is that we are in the midst of a many-sided revival of institutional Christianity. We do rear monuments which bring rich blessings, but also involve us in strange and subtle perils. Nothing is more evident and nothing is more cheap and shallow than for believers in Jesus Christ to become involved with the origin and responsibilities of carrying on the institutional life of the kingdom of God until souls grow lean, eyes grow heavy, and spirits become unresponsive to the deep things of God.

The perils of the situation lies in the fact that men substitute service for spiritual devotion. It is possible for a man to be a manager and a promoter and even profoundly interested in the institutional life of Christianity, and at the same time know nothing about the salvation which Jesus Christ brings to the believing soul.

A man may be closely associated with a Christian institution for service and still be a sinner. A man may miss the spiritual content of the intensive life of the church. We do not desire by this statement to detract in the least from the beneficent expression of the spirit of Christianity, but we

do want to call attention to the fact that "works" in whatever form do not save the soul; neither do they guarantee the perpetuity of the church.

The writer declares that unfortunately preachers of the gospel sometimes direct their followers to the wrong altar. He has the right conception of the function of the church, which is, briefly stated, to lead men to Christ and to edify them in him.

The peril of the modern spirit is to substitute the means for the end. The end is life in all of its fullness; in all of its perfection; in all of its aspirations; in all of its enlargement; in all of its progressiveness; in all of its capacities to receive Christ and express sonship in God with him.

The perversion of the Christian faith rests in the mistake of substituting the altar of Dagon for worship of the living God. No wonder men are calling us today to the deeper things of the Spirit! No wonder they are crying out against the commercialism of the age, No wonder they are declaring that Christianity is becoming material and so institutionalized that the Spirit has departed from it. We are all in danger of being mechanicalized and devitalized by the machinery that works through the levers of programs and involved in the wheels and cogs of drives and crises, and whirled around by the spindles of special missions.

We have gone so far that many men would have to be introduced to Christ in the judgment, for they have not come to know him here, even though they have been engaged devotedly in carrying out the program of the "WORKS" of the Kingdom which he came to establish.

The greatest thing for men in life is to know Jesus Christ. Without this knowledge all the "works" in the hands of the man who has lived a long life appear only to have diverted him from the course for which his soul has hungered.

Let those who love the Lord begin to cry out against the altars of Dagon. Let his image be found in the morning on its face toward the ground.

It would be well to read this article again very carefully and then pause to review in its light the conditions that are growing up among us also. In the past our church has been singularly sound in this respect, but are we not drifting from our moorings? Are we not introducing activity upon activity and learning to welcome these things as a sign of a progressive spirit that has so far been wanting among us? It would be very easy to adduce examples that show this to be a fact.

Here a man raises his voice in warning who evidently has observed in his own circles the baneful result of the worship of works. He is convinced that by it the church has not become enriched, but rather, impoverished; that it has not gained success, but, rather, has begun to fail of its true purpose; that it has not grown in the Spirit, but, rather, has begun to lose the Spirit. Would it not be wisdom to heed his warning?

J. B.

* * * * *
Reverence the Word "And now, o ye priests, this commandment is for you. If ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings. For the priest's

lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts."

Keeping in mind these words of Malachi read the following:

Paul Henpecked, So He Went Preaching, Says Pastor

Paul, the Apostle, was often hit with superannuated eggs.

One of the reasons he was such a good missionary was a scolding wife. He'd rather stay out and preach than go home and be preached to.

He was a "man without a country," but the "mental baggage" he carried made him a benefactor of humanity.

Dr. R. B. Stansell, pastor of the Grand Avenue Methodist Church made the above revelations in a talk to the united training class of the Y. M. C. A. and the Y. W. C. A. He said if it had been otherwise Paul might have stuck by wife and fire-side and never put Christian literature in classic form.

—Wisconsin News.

The world hears such priests with delight, but God says:

"What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing that thou hatest instruction, and casteth my words behind thee." Ps. 50. "Thou hast given great occasion to the enemies of the Lord to blaspheme." 2 Sam. 12.

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

G.

* * * * *

Misquoted "I was entirely misquoted and the paper report makes an entirely false impression," writes the speaker to whom a daily paper had attributed the remarks we discussed in a recent issue under the heading, "Greater help for church by layman." We had assumed this to be the case and had told our readers so, stating as our sole reason for discussing the report the fact that we meet with just such argumentation more and more frequently. We deplore that the disavowal of the speaker and our discussion of the subject will reach only the readers of the Northwestern Lutheran and not as well the general public, which will continue to labor under the impression created by the newspaper report. J. B.

Our Father Which Art In Heaven

Matt. 6:9

We could not ask for a better watchword than this at the threshold of a new year. To whom shall we go, when shrouded in deepest darkness the future lies before us? We are not pessimists; but the signs of a bright future are all but encouraging. Witness the political, social and industrial unrest everywhere apparent, the unstable and perilous conditions obtaining throughout the world, the moral decline of the people at large, the inroads unbelief is making into the ranks of Christians, the inimical and dismal forces operating

against the true Church, curtailing her testimony, and impeding her work in the training of the young.

Are we, then, to enter the new year with fear and trembling? No. We are Christians and as such we know whom we shall take refuge to in these perilous days as at all time. It is "Our Father" who is in heaven.

A most beautiful, blessed and assuring salutation or word of address, this! "Father," this word is one of the richest in any language, and of all the names this is one of the most precious. It expresses relationship. It is the word of a child addressing a parent, and here, a Divine parent-God.

There is a knowledge of God which cannot be stated in mere terms, of which no precise definition can be given, a knowledge which rather is a matter of sweet experience, a response of our hearts to Him whose greatest delight it is to be called by us: "Our Father." If we have learned truly to say "Our Father" we need no other proofs of the existence, and essential goodness of God. To come to God with the word "Father" on our lips not only indicates a childlike, affectionate, and trusting disposition on our part, but it also reminds us of God's loving kindness toward us and His assurance that He is truly our father, and that we are truly His children; so that with all boldness and confidence we may approach Him as dear children approach a dear father.

"Our Father." Much is said nowadays about the fatherhood of God. Men of the type of universalism regard God as the father of all men regardless of the fact that a great disturbing, destroying element has entered into the world—sin, which has totally severed man's original fellowship with God. The fatherhood of God with these people is all but that revealed in Scripture. It does not concern us here.

"Our Father," as revealed in the Divine Word, is the Father of our Lord Jesus Christ, and of all those who by the grace of God believe in Christ, their Savior. Though sinful and defiled by nature, and alienated from God, yet purified by the blood of their Redeemer and reconciled unto their Father in heaven, the believers, having accepted such redemption by Divine grace through faith, have become children of God, and as such have the right to claim the fatherhood of God. Says John the Evangelist: "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name," and to these words St. Paul adds the following affirmation: "Ye are all the children of God by faith in Christ Jesus."

"Our Father," what an unspeakable privilege it is thus to address God! And what a consolation in days of trouble! The very address: "Our Father" is expressive of the comfort and help we may expect at His hands in our wants and needs, both bodily and spiritual. Do we meet with adversities in our lives, do

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troubles of serious character disquiet us, we disclose it all to Him who replies: "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him." Ps. 91:15. Do chastisements befall us, let us remember, they come from our Father who speaketh: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Hebr. 12:5-6. Would sin, the world and satan tempt us, let us take refuge to our Father who is mighty to guard and keep us, so that these enemies shall not prevail against us. Or is the true Church being assailed by adverse forces for her testimony's sake, we commit her care to Him, who exhorts: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

"Our Father." God being the Father of our Lord Jesus Christ and of all those who believe in Him, it follows that all true believers not only have a common Father, whom they serve and worship, but that they also constitute a fraternal fellowship, a brotherhood of their own.

Just now the brotherhood of man is one of absorbing interest. But much of that which is being said about it is vague, and based on faulty principles. Men would hail the realization of the brotherhood of man as a millennium. It does not concern us here, no more than the false conception of the Fatherhood of God in vogue now.

True brotherhood rests on God's Fatherhood, Christ's Sonship. It constitutes the body of those who through faith have become brethren in Christ, the Son of God, and brethren of Christ, their Brother and Savior, united to Him by the ties of love. Outside of this body there is no real brotherhood; no Christian brotherhood.

"Our Father which art in heaven." The thought that our Father is in heaven deepens our reverence for Him who is exalted above all, and glorifies the preciousness of His Fatherhood, as being free from

all weakness and all change, vested with the majesty of eternal power and glory. It reveals Him not only as a Father, who is willing to help us, but as a mighty Father, able to help us, able to do great things for us, more than we can ask or think, while at the same time it draws our hearts and hopes to our Father's home, where with Him we shall dwell forever. J. J.

OUR NEW SEMINARY

The project of a new home for our Theological Seminary, under consideration since 1919, is at last beginning to assume a more definite form. That the progress has been slow, is not to be deplored but, rather, to be considered as indicative of the true character of this undertaking. This project was not born of the extravagant enthusiasm of a few and adopted with precipitate haste by an unprepared synod. Springing from the discussion of a proposition that did not at all include the immediate erection of new buildings, the plan to build a new seminary practically proposed itself to the synod and was adopted only after two years of careful study and deliberation.

Our synod had long realized the inadequacy of our present seminary site and had instructed its officers to acquire several additional acres west of it. For reasons that need not be discussed at this time, these officers found themselves unable to make this purchase while the land values were still low. Later, when the Pabst farm had been platted as the Washington Highlands, it became apparent that the synod would have to act immediately if it intended to increase its holdings, as the lots in the Highlands were being sold rapidly. The lots adjacent to our present property were offered at the price of \$35,705.

The discussion of this proposition at the synod in New Ulm (1919), brought out the fact that the synod does not possess a clear title to the present property, which was donated for the purposes of the Seminary. Immediately, a strong and general opposition was voiced against investing any further moneys in a property to which we have no clear title. Finally, an executive committee of seven was appointed and charged with the duty of studying the entire question of the development (Ausbau) of our Seminary. This committee was invested with the authority to instruct the Trustees to buy the lots in question if a clear title to the old property could be obtained and if the restrictions on the new lots could be removed, provided that the committee would then find the purchase advisable. If not, the Committee of Seven was authorized to select and acquire a different site.

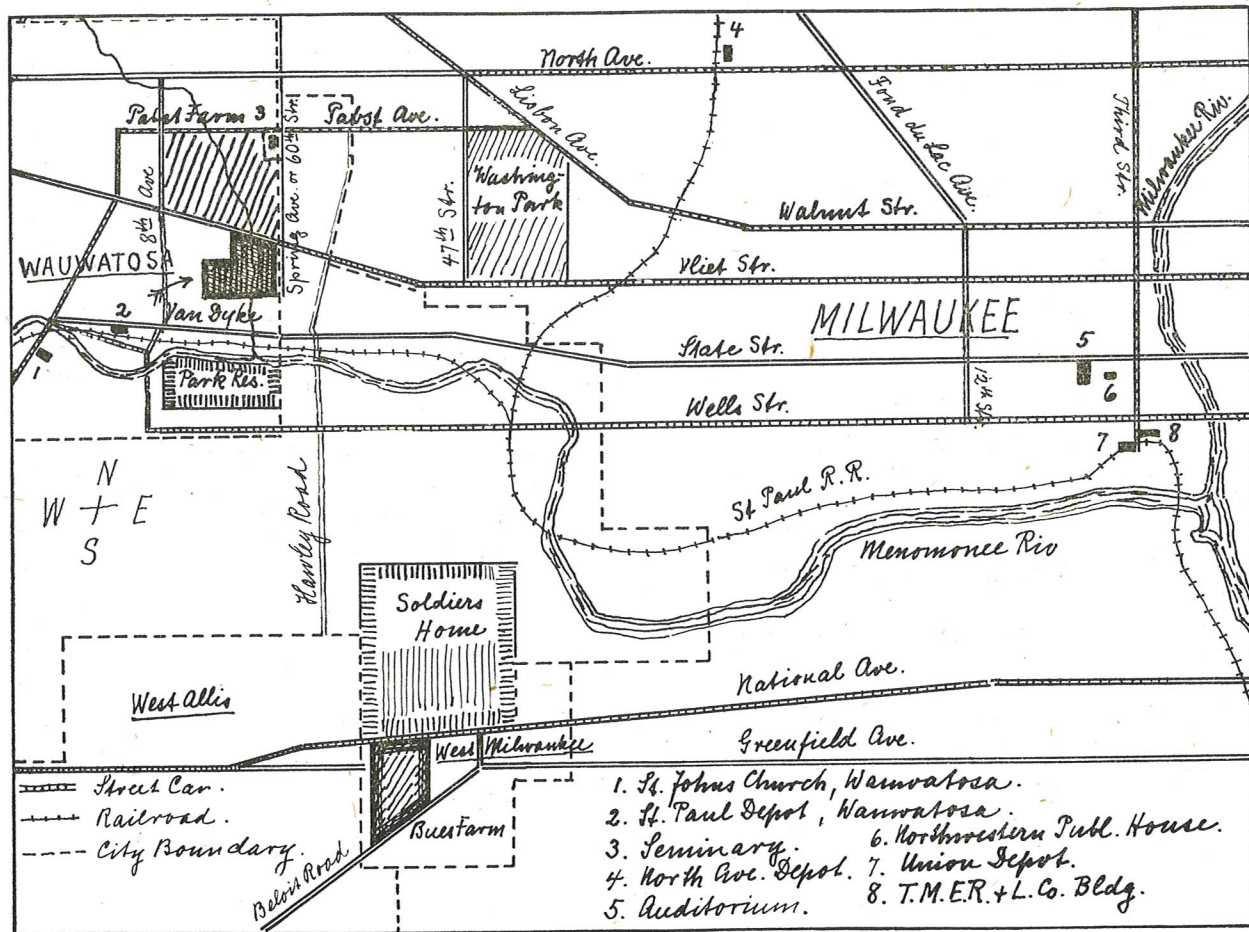
Soon after its appointment, the Committee through its representatives in Milwaukee broached the matter of a clear title to the old property and the removal of the restrictions on the lots to be purchased to the representatives of the Pabst estate, but met with an

unequivocal refusal in both instances. As soon as that had been settled, the search for a new site was begun and, as the instructions given by the synod went beyond the question of site, also the intensive study of the requirements of our Seminary and a careful examination of our present equipment.

Then a meeting was called for November 12th, 1919. Intent on having this project which originated in the synod as it was represented in New Ulm remain in the fullest sense a project of the entire synod, the Committee asked the presidents of all the Districts and the Board of Trustees of the Joint Synod to attend,

meeting voted to recommend to the synod that a new home be erected in or near Milwaukee for our Theological Seminary.

These recommendation were reported fully to the synod at its special session in Watertown, July, 1920. On account of the importance of the undertaking, the matter was referred back to the Committee for another year. It was understood that the fact that the Bues' farm had already been bought was not to restrict the Committee from selecting a different site in Milwaukee or in any other city within the confines of our synod.



President Bergemann of the Joint Synod being a member of the Committee ex-officio. An invitation to be present at the public hearing was extended also to all the members of the synod. This policy of conducting public hearings and inviting the co-operation of all members of synod was continued until its dissolution by the Committee of Seven and immediately adopted by the present Seminary Building Committee.

On November 12th, several sites were visited by those present, with the result that the Bues' farm was selected to be purchased by the Trustees. After a thorough discussion of the requirements of our Seminary and of its present equipment, this representative

Another year was spent in visiting and investigating other sites that had been suggested. Plans were even considered to remodel the old building, in order to make it serve at least a few years longer. These plans could not, however, be carried out because the Industrial Commission, which has supervision over buildings used for such purposes, refused to sanction them. So another meeting was held on the afternoon before the opening of the synod in St. Peter's, Milwaukee, and a final hearing on Saturday evening after the delegates had been given an opportunity to inspect the seminary building and several sites that were being considered. This hearing, at

which all matters relating to the subject were given careful attention, encouraged the Committee of Seven to submit to the synod the recommendations recorded in the Minutes of 1921, pp. 58 and 59.

After a calm and thorough discussion, these recommendations were adopted by a practically, if not even literally, unanimous vote.

Pursuant to these resolutions, the Board of Trustees and the Seminary Board met soon after the close of the synod to elect a building committee. Later, the Committee wrote the presidents of the various Districts requesting them to appoint one pastor and one layman to represent their District on an advisory committee that is to work with the Building Committee.

The first meeting with the Advisory Committee was held on April 26th, 1922. A visit was paid to the Seminary and as well to the sites under consideration, chief among which were the Bues' farm, the Van Dyke place and the site near Mequon on the lake. The large body hesitated, however, to determine on a site by a vote that evening, feeling that the final selection were best left to the Building Committee.

The Building Committee again returned to its task. Other sites were inspected, including several in or near St. Paul. The suggestions offered by individuals, congregations and conferences were studied carefully. Finally, the Advisory Committee was again called in and a hearing held on December 14th, when the whole situation was presented to those present. The outcome of this meeting can be summarized as follows:

The work of the Committee should be prosecuted vigorously now; there should be no unnecessary delay. The plan to finance the undertaking should be perfected in time to collect the funds no later than in October, 1923. An architect is to be engaged. Plans should be prepared. The communications received have not convinced us that the work ought to be postponed to await a re-consideration of the resolution of the synod that the seminary is to be build in or near Milwaukee. We advise the Building Committee to proceed to acquire the Van Dyke place.

Some of our friends may, perhaps, remember that the Bues' farm and the Van Dyke place had practically been eliminated from the consideration of the Committee, both on account of proposed streets or drives that were to be carried through them, which would make them less desirable for our purposes. At that time the site near Mequon had been selected tentatively and an option taken on it.

It developed, however, that certain objections entertained within the Committee against this site could not be overcome. Besides, the Committee had gained the impression that the sentiment in the synod was strong for remaining within the city limits, where the Seminary would be more accessible to our members and closer to established churches and schools.

The matter was then taken up with the Milwaukee County Land Commission, the members of which immediately took a keen interest in our project and assured the Committee of their hearty co-operation. A survey showed that the proposed drive can be placed so that it will not in the least interfere with our building plans. The Council of the City of Wauwatosa showed the same spirit and assured the Committee that there is no reason apparent why a street should be laid through the property now or in the future. A street already platted will be vacated, the City of Wauwatosa only retaining the right to enter for the purpose of maintaining a tunnel that crosses the property about thirty feet under the surface.

The chief objections removed, it was decided to buy the Van Dyke place. Negotiations are now under way and the deal will be closed in the very near future. Further reports will follow.

The accompanying map will serve to show the location of the property. On the east it is bounded by 60th Street, on which the present seminary lies about three or four blocks to the north. It is opposite the Washington Highlands referred to above, from which it is separated by Vliet Street. The nearest churches are St. John's in Wauwatosa and St. Jame's Chapel. The Vliet Street car line runs to 60th Street, the Pabst Avenue Wauwatosa car is also easily accessible. The distance to the Wells Street car line is about four blocks. A more complete description will be given later.

The Committee is confident that the members of our synod will be glad to receive this report and will be ready to give the project their whole-hearted support.

THE SEMINARY BUILDING COMMITTEE.

WHAT MAKES A CHURCH GREAT?

Is it imposing statistics as to membership, wealth and the like? Some seem to think that counts for most. Is it magnificent church buildings, great cathedrals? Many judge the Church by the impression it makes upon the eye. Is it ecclesiastical pomp and show? Americans are great believers in pageantry and processions. Is it efficiency in organizing or administrative ability? Many have become organization mad, and if the multiplication of societies and agencies were an index of the Church's power, what miracles would be wrought! Is it resourcefulness and ingenuity in creating ambitious programs and devising means and methods to carry them into effect? We are flooded with such programs, and in spite of them there is increasing criticism that the Church has lost influence and prestige.

No one wants the Church's membership or its financial resources to grow less; no one objects to worship in buildings that are architectural hymns of praise to Almighty God; no one praises inefficiency in the Church's organizing or administrative operations; nor does any one decry the right kind of aggressiveness and resourcefulness. But tools and instruments are not the things that make the Church truly great. We must look behind these externals to find the secret of the Church's power. Let us mention briefly three things that make a Church great.

First, it must have a great faith. It must be rooted and grounded in the Word of God, and know and believe not only a few vital teachings here and there, but have a firm hold upon the whole counsel of God. It must have convictions that are as dear to it as life itself, and even more so. It must be a confessing Church. As Luther so well said when he deplored the cowardice of such men as Erasmus: "Do away with the assertion of your convictions and you do away with your Christianity." What the heart believes, the mouth must speak. A believing Church is a witness-bearing Church; it cannot help being such. It will not have a creed which shifts and changes to suit the wind currents of the times. The only type of dynamic Christianity that has staying power is the kind that believes the Truth to be unchangeable however fresh and new the apprehension of it may be. Some line up dynamic Christianity over against what they term "static," or orthodox, Christianity, as if the two were contradictory. A vessel sails best and uses its power to best advantage when it has plenty of ballast. A great faith that is as unchanging as the Word of God is that ballast. It is not said that because that faith wears a new dress and makes its appeal to a new age, it must needs be changed.

Second, a great Church has great faith. It is a faith that lays hold of the promises of God as a shipwrecked mariner lays hold of the rope that lifts him out of the troubled waters into safety. The best thing that can be said of a Christian is what our Lord said to the Syro-Phoenician woman, "Great is thy faith," and the worst thing that can be said of him is what Jesus said to His disciples, "O ye of little faith." Only that Christian has real power to whom the unseen and the eternal are real. That inner eye of his sees vastly more than the intellectual eye with which many insist the verities of the Christian religion must be seen before they can be accepted as true. Without such faith Augustine would never have been known to the Church, and Luther would have been as barren of achievements as was Erasmus.

Bene scripsisse (to have written well) was Erasmus' distinction; Bene orasse (to have prayed well) was Luther's. A Church's power is measured by her faith. "Doubt cramps energy; belief alone is power."

Third, a Church to be great must prove herself great in good works. Faith reveals itself as power only when it issues into fruitfulness. But fruitfulness is not mere activity; it is activity that results in the extension of the kingdom of God. It must be on fire for the saving of souls, and not simply for the entertainment of people who want to be pleased rather than saved. It is a sign of a dying Church when the missionary fires cease to burn. If we had our way, there would be but one society in the congregation and that would be a missionary society, with every member a missionary engaging in the ministry of mercy, and active in the winning of souls. If all the energy that is wasted in enterprises that have no possible relation to the redemptive work of the Church could be harnessed to the educational, missionary and merciful agencies of the Church, then would the prayer, "Thy Kingdom come," have some prospect of rich fulfilment. A great faith, strong faith, and good works—these three combine to make a great Church, and the greatest of these is faith.

—The Lutheran.

BE NOT DECEIVED, GOD IS NOT MOCKED

There was a railroad accident. The killed and wounded were taken into the small station-house. One of the wounded called for a minister of the Gospel. There was a minister present. The wounded man, upon being asked what might be wanted, related the following:

"Listen to me ten minutes, and hear a simple, truthful story which I must tell for the benefit of others. I was travelling for a drug house, and found myself one winter's evening in a bar-room of an hotel in a small country town. I always had a silent contempt for religion.

"On that evening the conversation turned upon religion. Rude jokes went around and drink followed drink, the language became coarser and coarser, until it seemed the crowd desired in some way to show their contempt for all religious things. Finally one of us proposed to start a mock service. This was done. Six of us knelt down on the floor of that bar-room and mocked God. Six of us prayed to God to forgive our sins or our companions. We simulated the tears of penitence, and closed the performance by singing a hymn we had learned at our mothers' knees, 'Rock of Ages.' When we got through we were alone in the bar-room. Horror stricken, the rest had gone home. There were six of us. In less than a year the hotel-keeper stumbled and, falling, ruptured a blood vessel and died. It was a violent death. Two years later the young man who proposed the act, while with a hunting party at a country house, got up in the night to get a drink of water and falling to the lower floor, broke his neck and lived only two days. The third year, Tom, the noisiest in the mock-service, opening

the wrong door in his own house, fell to the cellar bottom and broke his neck. The fourth had become a conductor on a western road, and a newspaper brought me the story of his death in 1885. He was crushed between bumpers and died in agony. There were two of us left. Last year I found my remaining companion. He was sunken in poverty, wife and family dead. He was trying to hide away from fate. I gave him a bank note and laughed at the strange story. That night a fall of six feet from a saloon door broke his neck.

"Since that time I have been waiting. Today my time has come. In ten years the six men who performed that daring, impious feat have been taken away by violent deaths.

"I have told you a true story. Lift up my head. Higher, higher!" With these words his soul passed into eternity.
—Australian Lutheran.

PAPA AND MAMA MUST ACT

Judge Robert J. Wilkins of the Boston Juvenile Court has a word of advice for parents:

"If Johnny breaks a window by carelessly or intentionally throwing a stone he must be called to account for it. If at home, it is done by papa or mama who are the judges of the juvenile court, and if outside the home, it is the public justice who acts. The duty of each is the same.

"First to determine justly and legally did Johnny do the charge act? If he did not, then papa or mama or the public judge, as the case may be, must let Johnny go. And without a warning, either.

"If on the hand hand Johnny is found in the wrong, then papa or mama or the public judge must study over carefully for the cause of his offending and devise a wise and judicious remedy to cure the evil in Johnny."

"That's all very commonplace," some one may suggest. "Of course parents ought to attend to such things. If Johnny is not guilty he should not be punished. If he is he ought to get what's coming to him. And if there is no papa or mama around to look after Johnny, then the policeman and the juvenile court will have to do it. That's all very plain. Everybody can see that, and why say much about it?"

Yes, what Judge Wilkins says is all very simple, very commonplace. They are little things he speaks of. He is dealing only with little Johnny and not with a gang of yeggs. And the thing done was only breaking a little window pane and not cracking a safe in some bank. Why make many words about these little things? Why write about them at all?

But some of these days little Johnny that breaks the little window panes is going to be big John that cracks the safe. And it is largely because papa and mama do not attend to the pranks of Johnny that the

policeman and sheriff must turn their guns on John the yegg or cutthroat.

When will we learn to put the little and the elemental things in their right places? When will we get our eyes open to see that as little Johnny is and grows up so will big John be? If the boy is allowed to break window panes when he is Johnny he is going to crack safes when he gets to be John.

When too will we learn to know that the place to start right is in the home and not on the street with a juvenile court at the end. Possibly some may think that the writer of these lines comes to speak too frequently about the home and its requirements. Why say so much about that old institution the home, when there are so many new things to talk about, such as the Humane Society, Associated Charities, Boy Scouts, Girl Scouts, Big Sisters, Big Brothers, and the like more?

Some of the above things are necessary, some of them are helpful, but here is one thing we know and are absolutely sure of—we know it from observation, we know it from reason and common sense, and we know it above all from the Word of God—and that one thing is this that if our homes were what they should be and what the good Lord meant that they should be, these other agencies would not be needed.

And that leads us to say just one word more, namely, if we all would give our time and talents to the making of good homes in our land instead of frittering them away on pet schemes and pretentious agencies of our own making we would be a hundred times farther along than we are or ever will be with present methods. The more we depend on juvenile courts to do the work the more juvenile courts we will need. And the same is true of all other secondary agencies.

—Lutheran Standard.

"CHRISTMAS VACATION" IN THE MISSION FIELD

"Reverend, it is half past three!" The "Reverend" was a young pastor who had entered the ministry a few months ago and had been placed in charge of a field of ten stations. The circuit had to be made every four weeks. He was, therefore, by this time, accustomed to be aroused at any hour; on the train by: "The next Station!" lying on a newspaper on the depot floor by: "Your train!" at home, if he went to sleep at all, by the unmelodious but well-timed ring of his alarm clock.

This time he was on his Christmas trip. He had traveled Monday night to get to A, his home station, worked at his sermon Tuesday and Tuesday night, and preached in a house at B Wednesday evening. All members had come and, as usual, stayed after the service. It was about one o'clock before he and his host had retired.

It may be well to state here that the home mission of our synod is a necessity and the work not in vain. That was evident from the attendance at B, and generally, in the entire field and from the kind hospitality to the messenger of the Gospel. Even the children gladly gave their mite, when the envelopes for home mission were distributed Christmas time, after they had been told that the money was to be used to tell other children about the Christ-child.

About four o'clock the missionary had to take a freight train to get to C. Hence the call of his host. There were Christmas services at C Thursday afternoon, and at D in the evening. Here the sad news was brought him that a woman had died and must be buried at D on Saturday. This entirely upset his plan of travel for reaching another division of his field and necessitated a most strenuous trip and—the making of his first funeral sermon, a hard task for a young minister. Some sermons, it is true, are made at the seminary and delivered before the professors and the students, but naturally no funeral sermons. Tired as he was, he worked all night but did not finish it. Friday he had work at E and a Christmas and childrens' service in the evening. Friday night he sat down to finish his sermon, but his pen was weary. He got up to memorize what he had written, walking to and fro, but soon he forgot to turn around whenever he reached the corner of his room and fell asleep standing. Try a little rest sitting on the edge of the bed. Result, a loss of three hours: six o'clock! He managed, however, to finish the sermon before he got back to D for the funeral Saturday afternoon.—Still an ordeal to go through, especially for a young minister, during the entire service one of the mourners time and again cried out the name of the dead woman. With the help of God also that was overcome.

But the way of duty led farther. Christmas services had been announced for Sunday at F, G, and H (I and J, minor stations, were left out this time). The only way to reach F was by a roundabout trip by rail and a long walk. Shoes would not do because of the ice and the crisp snow, so the missionary bought a pair of Indian moccasins and started out Saturday evening. Two changes and stopovers and the "traveling minister" (as they were often aptly called) left the train at a railroad crossing in the wilderness about 1:30 a. m. It was about 20° below zero, and a twenty mile trip on the railroad track ahead of him, tired, and with a heavy telescope to carry. The train gone, there was no wavering possible. Both duty and necessity pointed to but one direction, forward!

Did you ever hear, in a silent winter night, that little cracking or snapping noise now and then, of a bush or the small wood (not the kind that is caused by the stealthy deer)? You can guess, then, how cold it was that night.

The traveler plodded on. Time and again he had to pick the ice from his eyelashes to enable him to see. Ten miles and G was reached the only settled spot on the road to F. He was thoroughly tired and a wind was arising and beginning to drive the snow, and there were ten miles more. Should he risk it? Or was there another way to reach F in time? There was none. A short rest on the depot platform and he went onward.

The strain of the last days with the loss of sleep was telling now. After walking two miles he had to rest again. One of the large piles of old railroad ties found here and there close to the track offered some protection against the bitter cold wind. To fall asleep soundly would mean certain death. In order to prevent this he rested in such a position that he would have to fall and strike his head, should he fall asleep. Thus after every spurt; the next ones lasting only a mile, the last ones only a half mile, until he finally reached F about eight o'clock.

After a hearty breakfast and a good rest by the warm stove, he went to hold the service. He had informed the people from D that he would be there, and though they did not see how it could be done and thought it impossible the whole congregation was assembled. The weather was bad, too. (Leave it to those mission folk! The yoke of oxen or the wife of the parable does not keep them from church.)

After dinner the pastor continued his trip by hand-car, ten miles, to G to preach and thence to H, 16 miles, in the same way for the same purpose. Late Sunday night a kindhearted freight conductor took him to A. Another mile, the longest of all, and the missionary was at home and his Christmas vacation was over. He had preached eight sermons, baptized eight children, made necessary calls, given instruction, traveled many miles by rail, made a twenty mile trip afoot, and from Monday morning to Sunday night, six and three-quarter days, had slept only fourteen hours.

His New Year vacation began forthwith. In two days he would be on his next trip to K and L, two night trips) M, N, O, P, (Q left out) R, S, and T, and two sermons had to be made ready by that time.

When the pastor relates his experiences, he invariably adds that, next to God, it was Northwestern College, with its compulsory and well directed physical training, that made it possible for him to finish such trips.

There are but few that know of all the difficulties and hardships connected with mission work. The missionary even received a letter that time in which he was seriously asked how he had spent his Christmas vacation. The thought of "home mission" does not bring to the mind of the workers the delightful picture of a home and fireplace and comfort. There may not be many just such trips necessary and some

pastors are delivered of such, but all mission work requires arduous labor.

We will think of this, when we deliberate about home mission when we make our offerings, and when we send forth to the Lord our prayers for home mission.

J. D., Jr.

COMMON SWEARING

Against common swearing, St. Chrysostom spends twenty homilies: and by the number and weight of his arguments hath left this testimony, that it is a foolish vice, but hard to be cured; infinitely unreasonable, but strangely prevailing; almost as much without remedy as it is without pleasure; for it enters first by folly, and grows by custom, and dwells with carelessness, and is nursed by irreligion and want of the fear of God. It profanes the most holy things, and mingles dirt with the beams of the sun, follies and trifling talk interweaved and knit together with the sacred name of God. It placeth the most excellent of things in the meanest and basest circumstances; it brings the secrets of heaven into the streets, dead men's bones into the temple. Nothing is a greater sacrilege than to prostitute the great name of God to the petulancy of an idle tongue, and blend it as an expletive to fill up the emptiness of a weak discourse. The name of God is so sacred, so mighty, that it rends mountains; it opens the bowels of the deepest rocks, it casts out devils, and makes hell to tremble, and fills all the regions of heaven with joy. The name of God is our strength and confidence, the object of our worshippings, and the security of all our hopes; and when God had given Himself a name and immured it with dread and reverence, like the garden of Eden with the swords of cherubims, none durst speak it but he whose lips were hallowed, and that at holy and solemn times, in a most holy and solemn place.—Jeremy Taylor.—From The Lutheran Companion.

FACTS WORTH KNOWING

concerning our Deaconess Cause, for the Members and Friends of the Lutheran Deaconess Association

Prov. 3, 28. This means, freely translated into our country's language: "Do it now." With regard to our deaconess cause it means, Send your annual contribution, for the year 1922 hastens to its close. There are 20 deaconess pupils in the course of instruction, 14 in Ft. Wayne and 6 in Beaver Dam. Miss Ina Kempff was installed as deaconess in a solemn service, which was held on September 27th, in the evening, at Emmaus Church, Ft. Wayne. The Rev. Herzberger delivered the sermon. She will take charge of our deaconess hospital at Beaver Dam by the first of the year.

Our deaconess pupils now receive an annual allowance of \$100 for current expenses. This allowance

will be paid them in semi-annual installments, in June and December, \$50 each time. This necessitates a sum of \$1000 for the middle part of December. We have about 4000 paying members. Hence we should have received about \$4000 up to this time, for the year 1922. But this is not the case by any means. We have just about enough to pay the granted sums to our pupils. There is therefore an urgent necessity for each to pay his annual contribution if it has not yet been done.

Our association may count on a new deaconess hospital, which is located at Hartford, Wis. It is owned by Mrs. Margaret Westfahl of that place, a Lutheran Christian and a member of the Lutheran congregation at Hartford. She offers it to our association entirely free of charge, if we will use it as a deaconess hospital. It was opened for use on December 1st, of the present year, Miss Edna Kroeger, R. N. who obtained her training as nurse at the Lutheran Hospital at Ft. Wayne, acting as head nurse. This hospital represents a value of \$50,000, has a capacity of 50 beds, and has a beautiful location, half a mile from the city limits, on the main thoroughfare between Fond du Lac and Milwaukee. Who does not here recognize the Lord's visible blessing?

Miss Margaret Danner, a deaconess from the Lutheran motherhouse of the Passavant Hospital at Milwaukee, has been granted a peaceful and honorable dismissal to our deaconess association, by the deaconess board of said institution. After having been trained as nurse in our Lutheran Hospital at St. Louis, she entered the Deaconess School at Milwaukee, where she was active in the service of love and mercy until the forepart of December. Having now been admitted into our Deaconess Association, she will at first be active in our Deaconess Hospital at Beaver Dam, Wis. She will not only prove useful as assistant of our deaconess, Miss Ina Kempff, but also as a teacher within our deaconess school of that place. Also in our sister Synod, the Lutheran Free Church of Germany, a school for deaconesses has been called into existence in connection with the newly founded children's home, Sperlingshof. This school is being conducted by two head nurses who have left the established church of Germany and joined our Lutheran Free Church. In connection with our Lutheran Training School for Nurses, a new class of our Deaconess School here at Ft. Wayne will begin in April, 1923.

The principal conditions for admittance are that the applicants must be members of a Lutheran congregation within our Synodical Conference, that they must be animated by an ardent love to their Savior, that they must have reached the age of 19, and, finally, that they have obtained a high school education of one year. For further particulars apply to Lutheran Deaconess Home, 2916 Fairfield Ave., Ft. Wayne, Ind.

A MASONIC FUNERAL

James O. Davidson, ex-governor of Wisconsin, died at Madison, Wis., on December 16th. He was of Norwegian Lutheran antecedents, but was not, at the time of his death, in active membership with any Lutheran Church. During his last illness, he was visited pastorally by Rev. O. G. U. Siljan of Bethel (Norwegian Lutheran) Church, Madison. Shortly after Gov. Davidson's death, Rev. Siljan was requested, in the name of the family, to deliver the funeral address. He was informed, however, that, since Gov. Davidson had been a Mason, the funeral would be held at the Masonic Temple and would be in charge of the Masons. Rev. Siljan stated that it was contrary to his principles to officiate together with Masons; he proposed several alternatives that would obviate this feature, but none was acceptable to the Masons, who insisted on being in charge.

On December 19th, Gov. Davidson's funeral solemnities took place at the Masonic Temple, where the body lay in state. After the lodge had been opened in secret session, the public was admitted to the lodge room. Then the procession entered in solemn order: Knights Templar in uniform, marching two abreast—the Master of the lodge with his apron—Rev. A. J. Soldan of Luther Memorial Church (Merger), formerly a Missourian—a past master of the lodge with his apron—the mourners. The Master ascended his dais, seating the past master at his right and Rev. Soldan at his left. After the Masonic Quartet had sung "Lead, Kindly Light," the Master gave a signal with his gavel, and Rev. Soldan rose and read the funeral service, following it with an address that turned on the words, "Well done, thou good and faithful servant," and that emphasized the adjectives "good and "faithful." The address, with the exception of a few statements, could have been made by any Mason. There was no reference to sin or the need of a Savior, except that once Christ was hurriedly mentioned as the necessary ground of salvation; when otherwise He appeared occasionally, it was as "the Master" who has taught men how to live righteously and who must be followed. Having closed with a prayer, Rev. Soldan sat down.

Then the past master rose and gave another funeral address and another prayer, and these were models, masonically speaking, for not even the shadow of the name of Jesus appeared in them. "So mote it be" said all the Masons present in unison at the close of the prayer. The speaker declared, among other things. "We are here in our character as Masons to show the last honors to our brother"; solemnly he deposited a Masonic apron on the casket. A solo, and the funeral procession departed as it had entered.

It is an especially interesting fact, in this connection, that under date of October 16th, 1922, Rev. Soldan addressed a letter to Synodical Conference pastors

in Wisconsin, in which he declares "both untrue and unfair" statements about Luther Memorial Church and its pastor, which charge "that unlutheran methods are used in dealing with secretism." "No one," he avers, "can truthfully charge us with unlutheran principles or practises in the way in which we handle secretism."

AD. HAENTZSCHEL.

Y. M. C. A.

From *Nya Vaektaren* (September) we learn that in the Scandinavian countries Dr. John R. Mott is regarded as the Y. M. C. A.'s foremost man in the world and an extraordinary light, and that he is much talked about. He took part in the World Congress which the societies composing the Y. M. C. A. recently held at Copenhagen, and was interviewed by the Danish newspaper *Politiken*. Amongst other things, the reporter asked Dr. Mott whether in America it was considered necessary to be a disciple of the Christian religion in order to become a member of the Y. M. C. A. He received the following answer, verbally rendered: "No; we attach no definite importance to the religious element when we receive somebody as a member. For us all are alike good. In our swimming-pools and on our football fields, Mohammedans, Catholics, and freethinkers are engaging in sport side by side. You may be shocked perhaps to hear that we even harbor freethinkers in our organization, but the moral principles and the human value contained in Christianity can also be of importance to, and may even be acknowledged by, a freethinker. Upon the whole, you will find a far-reaching liberalism in our way of managing the young people's movement in the United States." The question was asked of Dr. Mott whether he considered it possible to gather the present-day young people around exclusively religious problems. He answered: "No, nor is that our object. We take the young men and women as they are, and we try to show them gradually what importance and what value there is, even from a purely human point of view, in following moral precepts that have found their expression in religion. We proceed quietly, and in a scarcely noticeable degree try to preach for young people." The editor of *Nya Vaektaren* remarks that after reading this interview of the most prominent American connected with the Y. M. C. A., he could well understand how an old freethinker like the Swedish Minister of State, Branting, on the occasion of a visit at the front during the late war, could declare the activity of the Y. M. C. A. among the American soldiers to be quite praiseworthy. As a matter of fact, that activity consisted for the most part in arranging theatricals for the soldiers. The editor also remarks that from the above interview the much-heralded mission of Mr. Mott to the students at the universities throughout the world can be better understood, to wit, that it can hardly be regarded as a religious mission. The editor quotes a conversation between two college boys at Stockholm: One of them had inquired about the

religious features of the Y. M. C. A. His companion said to him: "No, if you are looking for anything religious, you need not go into the Y. M. C. A. for it." In Sweden the gentleman who, next to Dr. Mott, takes the highest place in the Y. M. C. A. movement is Dr. K. Fries, who is said to be one heart and soul with Dr. Mott.

—Theol. Monthly, quoted in Luth. Church Herald.

SPEAK TO THE STRANGER

The complaint is sometimes made that we in Lutheran Church are not sociable and do not welcome the stranger. Now, it is true that we do not favor the idea of "visiting" at the Church Service. We aim at something much higher through our services, the edification of the worshippers. Talking during the services should be avoided as much as possible. But it is after all a question whether we are not somewhat distant and formal, and whether we do not lack somewhat the atmosphere of warmth and cordiality. It can do no harm if after services as we pass out of the church we exchange greetings with our fellow-members instead of passing them by as if we had nothing to do with one another. And above all we ought to extend the hand of welcome to the stranger who worships within our gates. It may be that such a stranger may be altogether without friends in the city. It may be that he is downhearted and discouraged, or home-sick and lonesome. How good it will seem to him to have you speak to him and show him that you noticed his presence and were glad to see him. How good your hearty, sympathetic handshake will feel. Think of yourself in his place.

All this can be done quietly and with very little confusion and without destroying the atmosphere of quiet and reverence which should hover about the church service at all times.

Please bear this in mind. Do not leave it all to the pastor. It is a physical impossibility for him to speak to every one as he should as they file out through the door. Also do not forget to assist all strangers with the service. Don't wait for some one else to get the stranger a book. Get him one yourself. Show him where the service is found, and, if necessary, the hymns. Show him that you care.

Brethren, speak to the stranger.

—Calvary Chronicle.

HOW TO KILL A MINISTER

Tell others that you don't like him, but never tell him why. If you told him why you don't like him, he might show you wherein you were mistaken; then you would need to apologize to him for talking behind his back.

Criticize his sermons. Say, "He's too old-fashioned in his theology," or, "He's too liberal; his sermons are too long; he confines himself too closely to his notes;

he's tiresome, stupid, and monotonous." Never tell him his sermons helped you; that might make him puffed up. Complain because he doesn't call as often as you think he ought to. Forget that he has several hundred other people to call upon, that he must prepare two sermons each week, must marry the living and bury the dead, and be all things to all men on all occasions that he may win some.

Criticize his family, especially his wife. Say, "She takes up too much of his time; she tries to run the church; she has too many hats; she dresses too well, or not well enough."

Go to some other church because you don't like your own minister and because the other minister is more sensational, more dramatic, more educated, more social, and more anything else that suits your fancy.

Always look for your minister's weakest points; never look for his strongest qualities. To look for his strongest qualities might mean to be convinced that with all his failings he has consecrated himself to the high calling for your salvation, that he has sacrificed a larger income for a mere living wage, and that he has cast in his life with the people of God to the end that men may come to a saving knowledge of the truth.

There is nothing else needed. — Selected.

WHAT OTHERS SAY

Marriage and Divorce

At the general convention of the Protestant Episcopal Church, recently held in Portland, Oregon, the subject of marriage and divorce was freely discussed. One wrote about the action of the convention as follows:

"The subject of marriage and divorce awakened the widest interest just as in human experience it is perennially a subject of thought and discussion. A new canon was passed, making it unlawful for any divorced person, except the innocent party in the case of adultery, of the church to be married whether by an Episcopal clergyman or by any one else. It was claimed that in practise while members of the Episcopal Church were divorced and desired to marry again would not come to a clergyman of the Episcopal Church, but would justify themselves in going to the clergyman of another church or to a civil magistrate and have the marriage performed. The new law makes plain what, it was said, was implicit in the old law but was not enforced."

In the address of the bishops to the general conference of the United Brethren Church recently held the section on marriage and divorce read as follows:

"All Christian people must view with alarm the growing evil of divorce, and we recommend that the general conference again take high ground on the sanctity of marriage and against the remarriage by our ministers of any person or persons who have been

divorced on grounds other than Scriptural. We record with high appreciation the fact that our ministers have so conscientiously observed this rule of the church. The modern wedding is often wanting in that sense of solemnity and sacredness which is essential to uphold the high ideals of this revered institution. We urge upon our ministers and laymen an unceasing vigilance relative to the laws proposed in the several states and to support the proposed amendment to the Federal Constitution, giving Congress the power to enact a uniform marriage and divorce law as one means of counteracting this great evil.

"The family is the unit of society. Whatever degrades or mars it multiplies itself in its pernicious consequences a thousandfold. Its integrity is the corner-stone of the nation. Loosen it, and the whole edifice is endangered.

"If it is true that more than 115,000 homes are annually broken up by divorces unwarranted by the Scriptures, then the nation had well pause before the dire results already apparent have brought ultimate ruin. And the contagion is spreading. We strongly recommend that our ministers warn their young people against hasty and ill considered marriages, and that officiating clergymen impress those whom they unite in holy wedlock with the sacredness of their vows, and the necessity of keeping them inviolate."

—The Free Methodist.

Men Needed

Evidently the need of the times in which we now live is men. But what kind of men and where are they to be found? is a question of great importance. Is it men of avoirdupois, strong and robust physique, gladiators and pugilists that are needed? Men who measure six foot six in their socks, who can look over the heads of the common people, walk across the continent, or win on the race course? These may do for notoriety or to entertain the sporting element in society, but their fame will be shortlived and with the masses they will soon be forgotten.

Yes, men are needed, but what sort of men are needed? Those who simply have the name, belong to the masculine gender, are grown up boys, merely bipeds? Too many of this class we admit are called men, but are they men? To be a man means more than to belong to the class of mankind. Is a man a man unless he is a man? In our opinion a man is a man only when he possesses the elements which comprise true manhood.

To be a man in the true sense of the word implies at least the capabilities of fulfilling the purpose for which man was and is created. A machine that comes short of the purpose for which it was designed is practically worthless, so with man. The first purpose in the creation of man is that he may glorify his Maker

who is God. When he fails in this, whatever else he may accomplish is in comparison of little significance. Yes, all his acquired ability in the arts, sciences, inventions, etc., will avail him nothing if he fails in God's first purpose concerning him.

To glorify God man must become possessor and sharer in the grace of God that redeems from sin. It is in the spotless character and pure mind of man through which God is glorified, rather than his natural achievements. Such men are wanted by God, wanted because God needs them to glorify His name in the earth. God has chosen man to glorify Him, not mere machines that are man-made; therefore God needs men. Men of sense, knowledge, skill and power are needed who have the grace of God exemplified in their lives. For such men there is a crying need in the world, in every station, calling, and position in life. Effeminate, foolish, sinful men, are a reproach to God and a reflection upon humanity.

The men needed today are men of clear vision, men of convictions and courage (who have the courage of their convictions), valiant hearted men who are not afraid to defy the devil in the darkest hour; men who will risk their all to follow Christ, and to rescue the fallen and the perishing for whom Christ died. O man! where shall such men be found except among the ranks of the holy, those who are redeemed from the corruption of sin through the "precious blood of Christ?" For such man there is a place waiting greater than the world has to offer, honor above that which man can bestow, a name and a reward that God alone can give. Men are needed. Who will respond to the call of God and humanity?

—Providence Mission Tidings.

Who Has a Good Character?

When has a person a good character? Does unswerving honesty entitle one to be called a good character? Is one of clean moral life a good character? Some months ago a prominent promoter of professional pugilism was charged with a crime, and various friends came to his defense. A man high up in America's national life said that the promoter's gambling house of some years previous had been of "excellent character"; that one always got a "square deal" there, and then he added: "I would not think that a man who ran a gambling house was necessarily of bad character any more than I would consider that a man who ran a church was necessarily of good character." The epigrammatic turn is a clever one; it might deceive some people. It is certainly true that for a man to be at the head of a church does not necessarily guarantee that he is of good character. There have been tragic cases proving this. But the human head of a Christian church may be of good character; while the man who runs a gambling house can not, by any pos-

sibility, be other than a bad character as God defines character. Even a dictionary definition of character is: "Moral quality; the principles and motives that control the life." Our Lord once said, "None is good save one, even God." Therefore none can be good, or have really good character in God's sight, save as God controls that one's life. And the only way God can control any one's life is by actually making Himself that one's life. Good character, then, is possible only through receiving Christ as Savior, and then living under His lordship. "He that hath the Son hath the life." So character, in God's sight, is Christ. And the good news is that whosoever will may have Christ, and in Him may have such character as causes God to rejoice in the presence of the angels in heaven.

—Sunday School Times.

STOPPING THINGS AND STARTING THEM

The whistle of the locomotive tooted long and shrilly. The train began to slow up with a series of convulsive jerks, finally stopping altogether. The uninitiated looked a little alarmed. Old travelers on the line seemed more amused than disturbed.

The delay was brief. As the train moved on cautiously, the cause of the excitement was revealed in the shape of a cow, which stood just to the right of the tracks, switching her tail meditatively. No chagrin was indicated by her attitude. Indeed, something in her manner revealed a complacency in thus proving her importance. A train had stopped on her account, a train carrying several score of human beings. It had waited till she felt ready to remove herself from the track. Over her shoulder the cow threw a glance at the train she had halted, and her air indicated a natural pride in her own importance.

The counterpart of the cow is frequently observed in human society. There are people who think they are important because they can stop things. They are adepts in throwing cold water. Their gift for discovering difficulties in the way amounts to genius. Whatever is suggested, they can always find reasons why it is impossible. And when the project they have opposed comes to nothing, they pride themselves on being people of influence and importance. This is a big mistake. A cow can stop a train as this cow did, but it takes a locomotive with plenty of steam to pull a train up a steep grade. —Selected.

AWAY WITH CREEDS

The arch-enemy of truth has invited us to level our walls, and take away our fenced cities. He has cajoled some true-hearted, but weak-headed, believers to advocate this crafty policy. "Away with creeds and bodies of divinity." This is the cry in our day. Ostensibly it is reverence for the Bible, and attachment to charity which dictates the clamorous denunciation; but at the

bottom it is hatred of definite truth, and especially of the doctrines of grace, which has suggested the absurd cry. As Philip of Macedon hated the Grecian orators, because they were the watch dogs of the flock, so these wolves desire the destruction of our doctrinal formularies that they may make havoc of the souls of men by their pestilent heresies. —Spurgeon.

WHAT LITTLE SPECKS WE ARE

From the Lowell and Harvard observatories comes the information that a star cluster more distant than any hitherto known has been discovered. It is now figured out that from uttermost star to uttermost star there is a distance of 2,056,399,760,000,000,000 miles! Well may the reporter of this discovery say that it is "a fact to make any thinking man get upon his knees." If anything should impress the sense of awe and reverence upon mortal mind and make man feel the very presence of an Infinite God in the universe he has created, and how insignificant is the being which is called man whom He has created, it is the study of astronomy. David was that kind of an astronomer when he said: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him? and the son of man that thou visitest him?" A tiny speck in God's creation! And yet — and yet — of far greater significance and value in the sight of God than a star! Mere size and space do not determine values. Small in stature, a mere speck in God's universe, man is nevertheless the crown of God's creation. The worlds were made for him, for the breath of God is in him, and fallen though he be, the traces of God's image are still to be found within him. He is lord of the earth on which he treads and God "has put all things under his feet." So little, and yet so great, — such is man.

—The Lutheran.

Think not that God deserts the field,
Though Truth the battle loses;
But grasp again Faith's sword and shield,
And follow where He chooses.
He shrouds Himself in dark events,
No mortal eye beholds Him;
And many an adverse providence
As in a cloud enfolds Him.

The baffled surf ebbs to the sea,
As though its task forsaking,
But to return more mightily,
In greater volumes breaking.
What God has sworn shall yet be done,
No pow'r of man can stay Him,
Upon the seas He plants His throne,
And all the waves obey Him. —Selected.

Every day in thy life is a leaf in thy history.
—Arabic.

NOTED IN PASSING

A prominent Canadian not long ago said, "What Canada needs is the tonic of a great task." There come times with nations as with individuals, when a condition similar to what the athlete calls "staleness," comes on. At such times nothing but the "tonic of a great task" will suffice. Churches and denominations find themselves similarly affected, and again there is need of the "tonic of a great task."—W. S. Abernethy —From The Baptist.

Does changing residence absolve a Christian worker from using talents for the good of others? The question itself is answered in the asking, and yet how many fine leaders are lost to the church by this mere incident of removal. A retired minister once met a young Bible school teacher located in a new city. The aged man said: "I have no doubt your work has been efficient; the need is as great here as in the city whence you came; the opportunities are the same; the wages are the same, and the same Christ desires the same service. As a good soldier of Jesus Christ, you have not received your discharge."—Western Christian Advocate.

There is no virtue in bearing crosses of our own making, or enduring martyrdom of our own seeking. Many a misguided disciple prays for strength to bear burdens that do not belong to him, and for grace to endure trials that he has gone out of his way to manufacture for himself. Life's blessings outweigh its burdens, its joys outnumber its griefs, and a prayer for common sense and a healthful outlook is quite as necessary as a prayer for grace. There is nothing more blinding to the sight than tears of self-pity.—J. R. Miller.

FROM OUR CHURCH CIRCLES

State Conference of Lutheran Teachers

The State Conference of Lutheran Teachers met at Kenosha on the 9th and 10th of November, 1922.

The President, H. Eggebrecht, opened the meeting with a few well chosen words.

Rev. C. Buenger then welcomed the guests.

Rev. H. Gieschen, Sr., Prof. Bliedernicht, and Prof. J. Meyer delivered interesting lectures.

Papers were read by Miss L. Karth and W. Manthey.

Practical lessons were given by Miss Hanber, Miss A. Nommensen, Rev. H. Gieschen, Jr., and Mr. A. Brockmann.

A very enjoyable program had been prepared by the choirs of the congregation for Friday evening.

After a vote of thanks to the members of the congregation, their pastor and teachers, the meeting was adjourned.
H. A. BRAUN, Sec'y.

Dedication of Church

On the 2nd Sunday in Advent, December 10th, Trinity Ev. Lutheran Church dedicated its remodeled church building to the service of the triune God. In the morning service in which the Rev. C. Henning,

who served the congregation from 1902—1907, delivered the sermon, the dedication of the church proper took place. In the afternoon services in which the Rev. Paul Burkholz, Jr., gave us the sermon the newly acquired bell was formally placed in the service of God. In this service the congregation had the additional pleasure of meeting the two first pastors, the Revs. H. Knuth and John Karrer, who in a few well chosen words felicitated the congregation on the beauty of their house of worship. In the evening service Pastor H. Woyahn of Grace Lutheran Church, Waukesha, drew valuable lessons from art glass windows and the Rev. Louis Karrer briefly addressed the congregation.

May the Lord graciously continue to bless His people.
PAUL T. BROCKMANN.

Dedication of School

On December 10th St. James Ev. Lutheran Church of Milwaukee, Wis., dedicated its new school building.

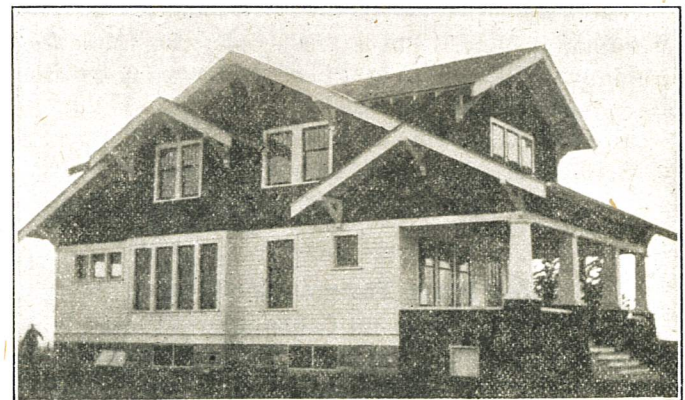
Prof. Aug. Pieper of the Theological Seminary preached the dedicatory sermon and Prof. Meyer served in the evening service.

Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

ARTHUR P. VOSS.

Dedication of Parsonage

On the 22nd Sunday after Trinity the Ev. Lutheran Congregation in Town Greenville, near Appleton, Wis., dedicated its new parsonage. In the forenoon Pastor G. A. Dettmann delivered the German sermon.



New Parsonage of the Trinity Ev. Luth. Congregation

In the afternoon Pastor G. E. Boettcher preached in English. The parsonage is built in bungalow style and is equipped with all modern conveniences.

The merciful Lord let it be a house of blessing for the inhabitants and for the congregation.

L. KASPAR.

Ordination and Service Anniversary

St. John's Lutheran Congregation at Slades Corners held a special service Thursday evening, December 7th, to commemorate a double anniversary, the twentieth anniversary of Rev. Robert F. F. Wolff's ordination to the ministry and the twentieth anniversary of his pastorate in the congregation. The sermon was delivered by Pastor Chr. Sieker of Burlington, who had chosen Acts 2:42-47 as his text. Visitors were present from the congregations at Wilmot, Burlington, and Lake Geneva. After the services, supper was served in the school hall by the members of the Ladies' Aid Society. H. J. DIEHL.

Installation

On the fourth Sunday in Advent, the undersigned installed the Rev. Herman Kuether as pastor of the Ev. Luth. Trinity Church at Smith's Mill, Minnesota. May the Lord bless pastor and flock.

Address: Rev. H. A. Kuether, Smith's Mill, Minn.
E. R. BLIEFERNICHT.

Lake Superior Conference

The Lake Superior Conference will meet D. v., at Powers—Spaulding, Mich. (Rev. W. Gutzke), on **January 30 to 31, 1923** and not as heretofore announced.

Papers will be read by Rev. G. Schroeder, Rev. W. Gutzke, Rev. P. G. Bergmann.

Confession address: C. Doehler—Gutzke.
Sermon: G. Schroeder—W. Heidtke.

PAUL C. EGGERT,

Manitowoc Conference

The Manitowoc Conference will convene, D. v. at Manitowoc, Wis., from January 22nd to 24th, 1923.

Papers will be read by the Revs. Kuether, Koelpin, P. Kionka, Haase, and Koch.

Sermon: Gieschen—Miehlke.
Confession address: Gladosch—Toepel.

HERBERT C. KIRCHNER, Sec'y.

Red Wing Pastoral Conference

The Red Wing Pastoral Conference will meet, D. v., at Frontenac, Minn., January 16th and 17th, 1923. Papers to be read by the Revs. Franzmann (1 Tim. 1, Engl.), Jeske (1 Tim. 2, Engl.), Wiechmann (Confessional Announcement). Sermon, Krueger (Eickmann); Confessional address, Jeske (Baumann).

E. G. HERTLER, Sec'y.

The Delegate Conference of the Mankato District will meet at Belle Plaine, Minn. (Rev. C. F. Kock) Tuesday and Wednesday, January 30th and 31st.

Papers are to be read by Pastor Ad. Ackermann and Teacher H. E. Ehlen. Conference begins Tuesday forenoon. Kindly request lodging of Rev. C. F. Kock.

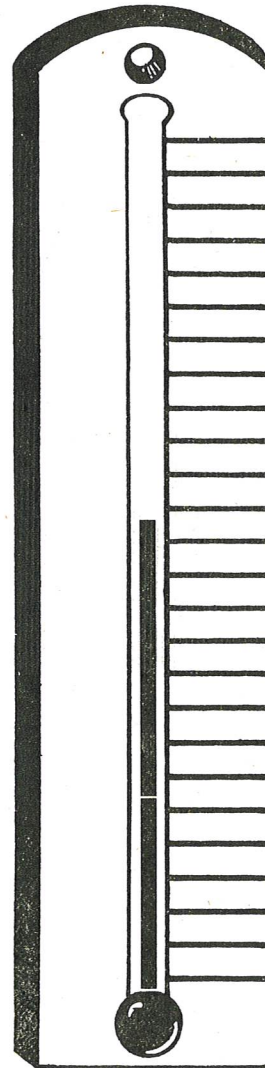
A. F. FREY, Sec'y.

Received With Thanks

Through Rev. J. C. Schmidt, Douglas, Ariz., from Miss Mary Althaus for the Sanatorium at Denver, 25c; from Mrs. Murphy at Bisbee, Ariz., for Indian Mission, \$1.00, Home for Feeble Minded, 50c, Home Mission, 50c, China Mission, 50c, Wheat Ridge Sanitarium, 50c. God bless the cheerful givers.

CHAS. E. WERNER, Cashier.

Synodical Barometer



Sum to be collected from June 1, 1921 to July 1, 1923 \$510,350.00
Ref. Synodic Report page 120

510,000.00	June,	1923
488,750.00	May,	"
467,500.00	April,	"
446,250.00	March,	"
425,000.00	Feb.,	"
403,750.00	Jan.,	"
382,500.00	Dec.,	1922
361,250.00	Nov.,	"
340,000.00	Oct.,	"
318,750.00	Sept.,	"
297,500.00	Aug.,	"
276,250.00	July,	"
255,000.00	June,	"
233,750.00	May,	"
212,500.00	April,	"
191,250.00	March,	"
170,000.00	Feb.,	"
148,750.00	Jan.,	"
127,500.00	Dec.,	1921
106,250.00	Nov.,	"
85,000.00	Oct.,	"
63,750.00	Sept.,	"
42,500.00	Aug.,	"
21,250.00	July,	"

Total Budget requirements	\$510,350.00
Collection received up to Dec. 15, 1922.....	315,857.70
Balance to be collected by July 1, 1923.....	\$194,491.30