



Lutheran Church Work and Observer

The Official Weekly Paper of the
General Synod of the Evangelical Lutheran Church
in the United States of America



GIRL SCOUTS of Washington in Food Conservation Uniform
learning to use perishable foods

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Are You a Patriot?



You would resent the imputation that you were not, wouldn't you?

You would have a right to resent it, for deep down in your heart you do seek the welfare of your country.

Yet even a patriot may be mistaken. For lack of opportunity to investigate and know he may overlook the greatest and most valuable contribution that can be made to his country.

What is thought of as the final test of patriotism? Is it not when a father willingly gives his son to die for his country? Suppose instead you should give your boy to live for his country? Suppose you should send him forth with such ideals of life that whatever might be his occupation he would devote himself to the welfare of the world? And suppose that with this in view you should give him the best possible training for life? Wouldn't that be patriotism?

Did it ever occur to you that the largest contribution we Christians of America make to the highest development of other nations is through Christian education? No? Well, ask and you will find that from one-half to two-thirds of the money spent for foreign missions in most countries is spent for educational work. Why? Because by this means youth are developed into intelligent Christian manhood and womanhood, and so render the greatest service to their country.

That's just why the Christian Church maintains the Christian College in America—

For the highest good of the nation.

It is a proof of Patriotism.

That's the reason why generous, far-sighted folks have been giving money to maintain these institutions—that you and your neighbor might give to the world the kind of men and women needed for its highest good.

Had you thought that one of the best proofs of your patriotism would be in the support that you give to these Lutheran colleges founded and partly supported by your own Church? "Partly," we say, for they are not adequately supported. They could accomplish far more if you and others would give them more adequate support.

Why not patronize them—for the greatest good of your own?

Why not contribute generously to their support—that others may receive the benefits they could offer. The maintenance and patriotic service of these institutions depend upon you and other patriotic Lutherans.

We show you a paradox—times are prosperous. The working man receives an unprecedented wage for his labor—but the times are also adverse.

The enormous high cost of commodities has produced a financial stringency. The tendency in such times is to cut down on all benevolent gifts. A warning must be sounded. Along all these lines the Christian has a great opportunity and responsibility. He may increase his own contributions. He must show to the world that the keeping up of the work of these institutions is just as essential to the real welfare and defense of the nation as is actual military service. For no nation, war or no war, can be at its best with the fountain heads of learning stopped.

Do you know that the coming year will be the most critical in the history of every Christian college in this country?

Do you know it is the duty of every patriotic Lutheran to support at this juncture every college under the fostering care of the Church?



THEN BE A PATRIOT



Send any gift, large or small, to the
Board of Education



**407 Telegraph Building
Harrisburg, Pa.**

And do not fail to pay your full apportionment for Christian Education.

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Editorial

THE HOPE OF THE NATION

All about us we feel the tremble and hear the sound of the steady tramp of marching armies, hundreds of thousands of the flower of the nation's young manhood, converging upon designated points where they will go into training,—training to fight other armies. It is a necessity for our country's safety and honor, but withal, a sad necessity, which we pray may soon eventuate in a happy ending, with victory and peace.

But just now we hear also the steady tramp of even vaster armies, armies of the nation's boys and girls, her youths and her maidens, turning their fresh, young faces and their elastic, eager steps toward the beckoning and welcoming doors of our schools, open to receive them. There they go, many to the "little red school-houses" all over the land, others to the more pretentious school buildings of our cities, and still others to the stately buildings of our high schools, our colleges and universities. They, too, are going into training, but—training for the gentler arts of peace, that they may be prepared for noble, useful service for their country and mankind. Their object is that intellectual and moral discipline which will fit them for honorable citizenship and for the higher types of manhood and womanhood. High ideals of character and service are set before them, and let us hope that they may always be Christian ideals.

These armies of children and youth, seeking light and learning, are the nation's hope. What possibilities are there! There is the little child, for the first time going to school, the object of the father's first pride and the mother's tearful, anxious hope. There is another, leaving the protecting home-shelter for the first time to go far away to college, with all its untried experiences and severe testings of character, while loving, anxious prayers follow him. So it is all over this land to-day. But it is a wonderful inspiration to watch these youth as they go so bravely and blithely, for they reawaken and strengthen our struggling hopes for the future. If the schools are kept full, the nation is one-half safe; and if we can keep the Christian churches full also, the nation will be all safe.

We are glad that the government at Washington is throwing the full weight of its influence to keep the children in school and to prevent any dislocation of our educational machinery or unnecessary abridgement of our collegiate and university activities, under the stress of war. Our rational leaders are urging our youth to go to college and not to curtail their education privileges, unless the call of duty to the country or elsewhere is very urgent. They are right, for our country needs educated and trained men and women, and will need them more than ever. Send your sons and daughters to college, to a Christian college, and as we are addressing Lutheran readers,—to a Lutheran college, one of your own faith and Church.

The Church needs educated young men and women, and needs them more than ever; and she needs young men for her ministry. To our Lutheran youth, we would say, If you can go to college, go. To our Lutheran parents, we would say, If you can possibly send your sons and daughters to college, do it. The war should be no excuse for keeping them out.

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THE PURITANS AND DEMOCRACY

We are not among those who take pleasure in deriding the Puritan for his shortcomings and excesses. He deserves our gratitude and appreciation for the contribution he has made to the life and strength of our nation, even if the newer and more historical appraisal of him in our day takes from him some things formerly accredited to him. True history is more and

more taking the place of caricature in dealing with the men who laid the foundations of our institutions in this land. He was austere, somber and unattractive in many of his characteristics. But he had his points of strength. Cromwell's "Ironsides" were Puritans. They used to go to battle singing psalms through their noses, but they sang to some purpose. There doubtless never was a company of soldiers on this earth whose footfalls carried more courage and power than these Puritan Ironsides. The story of their battles is one of the romantic chapters of history. This and much more that is good may be legitimately set down to the credit of the Puritan. But he has been unduly honored with some things in estimates that have been made of him and his work. Years ago he used to be referred to sometimes as the father of our liberties. Now, if there was one thing the Puritan did not believe in—for the other man especially—that thing was liberty. He was not tolerant of other men's views. When he got into power he was prompt in making it very disagreeable for Presbyterians and Anglicans. In the Salem settlement in Massachusetts he was determined that the Quakers and the Baptists must move on.

We have been led to these remarks after reading an article in the *Advance* by the Rev. Mr. Sanderson. He admonishes his fellow Congregationalists against the misapprehension that the Puritan took any interest in democracy, and that his attitude was one of tolerance toward other men's views. Mr. Sanderson thinks that in the coming tercentenary celebrations of the coming of Pilgrim and Puritan, we shall "make ourselves ridiculous by overstating our case."

He pleads for accuracy in the appraisal of the Puritan, and accuracy that will not place him among the tolerant of the earth. In our criticism of him sometimes we forget to place ourselves back in the century in which he lived. It is only justice that he should be judged by the day in which he lived and that was not a tolerant time in England or America. There is nothing gained by making unwarranted claims even for good and strong peoples. There can be no claims for the Puritan that he was a tolerant man. That was one of the lessons he had not learned.

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A NEW CHALLENGE TO THEOLOGICAL STUDENTS

During the months of September and October hundreds of young men will gather in the various theological seminaries of this country to pursue their studies in preparation for the ministry. If they were not theological students many of them would be going into the training camps where our great citizen army is being prepared for service on the front in the great world war.

This is where many of their college classmates will be, and also many of the companions of their youth from their home towns and communities. Why are these theological students not there also? Why have they been exempted?

A few of them, perhaps, would have been exempted because of physical disabilities. The soldiers of to-day must be healthy and strong men, able to endure privation, and hardship, and all kinds of exposure, and to meet the severest physical strains. None of them would likely have been exempted because of "dependents." If they had had parents or others whom they must support they could not have been students.

No, they have been exempted as a class simply because they are theological students, just as farmers have been exempted as a class simply because they are farmers. Neither class have been exempted because they lack good health, or physical vitality, or courage, or endurance, or any other of the qualities necessary to make good soldiers. They have been exempted because it is believed that they can serve their country better at home than in the trenches.

Our government wisely recognizes the fact that food is as essential to the winning of the war as soldiers. Hence it leaves the farmers at home to cultivate the land, and to raise food to feed the armies in the field and to feed the people at home and all the people with whom we are allied. Our government also wisely recognizes the fact that the work of the Christian churches and the Christian ministry is essential to the moral and spiritual health and welfare of our people, and that we cannot afford to cripple this work if we are to win the war, or to survive the evil and demoralizing effects of the war and to be able and worthy to use aright the fruits of victory when we have won it. Hence it leaves the ministers of religion at home to go on preaching repentance and righteousness, save such as may volunteer for a similar service as chaplains in the army or navy. And in order that the ranks of the ministry may be kept full by constant new accessions, the students in our seminaries are also exempted from military service.

This is why we speak of the new challenge to theological students. It is the challenge to industry and fidelity in their work so that they may prove themselves worthy of this honor that has been put upon them. They ought surely to work in the seminaries at least as hard as our soldiers are working in the camps and trenches. They ought to be willing to practice equal self-denial, to undergo equal hardships, and to be equally loyal and patriotic in their way. Above all, they ought to consecrate all their time and energies to the work of preparing themselves to be "good ministers of Jesus Christ," to be men who will be able "rightly to divide the word of truth," workmen that need not be ashamed.

What would we think of a farmer who should claim, and be granted, exemption from the draft because he was a farmer, and who should then neglect his farm and do just as little work as he could and still keep up the pretense of farming? Would we not call him a "slacker," a poltroon, a traitor, a mean and contemptible fellow? What shall we say of the theological student who has claimed, and been granted exemption for that reason, but who will now dawdle through his course, neglect his work, and waste his time in idleness, or spend it in other ways than in study and the actual preparation of himself for the ministry? Must we not call him also a "slacker," a poltroon, a traitor, a mean and contemptible fellow? There should not be a single one of this class in any theological seminary. If any one does turn up, he should be promptly turned down and out and reported to the government as unworthy of exemption, and then sent to the front where he can be compelled to do his duty.

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APPEAL AND RECOMMENDATION TO LUTHERANS

Acting upon the request of the Joint Committee of the Inner Mission and in full accord therewith, we, the presidents of the three General Bodies of Lutherans indicated by our official signatures, unite in issuing the following appeal and recommendations to the pastors and churches by us severally represented.

The time itself speaks to the churches and to individual Christians, and calls them to earnest and prayerful consideration of the first principles of our holy religion and of the things which first of all Christ would have us seek. There can be no doubt that multitudes of those to whom these words are humbly addressed have gotten far away from the experience of the broken heart and contrite spirit, from the faith that thankfully receives and gratefully acknowledges the grace of God in Christ the Saviour, and from the love whose chief delight is in God and His lovingkindness which is better than life. Yet we cannot but believe that there is a general and deepening conviction of the vanity of making earthly gains, pleasures, comforts and satisfactions the ends of life; and that there is also a growing recognition of the facts that hearts need Christ for their highest joy, and that Christ needs the hearts of His people in order to exert His power in the world. We believe that the needs of souls in this present hour and the needs of the kingdom of Christ alike call to a searching of the Word and to prayer.

Also the time brings to the fore, with more than ordinary emphasis and impressiveness, the relation and duty of the Church and of Christians to the civil government as an institution approved by God. It is declared to be the ordinance of God, and as such we must be in subjection to its righteous enactments and decisions. Moreover, its destinies are in the hands of God, since "the Most High ruleth in the kingdom of men"; and with its

course the progress of Christ's Church and the life of His people are so closely connected that to Christians it must always be a matter of deep concern that it be ordered by the governance of God. It is our duty, therefore, to pray for the Government to Him whose kingdom ruleth over all. Accordingly St. Paul writes thus: "I exhort, therefore, that, first of all supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

For these reasons we feel that we are rendering a service to the churches and to our beloved country in calling our pastors and people to special prayers and to a more diligent use of the means of grace.

We offer the following recommendations:

1. That, where practicable, the churches be kept open every day from 10 o'clock a. m. to 1 p. m., or from 7 to 9 a. m., and from 3 p. m. to 6 p. m., and that our people be encouraged to resort to them for meditation and prayer; and that, where this is not practicable, the individual members of the churches be urgently entreated by their pastors to devote a portion of their time each day to such spiritual exercise; and families, to have the prayer of the household.

2. That at least so long as the war lasts, suitable hours of prayer be observed in the churches on Wednesdays, or Fridays, or both; that the pastors give due diligence in the direction of these services; and that, as far as possible, the orders for Matins or Vespers be used. We suggest that the Litany and the Suffrages will be found to be especially helpful in such services; also that the Prayer and the Selection of Psalms, Scripture Passages and Hymns in the Army and Navy edition of the Common Service Book, which will be issued at an early date, will afford proper and seasonable helps.

VICTOR G. A. TRESSLER, *President of the General Synod*;

M. G. G. SCHERER, *President of the United Synod*;

T. E. SCHMAUK, *President of the General Council*.

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Editorial Notes

"He saw life steadily and saw it whole." These words of Matthew Arnold are applied to one of the Greek dramatists. A recent forceful writer says that they apply even more fitly to Martin Luther.

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Here is Lessing's beautiful but discriminating tribute to Luther, which we quote from that excellent recent book, "Leaders of the Lutheran Reformation": "I venerate Luther so greatly that I rejoice to have found a number of minor defects in him; for otherwise I should be in danger of making a god of him. . . . The traces of human imperfection that I discover in him are no less precious to me than his most dazzling perfections."

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It is pleasant to know that Luther, with all his serious work as a reformer, had a saving sense of humor, and was always ready for a little innocent pleasantry. When his good friend Spalatin was married, Luther wrote his congratulations, and added this lightsome touch: "My rib sends her best wishes to your rib."

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Two beautiful facts, making Christian assurance doubly sure, come together in perfect accord in the teaching of Christ. He said, "I know my sheep, and am known of mine." The first fact, "I know my sheep," is the absolute guarantee of the believer's salvation; for those whom He foreknows and knows cannot be lost; and those who know Him—"and am known of mine"—have the assurance within them that He will carry them through every trial and danger to everlasting life.

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Somewhere our poet Lowell has this beautiful line: "Perhaps the longing to be so helps make the soul immortal." While technically this is not true, for we believe the soul to be immortal by its creation, whether it longs to be so or not; yet the almost universal desire for immortality is a strong proof that the soul is immortal; for why should the Power that made man ever have put such an aspiration into his soul, if it is only a delusion? That would make the universe a senseless economy. We see, however, that it is not such a meaningless universe, but is filled with wisdom, purpose and beneficence.

Teaching the Child to Believe

PROF. J. A. CLUTZ, D.D.

(Secured by the Joint Lutheran Committee)

The Lutheran Church has always laid great stress on the education of the young in matters of religion. This is only one of the many good things which it has inherited from the great reformer whose name it bears. Like his Master, and like nearly all really great and good men, Luther loved the children, and he fully realized the importance of giving them proper instruction in Christian truth and life.

Of course this was not entirely original with Luther. We find the same thing emphasized in the Jewish Church from the very beginning, and also in the Christian Church in all its best days. This could hardly have been otherwise, when we remember God's command to the people of Israel recorded in Deut. 6: 6, 7, and the words of Jesus concerning the children, and also the exhortation of Paul to parents to nurture their children "in the chastening and admonition of the Lord." (See Eph. 6: 4.)

It was largely Luther's interest in this work of training the young, and his desire to provide a suitable textbook for this purpose, that led him to prepare his Catechism. The immediate occasion for its preparation was its visitation, with others of the reformers, of the Saxon churches in 1527 and 1528. As he passed from city to city and from village to village, his heart was deeply grieved by the prevailing ignorance of the Bible and of spiritual truth, not only among the people but also among many of the pastors. As was perfectly natural, he discovered, also, that this ignorance of God's Word frequently resulted in great moral delinquency.

A Deplorable Condition

In the preface to his Small Catechism, Luther says: "Alas! what misery I beheld! The people, especially those who live in the villages, seem to have no knowledge whatever of Christian doctrine, and many of the pastors are ignorant and incompetent teachers. And, nevertheless, they all maintain that they are Christians, that they have been baptized, and that they have received the Lord's Supper. Yet they cannot recite the Lord's Prayer, the Creed, or the Ten Commandments; they live as if they were irrational creatures, and now that the gospel has come to them, they grossly abuse their Christian liberty."

It was to meet this deplorable condition and to furnish a means of speedy correction, that Luther began work on a Catechism which should present in a brief and simple form the main truths of the Bible and of the way of salvation. This work grew into the Larger Catechism. But while Luther was preparing this, he keenly felt the need of something still more simple that would be adapted to the use of the laity and for the instruction of the children and servants in the home. Hence he prepared what we know as the Small, or the Smaller Catechism, which was first published in the form of tablets to be hung on the wall, and then later in book form.

A Great Little Book

That Luther intended this Catechism especially for use in the home is evident from the fact that he placed at the head of each principal part the words, "In the plain form in which the head of the family should teach it [or them] to his household." It was at once seen, however, that this remarkable little book was admirably adapted, not only for the use of parents in the home, but also for the use of pastors and teachers in the schools and churches. It sprang into immediate popularity. Edition rapidly followed edition. In a few years it was translated from the German into many other languages. Almost innumerable explanations and developments of it have been published, and many books have been written upon it. Just now, one of our Lutheran pastors in this country is publishing a series of four volumes of sermons on it. Its popularity has really never waned except during the times of rationalism and consequent spiritual declension in the Eighteenth Century, or when some of our Lutheran churches temporarily fell away from the Lutheran methods of work in the Nineteenth Century.

Many seemingly extravagant things have been said and written in praise of Luther's Catechism. But the most enthusiastic of them have come from the lips or pens of learned theologians and great historians, men who are not apt to be carried away

by their feelings and are not usually given to the making of unguarded statements. Thus, Justice Jones, who was one of Luther's most eminent co-workers, whom Luther himself calls "a perfect theologian," says of it: "It may be bought for sixpence, but six thousand worlds would not pay for it." Dr. Leopold Ranke, a great German historian, says: "The Catechism of Luther, published in 1529, * * * is as childlike as it is profound, as easy to grasp as it is unfathomable, as simple as it is sublime. Happy he who nourishes his soul with it, who clings fast to it! For every moment he possesses a changeless consolation—he has under a thin shell that kernel of truth which is enough for the wisest of men."

The excellence of the Catechism as a manual of religion, and its adaptation to the work of teaching the child to believe, may be seen in two things.

What to Believe

First, it teaches the child what to believe. It presents a very full and complete summary of the Christian faith. As is very well known, the Catechism consists of five principal parts: I. The Ten Commandments; II. The Apostles' Creed; III. The Lord's Prayer; IV. The Sacrament of Baptism; V. The Sacrament of the Altar, or the Lord's Supper. Each of these is an essential part of the Christian faith, and taken together they seem to include about everything that is really essential, especially when used in connection with Luther's very rich and instructive explanations of them.

The Ten Commandments teach us God's will concerning us, and clearly reveal to us what things He would have us to do and what things He would have us not to do. The first three teach us our duty towards God, and the other seven our duty towards our fellow men, and this comprehends the whole duty of man. The Creed deals with our creation, our redemption and our sanctification. Under creation we learn that God has not only made us and all things, but that He also preserves us and provides us with all that we need for this body and life, and that He does this purely out of His divine goodness and mercy, without any merit or worthiness in us. Under redemption we have set forth the main facts of the life and death of Jesus Christ by which He has redeemed us from sin and death, and from the power of the devil. Under sanctification we are taught our own inability to come to Christ or to believe in Him, but are assured of the presence and help of the Holy Spirit who calls us, enlightens us, sanctifies us, and preserves us in the true faith. The Lord's Prayer points out to us the source of help for every time of need, and encourages us to believe that God is truly our heavenly Father and to ask of Him with all cheerfulness and confidence all the temporal and spiritual blessings which are necessary to our daily life and happiness. The sacraments of baptism and the Lord's Supper are channels of God's grace through which the "forgiveness of sins, life and salvation" are offered and actually given to all who receive them with "truly believing hearts." Luther himself well describes the Ten Commandments as "the doctrine of doctrines"; the Apostles' Creed as "the history of histories"; the Lord's Prayer as "the prayer of prayers"; and the blessed sacraments as "the ceremonies of ceremonies." The child that knows and understands these five parts of the Catechism knows and understands everything that is necessary for salvation.

How to Believe

But, by the proper use of the Catechism the children are also taught how to believe. It has often been charged against the Catechism that the teaching of it tends to produce a merely intellectual belief in the truths and facts of revelation and redemption. Much as we may deplore it, it must be confessed that this has too often been the case. Many of the children and young people, and sometimes their teachers as well, have been content with the knowledge of the Commandments, and have thought very little of the necessity of obeying them. They have committed the Creed, and have been able to recite it word for word, but it has had little or no meaning to them for practical life or experience. They have clearly apprehended its statements of truth intellectually, but they have never realized in their own hearts or lives the renewing and saving power of this truth. So

with the Lord's Prayer and the sacraments. These also have been to them only a form of words, or an idle ceremony, without any power to comfort, or help, or save.

But this has not been the fault of the Catechism any more than it is the fault of God's Word that it fails to become the "power of God unto salvation" when it is merely read or heard, but not truly believed, when it is only apprehended by the mind but is not savingly appropriated by the heart. In both cases the fault is with the reader or student, perhaps with the preacher or teacher. The Catechism, like the Bible, of the teachings of which it is so excellent a summary, must be used not merely as a textbook to be learned by rote, but as a guide to spiritual life and growth. Its truths must be apprehended not only intellectually, but spiritually also. They must be taken into the heart as well as into the head. They must be put to the test of experience and become a saving and sanctifying power for each individual. Neither the teacher nor the pupil should ever be satisfied with anything short of this.

Luther's Purpose

That this was Luther's purpose in preparing the Catechism is so evident that it seems strange that it could ever have been doubted. It appears in the very arrangement of the parts. First, we have the Commandments to give us the knowledge of sin and to teach us our need of salvation. Then follows the Creed, in which the facts of our redemption by Christ's suffering and death are set before us, and we profess our faith in the saving virtue of the sacrifice which He has made for us. Next we have the Lord's Prayer, which is the expression of our filial relation to God as our Father in heaven, and teaches us to look to Him every day for the supply of all our daily needs both temporal and spiritual. The sacrament of baptism assures us not only of "the washing of regeneration in the Holy Ghost," but also of the daily forgiveness of our sins and a daily coming forth of a "new

man, who shall live before God in righteousness and purity forever." Finally, the sacrament of the Lord's Supper reminds us of Christ's words, "Given and shed for you for the remission of sins," and assures us that "he that believeth these words has what they say and mean, namely, the forgiveness of sins."

Luther's purpose is made even more evident in his comments on, or explanation of, the several parts of the Catechism. Everywhere and always our personal relation to the truth, and the necessity of a personal appropriation of it are emphasized. The Commandments, as he explains them, must be kept in spirit as well as in the letter, and this cannot be done without personal faith in God, and a controlling desire to do His will. As Luther says, we must "fear, love, and trust in God above all things." The Creed cannot be truly believed and confessed without a living faith in God the Father as our Creator and Preserver, and in Jesus Christ as our Redeemer and Lord, and in the Holy Ghost as our Sanctifier. The Lord's Prayer can be truly prayed only by those who "believe that He is truly our Father, and we are truly His children, so that we may ask of Him with all cheerfulness and confidence, as dear children ask of their dear father." So under the sacraments Luther makes it clear that all the saving benefits of them offered and conveyed through the Word of God connected with them, are conditioned on the faith of Him who uses them.

Especially is this necessary of a true and living faith made clear in Luther's explanation of the Second Article of the Creed. This has been very justly called "the very heart and soul of the whole Catechism." It presents the very essence of the gospel. Luther could have had no thought that this confession of faith was to be made as a mere objective statement of a historical fact or an abstract truth. He meant it to be used subjectively, to express a living faith in and a personal appropriation of both the fact and the truth. As another says, "It is the spirit and language of personal religion, in the fullest and best sense of the word."

Patriotism and Christian Education

REV. CHAS. S. BAUSLIN, D.D.

Full and sympathetic attention was given by the General Synod at the Chicago Convention to the fundamental cause of Christian Education, and we believe the splendid delegation representing the Church at this great gathering was convinced that the supreme demand of the day is for thoroughly trained and consecrated leadership. The plea for more men thoroughly prepared for work as Christian leaders and the consequent need of thoroughly equipped schools and colleges to train them came not only from the agency upon whom rests the duty of promoting Christian Education, but from other boards and committees of the Church, particularly the great mission boards which are constantly facing the crying need of men who are not only ready to consecrate themselves to the extension of the kingdom, but who are fully prepared to be leaders in bringing that kingdom among the nations of the world. Over and over again at the General Synod it was urged that the Church must give more attention to the raising up of such leaders, and we are assured that those present revealed their full sympathy with the plea and their determination to coöperate in order to provide the supreme need. On page two of this issue we have already said some things about Christian education from the angle of patriotism. We wish, with your kind indulgence, to add a few more words in this column.

Education with the Lutheran Church is more than a mere theory; is more than a selfish culture. It is a development of the powers for service. It is a preparation for higher duty. It is a training for the more difficult stations. It is a gained aptitude for the larger responsibilities of leadership. We have and shall continue to have the great masses of followers, and they need to have excellence, but we must greatly need, possibly more greatly than heretofore, in coming days, men excellently prepared for leadership. There is a fearful danger which this nation now faces—that it may be drained of much of its young manhood. There must be an unusual effort made to at least keep its remaining young manhood up to the high ideals of Christianity in order that it may be adapted to the needs that shall come crowding upon it in the days that soon must come. The mother of a family holding to the "Pastor Russell" delusions said to a neighbor a little before the time of their last climax fiasco, that she

was not intending to send her little daughter to school any more, as she was convinced that the world was coming to an end, and a little additional schooling would be uncalled for. The world still moves. The little girl is in the midst of the realities of daily life and is now plodding on, to make up for lost time. There are some who, in view of the world's engrossing war demands, are saying that the high schools and colleges would better be closed so that all the boys may go to the front and get through with the crash and crisis that has come to the world. But it will probably be found that to close up the educational institutions would only be to lose valuable time which would have to be made up for in coming years, and under very serious and trying disadvantages. The war may be a long one. At any rate it may not be short, and we may be greatly hindered in the long run if we do not conserve our manhood resources for leadership. The indications are, according to the views of the best authorities, that there will be in the future a steady demand for the best products of our best schools and colleges. It will be a necessity, from the standpoint of public welfare, that this demand be provided for. This cannot be done without the full support of the Church, given promptly to her schools of Christian higher learning.

Concerning the maintenance of all advanced schools in as full strength as possible, the government, soon after the war began, spoke decidedly to over 150 college and university presidents who were summoned to Washington for a conference. It has been said repeatedly that the supreme need of the Church is trained leadership, but it has suddenly become apparent, as never before in this country, that the same need is the supreme need of the nation. The government has been calling for highly trained men, men of scientific knowledge and men who have had the thorough discipline of a college course to become officers in military life and leaders in all the great enterprises which must be conducted in time of war. Commissioner Claxton is right in saying that the number of pupils taking advanced courses ought this year be much larger than usual. It will fall to the younger men to take the places of those whose lives will be laid down in the nation's service. Furthermore, the future of the professionally or technically trained man or woman is going to be larger than

ever when this fighting ends. The whole world disorganized must be restored. The world's greatest need in that hour of reconstruction just as now will still be God. It will take trained Christian leaders to convince the world of this need. We must continue to train in these days so full of ferment for those times of stress and strain that are to be. Education alone will not suffice—there must be an education given and received in a Christian atmosphere. Away with it if it is not transfused with the light of heaven—it becomes not a lamp for learning, but a torch for conflagration. We shall need fine spirited men if we are to be led in the ways of God's kingdom—men who can create spiritual vision and moral ozone to their times. The times are calling for real men. We should be glad and grateful to be alive to-day, and to do our work, whatever it may be, with book and pen, with plough and reaper, or with gun and sword in the fear of God. There is the sound of battle in the air, and every man is called to enlist and do not only his bit, but to give his best, whether it be at the fortress or on the farm, on the battlefield or in the bake shop, in parliament or pulpit, and to be good men and true.

But lest we forget, once more a careful distinction must be made. In view of the facts already pointed out, special effort must be made this year by the Church for her colleges—"The factory of leaders"—and the Church must awake to their pressing needs. The need cannot be met unless our boys and girls continue their courses in college, and therefore it is a patriotic duty to make all necessary sacrifices in order that these young people may be trained for the rendering of what the nation as well as the Church will stand in great need of. There never has been nor is there now in America a lack of noble, patriotic men

and women who show their loyal love of home and country by making the greatest sacrifices of means and services and of lives. Mothers give their stalwart sons, and young men in whom burns as strong an ambition to live and accomplish as ever moved men to dare and do are ready to place themselves at the service of their country. Every Sunday thousands, yes millions, gather in the temples of God to bow before the Almighty and ask blessings upon "President, congress and on our judges and magistrates." "Lives there a man with soul so dead" whom such chastened, unselfish devotion to the Land of the Free does not touch and reassure.

We believe that the great Lutheran Church, which is not a mere name, but a living spirit born in travail, grown in the rough school of bitter experience which has purpose and pride and conscience, knows why it wishes to live and to what end—will make, every necessary sacrifice that this imperiled work of her child, the Christian college, may suffer no embarrassment. We believe she will, in the true spirit of preparedness, protect this thread so vital in the fabric of the seamless robe of world's righteousness according to a far-sighted and statesmanlike plan. We believe that to the limit of her apportionment obligation and then beyond, by generous gifts, she will say to every college in her care, you shall not move back one inch of your fighting line, you shall not call back a single picket from your outposts, the Church is going to give you such a forward movement as was never dreamed of, because she is going to make your pennant bend to the one supreme Banner of the Cross.

Harrisburg, Pa.

Preaching to the Golas

MISSIONARY C. E. BUSCHMAN

Plans were laid to preach in fine Kpele villages. A native worker was to take care of the mission station and one of the boys was to go with me as interpreter. But when I appeared at chapel in the morning, the native worker had not come and the interpreter was sick. The congregation was mixed, partly Gola and partly Kpele. A former evangelist, who had been dismissed for bad conduct, volunteered to interpret into Gola. Another native, who knew no English, agreed to interpret the Gola into Kpele. In this way we had a very good chapel service.

After chapel my native-worker arrived and the ex-evangelist offered to go with me on a preaching tour. All of the towns that we were to visit were Gola excepting the first place, a group of two or three huts, where Kpele was spoken. The native who could speak Kpele went with us that far, and my message was given to these Kpele people through the two interpreters.

The next town had been built by my guide and another mission boy. Both had fallen, but the well-built houses and the general appearance of prosperity about the place testified to the influence of the mission. There was a very large "kitchen," which my guide informed me had been built especially for God's worship, and in which they never made a fire. However, when we got there we found a kettle of something cooking upon a fire in that very kitchen. But one of the church members quickly removed the logs and kettle and swept away the ashes and all was soon ready for the service.

Less than a mile from here we came to another well-built village. We were told that the fine kitchen in this town had been erected for divine services. Here we met Henry, a native Christian. When a boy he had been taken to the settlements during a war in this community. A Liberian who lived about a mile from Muhlenberg mission took him to raise, that is, took him as a slave. When his master went to church on Sunday, Henry and two other slave boys remained at home and did the work. His master gave him no clothes to wear and very little rice to eat, but made him work hard and eat cassava and sweet potatoes, and not very many of them. Henry had a brother who was a house-boy at the mission with Dr. and Mrs. Day. When he visited his brother Dr. Day would give him clothes, but when he returned home his master would give him cloth, saying that natives did not need clothes. But there was a revival at his master's church and the slave boys were taken to church. Henry was converted. After this he wanted to be free and to return to his people. He prayed to God, asking Him to give him his freedom. Not long afterward his master set him free, sending

him away with a gun and some other gifts. The people in the neighborhood who knew his master were very much astonished that his master would let such a servant go free. But Henry sees no mystery in it at all, but sees in it a plain answer to his prayer. He is now a member of our Church, and is quite prosperous. His master came to poverty and a son of his master came to Henry in rags to ask for rice to eat. He was not turned away hungry. We had a good service at this town, Henry closing the service with prayer in Gola. He went with us on the remainder of our tour.

Our next town was about two miles distant. It was a very little place, and every thing about it poor. The small kitchen was full of palm-kernels, coffee, mortars, rice-fans, bambo-pith, etc., and there was just about room in it for me and my two helpers. However, twenty-two men, women, and children managed to get in and about the kitchen in such a way as to hear everything. The people in this town have a reputation for wanting to hear God's word, but thus far there are no converts.

About forty minutes walk from this place brought us to a large village where we ate our "breakfast" with two spoons out of one disk. Our rice was cooked for us by a young lady who was introduced to me by my conductor as his "nephew." I found out afterwards that she is one of his three wives. There were not many people at home in this town, but all who were there attended the service.

We then walked about three miles over a hill through a dense forest to a large village on the main road. We were met as we entered the town by a large number of children. Every one seemed glad to see us. A kitchen was swept out for us and we held our services, Henry interpreting. When I had finished speaking, I asked the people, as usual, if there were any questions, to which the people ordinarily respond, "All that you say is true." An old man entered the kitchen and the interpreters informed me that he had a question. There was a silence and he solemnly sat down before me on the one chair in the kitchen. "All that you say is true," he said. There was a little silence. Then he continued, "I hope the time will come when this will be a God town." I assured him that I hoped so, too. "But there is one question that I would like to ask you." There was a long silence. I had been preaching on the Temptation of Jesus and had elaborated upon the subtle cunning of the Evil one. I wondered if I were to be treated to an exhibition of Satanic reasoning by the heathen who confronted me. But at length the question was propounded with all of the seriousness that such a ques-

tion deserved. "Who should rule? Man or woman?" This gave me an opportunity to tell him how God made one man and one woman and instituted the family and about what God's Word said about husband and wife and Christ and His Church.

After preaching at one other little town we reached home about 6:30 and after eating "dinner," finished the day by preaching our sermon to the boys.

Bethel Station, Wuadi, Muhlenberg Mission.

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DOCTOR NICHOLAS ON PASTORAL CALLING

Rev. W. E. Crouser, D.D.

IN LUTHERAN CHURCH WORK AND OBSERVER of August 2d, appeared an article by S. T. Nicholas, D.D., of Washington, D. C., entitled "The Relationship of Pastoral Calls to Home Mission Success," a subject that requires further consideration if we are to reach the ultimate facts involved in it.

The author is to be commended for the pains he has taken in the collection of his data, and the amount of work he has apparently given the subject, but his conclusions which he announces with such a degree of positiveness, are unsafe, illogical, and harmful. An analysis of his material suggests the idea that his data was gathered to support convictions already formed, rather than an unbiased study of the material available.

The first error that is so apparent in his arguments is that he proceeds upon the assumption that a definite unanimity exists as to what actually constitutes a pastoral call.

Admitting over and over again that men disagree in this matter, and that he himself is not quite clear in it, he nevertheless proceeds to deduct conclusions from this spurious source and to pronounce them correct. It ought to be apparent to any thoughtful mind that until a pastoral call is authoritatively defined and the definition is universally accepted, all comparisons of men's activities in this matter, are not alone "odious" but extremely unjust. It isn't every missionary that can get the consent of his conscience in the recording of a "telephone message" or "letter" or "card slipped under the door," as a pastoral call. But suppose this were the universal rule, is it yet safe to judge the measure of a pastor's influence in the congregation by the number of calls that he has made? One man making one call a day may leave a holier and sweeter influence at the close of day, than the man who has made twenty. It is the observation of a large number of prominent men and women that the most substantial work that is being done to-day, is not being done by men who are especially noted as "visitors." The matter of a Christian pastor's influence in the interests of the kingdom is too sacred a thing to be drawn into spurious comparisons and hastily condemned.

The second error in the author's arguments is that he proceeds upon the assumption that conditions are similar everywhere, in every mission. His process of reasoning eliminates such matters as geography, transportation, and personality. Since one man in a most favorable location is able to make four hundred calls in a quarter, there is no reason to pronounce another man lazy when he cannot do it under opposite circumstances. I know a missionary whose parish extends over a radius of fifteen miles, and whose method of travel is *on foot*. He has a wife and six children and is trying to support them on a salary of *less than \$500*. He cannot afford a horse, or even a bicycle. He walks over dusty roads in summer and muddy roads in winter. He is one of the men whom the author calls lazy. If the Washington Doctor would visit this man's parish and hint that the pastor might be lazy, he would have considerable apologizing to do before he got away.

The author has quoted figures to show that the number of pastoral calls affects the average attendance and contributions. But in this matter he has displayed a lack of careful thought. May not the same conditions that make it difficult for a pastor to visit his people make it difficult for a scattered congregation to attend the services and Sunday school regularly? Distance and poor facilities for travel are the contributory causes in both cases. It is not safe to draw general conclusions from individual reports.

It is very patent to anybody that some pastors are weighted down with cares and burdens of which other pastors know nothing. Some have faithful and efficient helpers, while others have none. The recital of two cases will suffice. Rev. A. has a service on Sunday morning and then he is through until the next Sunday. A splendid leader has charge of the music, and a competent man stands at the head of the Sunday school. Rev. B.

teaches the Bible class at 9:45, preaches at 11, attends two Young People's Societies in the evening and preaches again at 7:30. Teaches a Mission Study class on Tuesday evening, conducts prayer-meeting on Wednesday at which he delivers a lecture, holds his Teachers' Training class on Thursday evening, and conducts choir rehearsal on Friday evening. Once a month this program is supplemented with a meeting of the council, a cabinet meeting of the Sunday school, and business meeting of the Young Peoples' societies. Shall we expect the latter to make as many calls as the former, and shall we call him lazy if he doesn't? It is a physical impossibility for a man loaded down with such essential things to make the number of calls that men can who are free from such matters.

Since the author of the article under discussion gave the California Synod a slap, we are turning the other cheek to him now. He speaks of the "phenomenal record of one missionary" saving the synod from a bad plight. It is unfortunate for the sake of his argument that after several years of such "phenomenal record," there is nothing left of the mission upon which the phenomenal work was spent; while the churches that are served by the lazy rest, are doing business at the old locations. If any person is habitually haunted by an anxiety to know what would happen out here if "the normal amount of pastoral visitation were maintained," he is at liberty to do what some of the rest of us have done,—give up well established congregations in the East where it is popular to attend Sunday school and church services, and risk his reputation in the irregular and godless environments of the wild and woolly west. Come on in, brother, the water is fine. Set us a pace, and show us how the thing is done and we shall be your grateful and affectionate friends forever.

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QUADRICENTENNIAL OF THE REFORMATION



JUBILEE MEDAL

Purpose: To celebrate the Reformation of the Sixteenth Century and to hasten the Transformation of the Twentieth.

Nearing the Climax

Realizing the necessity of prompt and vigorous activity if the anniversary year is to have the successful close which the event merits, the Joint Committee sends a message to the Church which it is hoped will be read to congregations, Sunday schools and other assemblies.

A Message to the Lutheran Church

We are approaching the culmination of anniversary activities unparalleled in extent and already impressive in result. From every pulpit the Wittenberg hammer strokes have reëchoed the Sixteenth Century principles of freedom and light; in vast assemblies devout gratitude for these four hundred years of fruitfulness has been voiced in speech and song; by divine guidance and with deliberation our people in convention sessions on several notable occasions have decided to create larger channels through which to carry the saving gospel to a needy world.

And now as we draw near the rare anniversary of that day when the man, whose name our beloved Church bears, struck the blows which freed both man and God's word and gave them free course in the earth, it is fitting that we terminate a season of sober and earnest celebration in a great climax. To this end may all take serious thought, and make their proportionate contribution. Especially do we call upon those whom the preparations for this observance have called to positions of responsibility to be untiring in their efforts until our common expectations are realized. Young and old alike should enter into this crowning event with abundant zeal, and each life should be enriched with the memory of these days and the vision of still greater things to come. Bountiful donations to the jubilee funds should prove our gratitude.

Finally, in view of the world's great trial and in full confidence of God's transforming power, may no prayer be left unuttered,

no word unspoken, no deed undone that will ease pain, allay bitterness, induce repentance and bring a peace to the nations in which the will of our Lord Jesus Christ is supreme.

In order to call the attention of individuals to several means useful in popularizing the jubilee, a few practical suggestions are sent from the office.

A Final Appeal

The Joint Committee, representing officially several Lutheran bodies and in cordial coöperation with all bodies, has planned and labored to assist the American Lutheran Church to celebrate successfully the great anniversary.

Much new literature and suitable celebration means and mementoes have been produced. The committee has spared neither money nor energy in preparations. Its services are offered to you.

Sixty days more and the event is passed. There is plenty of time to celebrate if you are ready; there is just time enough to get ready. Are you, your church, your school, your community, going to celebrate?

Every Lutheran will do something definite if he is awake and looking forward. If you are interested, and alive to the opportunities at hand, we make these suggestions:

Take active part with joy and enthusiasm in your general celebration.

Read "Protest and Progress," by C. P. Harry, the best popular book on the Reformation.

Secure a medal for yourself, and make sure that each child in your church has a pocket coin, as a memento.

Use the Luther stamp and the Reformation post cards in all your correspondence, to spread the influence of the jubilee.

Pray and labor that the Church and you personally may gather the full fruitage of this anniversary.

Act now and there will be no regret after October 1st.

SOMETHING NEW

Rev. David A. Davy, D.D.

Is there something new under the sun? Yes.

This "something" is both *new and true*. New in expression, yet true in fact. New in emphasis, yet true in statement. New in outlook, yet true in purpose.

This "something" is *new and yet old*. It is as old as the gospel. As old as the parable of "The Good Samaritan." It is the old service, but a new inspiration. The old problem, but a new determination. The old gospel, but a new consecration.

The "something" is *new and ever new*. New with the newness of each new day. The same sun, a new vision. The same landscape, a new appreciation. The same pathway, a new joy.

This "something" is "*Inner Mission*." In order to bring it effectively to the attention of the whole Church, it is purposed to observe a *new day in a new way*. Sunday, October 14th, has been appointed as Inner Mission Sunday.

A new service, "The Tree of Love—Its Roots and Its Fruits," has been prepared for use on Inner Mission Sunday. It is free. It has wonderful possibilities. Use it. Adapt it, but use it. Use it on October 14th, if you can. Use it on the Sunday before or after if you must. But use it. Get its spirit. Stress its power. The Holy Spirit is back of this thing.

Pastors, councilmen, leaders, do you wish to rouse your churches for whole-hearted service and sacrificial giving? Do you want to conduct a quickening and an energizing church season in a new way? Then plan for Inner Mission Sunday.

In order to understand this "something new" the better, it will pay you to buy and distribute Inner Mission literature. It costs? Yes. But the cost is nominal. It were cheap at many times the price. And in small quantities the literature is free. But its perusal will prove a source of inspiration to you and your church. Therefore, purchase for study and general distribution the booklets, "Saved to Serve," "Inner Mission and Social Service—the Difference," and the other pamphlets issued by the board. But above all, order at once from the secretary, Rev. William Freas, 162 Mercer St., Jersey City, N. J., free copies of the service for Inner Mission Sunday—"The Tree of Love—Its Roots and Its Fruits." Distribute it! Work it! And this year of our Lord 1917 and 1918 will be neither barren nor unfruitful in your personal life and church experience.

The service is new. It is worth while. It is free. Try it.

PRESIDENT WILSON ON RUSSIA

"Does not every American feel that assurance has been added to our hope for the future peace of the world by the wonderful and heartening things that have been happening within the last few weeks in Russia? Russia was known by those who knew her best to have been always in fact democratic at heart in all the vital habits of her thought, in all the intimate relationships of her people that spoke their natural instinct, their habitual attitude toward life. *The autocracy* that crowned the summit of her political structure, long as it has stood and terrible as was the reality of its power, *was not in fact Russian in origin, character, or purpose*, and now it has been shaken off and the great generous Russian people have been added, in all their native majesty and might, to the forces that are fighting for freedom in the world for justice, and for peace. Here is a fit partner for a league of honor."—*Address to the Congress, April 2, 1917.*

A TIME FOR PRAYER

This is a time when men of the Lutheran Church need to pray and pray earnestly as they have never prayed before!

The time for the meeting of many district synods is at hand and before going there, to consider so vital a question as the merging of three great bodies of Lutheranism in America, let us strive ourselves to be in that frame of heart and mind to make us considerate and kind one toward another, forgetting self and looking only for the best and highest interests of the kingdom.

We cannot deny that among us there is too much self interest, too many petty jealousies, and, because of this, we find ourselves often standing in the way of progress and so make ourselves a hindrance to the Church. This is not right neither is it becoming, because it is selfish and selfishness is wickedness.

Again I say, *let us pray earnestly* to God that we may not be selfish but rather in love preferring one another and rejoicing that God has chosen some to show us the better way!

Above all things I beseech you, brethren, pray earnestly and pray often to God that He may work in you that mind which was also in Christ, who, forgetting self, labored only to please God and to glorify His name.

C. H. WELLER.

THE LUTHER QUADRICENTENARY

Despite the embarrassments which beset the observance of a German festival in a nation with which the German Government is at war, the Reformation Quadricentenary Committee has already accomplished much by its intelligent activity. There is every prospect that the anniversary in October will be celebrated in all the churches—except the Catholic, and even they have been moved to especial virulence against the Reformation (a name they detest) and its leader, Martin Luther, a rebel for whom no epithet is too vile. As the celebration reaches its climax, there will be great commemorative meetings under German and Scandinavian auspices in all the large cities, as well as union Protestant services in numerous places. Every theological seminary will give special attention to the posting of the ninety-five Theses, October 31st, and on November 9th the musical features of the Protestant movement will be emphasized by a Reformation Concert in Carnegie Hall, New York, by the Gustavus Adolphus Chorus.

The anniversary affords a rare opportunity to every Protestant minister and Sunday school worker to tell the old story of the bringing of personal religion out of its prison house, and the breaking of the shackles which priestcraft had riveted upon the souls of men. Let the people know their heritage, and the price at which it was bought. With that knowledge, perhaps, will come a fresh appreciation of what the convulsion of the Sixteenth Century meant for the life of the twentieth.—*N. Y. Christian Advocate.*

RESOLUTION OF THE CONTINENTAL CONGRESS, ADOPTED FEBRUARY 27, 1777

Resolved, "That it be recommended to the several legislatures of the United States, immediately to pass laws the most effectual for putting an immediate stop to the pernicious practice of distilling grain, by which the most extensive evils are likely to be derived, if not quickly prevented."



Around the Hearthstone

PRAY—GIVE—GO

THREE things the Master hath to do,
And we who serve Him here below
And long to see His kingdom come,
May pray or give or go.

He needs them all,—the open hand,
The willing feet, the asking heart,—
To work together and to weave
The threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To arm the others for the fray;
But young or old, or rich or poor,
Or strong or weak,—we all can pray.

Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray.
—Annie Johnson Flint, in *Sunday School Times*.

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A TRAGIC EXPERIENCE

John G. Woolley is one of the most eloquent temperance orators we ever heard. He was rescued from extreme drunkenness, but has had a battle to fight through these eventful years against the remorseless cravings of the awful appetite for alcohol. We heard him once deliver a temperance address to ten thousand people on Boston Common. We can not recall ever having heard an address on temperance which equalled this one by Mr. Woolley for passionate eloquence and for its marvelous influence upon the thousands who heard it. As nearly as we can recall the recital, the following is part of his thrilling experience with the alcohol habit:

"I shall never drink again; but one night in a New England train, and very ill, I met a stranger who pitied me, and gave me a quick, powerful drug out of a small vial, and my pain was gone in a minute or two—but alcohol was licking up my very blood with tongues of flame!

"I should have gotten drunk that night if I could. I thought of everything—of my two years of clean life; of the meeting I was going to, vouched for by my friend and brother, D. L. Moody; of the bright little home in New York; of Mary and the boys. I tried to pray, and my lips framed oaths. I reached up for God, and He was gone; and the fiercest fiend of hell had me by the throat and shouted: 'Drink, drink, drink!'

"It was not yet daylight Sunday morning, when I stood on the platform at Pawtucket, Rhode Island, alone. I flew from saloon to saloon; they were shut up; so were the drug stores; and all that day, locked in my room at the hotel, I fought my fight, and won it, in the evening by the grace of God. But the people of Pawtucket never knew that the man who spoke to them that night had been in hell all day.

"What would you take in cash to have that put into your life? That is to be my portion until my dying day; but if merciful, patient time shall cauterize and heal the old dishonorable wounds, and cover them with repulsive but impervious cicatrices, yet, because I had those wounds, I am to be through my whole life considered a cliff-dweller, a creature of precipices, where one false step ends all, and so denied full confidence of my fellow-men.

"Several years ago, at another time, after a long lecture tour in the West, I telegraphed to my wife in Boston: 'I will arrive home to-night at eleven.' The train was late, and long after midnight I came under her window. The light was burning, and I knew that she was waiting for me. I let myself in; there were two flights of stairs but twenty would have been nothing to me.

"She stood in the middle of our room as pale and cold and motionless as a woman of snow, and I knew at a glance that the sweet, brave life was in torture. 'What is it?' I cried, 'what is the matter?' And in my arms she sobbed out the everlasting tragedy of her wedded life: 'Nothing—at any rate, nothing ought to be the matter. I do believe in you; I knew you would come home; but I have listened for you so many years that I seem to be just one great ear when you are away beyond your time; I seem to have lost all sense but that of hearing, when you are absent unexplained, and every sound on the street startles me, and every step on the stairs is a threat and a pain, and the stillness chokes me, and the darkness smothers me. And all the old, unhappy home-comings troop through my mind, without omitting one detail, and to-night I heard the children sighing in their sleep, and I thought of you having to walk in your weariness and in this midnight through Kneeland Street alone.'

"She thinks that I will never fail, and would deny to-day that she knows any fear; but yet until her sweet face passes out of my sight for ever that ghastly, unformed, nameless thing will walk the chambers of her heart whenever I am unaccounted for."
—*Herald of Holiness*.

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WHAT WE FOUND IN AN OLD GARRET

By Rev. W. A. Shoemaker

"Did you ever explore an old farm house garret? If you have not, you have missed a great deal. My friend Jerry Benson will bear me out in this."

This remark was made by John Wilcox to a company seated under a grape arbor.

"Now give me your attention and I will tell you what I told my friend Jerry Benson. I visited him in his home in the city and he took me to the leading museum. There I saw many wonderful things, some so new and startling to me that I could not help but sympathize with the countryman who had gone for the first time to the zoological garden. After looking for a while at the giraffe, he said 'Pshaw, there isn't no such an animal.' After we had seen everything, I said:

"Jerry, this was indeed a great pleasure to me. I appreciate your kindness very much. Now, we have nothing like this in our town, but when you come down to our place I will take you out into the country to my old home and show you our old garret."

"He gave a loud laugh, thinking my remark was intended as a big joke.

"When he came to see me, we made the trip to the country home and climbed up the winding stairs to the dear old garret. He looked around with some curiosity at the old-time unfinished room. I could see by the twinkle of his eyes that he considered the whole thing a joke. When I saw that he was about ready to go down, I gave him a chair, and said: 'We are not going yet. The exploration is only about to begin.' Taking a hymn book from a shelf, I said: 'This is the first exhibit.' I then told him this story:

"Here is a place marked with a card on which is an American flag and the name James Dawson. Here at the marked place is the hymn,

"Vain, delusive world, adieu,
With all of creature good,
Only Jesus I pursue,
Who bought me with His blood."

"I was staying with a friend in a nearby town. One evening an old soldier, a veteran of the Civil War, came along carrying an American flag. He stopped on a street corner and sang this hymn. He had a clear, strong baritone voice, and he put his whole soul into the hymn. A crowd soon gathered around him. When he had finished the hymn, we were surprised to see him walk away without saying or doing anything else. I had expected that he would tell us why he was there, and would ask

for a collection, but there was no explanation, no prayer, no address, and no collection, simply the hymn. Then he moved on to another place and sang the same hymn again. So he kept moving from place to place, always singing the same old hymn.

"The people did not tire of hearing the song repeated, for the crowd kept on increasing. The old man appeared to have made the hymn part of himself. When he had gone over the greater part of the town, my friend invited him to go along home with him. He accepted the invitation. A number of people flocked around the old man and told him how well they had enjoyed his singing. Some handed him money. He said he did not ask for anything, but what was given without solicitation he thankfully received. At my friend's house he told this story. It was in answer to the question, 'Why do you do this?'

"He said, 'I do it because I can't help it. When God converted my soul I saw a vision. I saw myself leaving the world and sin as I had left my home and the life of a civilian when I enlisted in the United States Army. As I belonged to the government after I had taken the oath of allegiance, so now I felt that I belonged to the Lord Jesus Christ. I saw Him beckoning me to follow Him. I saw just before me a vast wilderness. I saw unsurmountable barriers in my way. But He moved on before me and I stepped in His tracks. Before Him I saw a tangled undergrowth and great rocks, and heard the sound of a rushing river. But behind Him there was a path wide enough for me to walk in. And this path led through the wilderness, over the rocks and through the river. I saw the great walls of water on both sides of me. Then I heard some one singing, 'Where He leads me I will follow.'

"Then the scene changed. I was in a large city. I saw the saloon and the dens of vice. I saw the robber, the murderer, the gambler, and the harlot. The Master turned to me and said, 'I died to save these. Satan claimed to own them, but I bought them when I bought you.' Then I heard a song coming from somewhere, 'When you have found Jesus, tell others the story that your loving Saviour is their Saviour too.' Then I asked: 'Lord, where shall I begin?' Then the voice that I had heard sang, 'Tell it wherever you go.' That was five years ago and I have been singing ever since. I have been well taken care of. I have asked no one for help, but the Lord raised up friends wherever I went. This work has become part of myself. I could tell war stories and sing war songs. There are plenty of others to do that. In connection with what I and others experienced, I have another experience, and this good old hymn expresses that.'

"This, then, was this old man's mission, and he was true to it. I now understood why the singing of this hymn did not become monotonous. The Holy Spirit was singing through this thoroughly consecrated old man."

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WOLFGANG MOZART'S PRAYER

Many years ago, in Salzburg, Austria, two little children lived in a cottage surrounded by vines, near a pleasant river. They both loved music, and when only six years of age Frederica could play well on the harpsichord. But her little brother produced such strains of melody as were never before heard from so young a child. Their father was a teacher of music, and they were his best pupils.

There came times so hard that these children had scarcely enough to eat.

One pleasant day they said: "Let us take a walk in the woods." As they were sitting in the shadow of a tree the boy said, "Sister, what a beautiful place this would be to pray."

So these two children knelt down and prayed, asking the Heavenly Father to bless their parents and make them a help to them.

"But how can we help papa and mamma?" asked Frederica.

"Why, don't you know?" replied Wolfgang. "By and by I shall play before great people, and they will give me plenty of money, and I will give it to our parents."

At this a laugh astonished the boy. Turning, he saw a gentleman on horseback. The stranger made inquiries, which the little girl answered, telling him, "Wolfgang means to be a great musician; he thinks he can earn money, so we shall no longer be poor."

"He may do that when he has learned to play well enough," replied the stranger.

Frederica answered: "He is only six years old, but plays beautifully, and can compose pieces."

"That cannot be," replied the man.

"Come to see us," said the boy, "and I will play for you."

"I will go this evening," answered the stranger.

That evening, while Wolfgang was playing a sonata which he had composed, the stranger entered, and stood astonished at the wondrous melody. The father recognized in his guest Francis I, the Emperor of Germany.

The family was invited by the emperor to Vienna, where Wolfgang astonished all by his wonderful powers.—*Selected.*

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SONGS OF HEAVEN

I do not think the heaven to which we go

Will be so strange that we shall feel afraid,

But, rather, that the sweetest things we know

Will flourish undecayed.

I do not think the songs will be all new,

Or we should hunger for the sweet old lays

Whose echoes oft have bade our souls be true,

Amid the loftier praise.

I think the choirs will hush their anthems, when

They fear for souls from earth the home-sick pang;

And we shall sing to listening angels, then,

The songs our mothers sang.

—*Christian Work.*

✱ ✱ ✱

International Sunday School Lesson

Lesson for Sept. 30

Read Daniel 3:9-19

Rev. C. B. Etter

REVIEW—THE GOODNESS AND SEVERITY OF GOD

- M.—Isa. 6 Isaiah's Call to Heroic Service.
 2 Chron. 28:1-5, 20-27 . Ahaz, the Faithless King.
 T.—2 Chron. 30:1-13 Hezekiah, the Faithful King.
 2 Ki. 19:20-22, 28-37 ... Sennacherib's Invasion of Judah.
 W.—Isa. 55:1-14 God's Gracious Invitation.
 2 Chron. 33:9-16 Manasseh's Sin and Repentance.
 T.—2 Chron. 34:1-13 Josiah's Good Reign.
 2 Chron. 34:14-19, 29-33 . Finding the Book of the Law.
 F.—2 Ki. 25:1-12 The Captivity of Judah.
 Ezk. 34:11-16, 23-27 ... The Shepherd of Captive Israel.
 S.—Dan. 1:8-20 The Benefits of Total Abstinence.
 Dan. 3:16-27 The Fiery Furnace.
 S.—Dan. 6:10-23 Daniel in the Lions' Den.
 Dan. 9:3-19 The Goodness and Severity of God.

The uniformity with which the glory of Israel follows when king and people serve the Lord, and shame and misery when they turn away from Him, as recorded in the Scripture selections for this quarter's lessons, should teach us the momentous lesson that obedience and blessing, and apostasy and ruin, go together. When the lessons begin, Jerusalem is following rapidly in the footsteps of Samaria; when they end, the throne of David and the holy city have perished. The Jew has lost his place as a nation as, in the day of Christ, he lost his place as the chosen people of God. "The times of the Gentiles" had come. When Daniel said to Nebuchadnezzar: "The God of heaven hath given thee a kingdom, power, and strength; the Jew had lost his independence." Subject, in turn, to Babylon, Persia, Greece, Rome, they are still without national existence, and "the times of the Gentiles" run on. It is in view of this new order of things that Daniel is commissioned. His work is to impress these heathen monarchs with the overruling providence of God. His prophecies deal, not with Judah, but with the world. In the visions granted him, is a new prince who will be a true shepherd to his people, and a new kingdom that would endure and which was destined to become universal.

Lesson 1. The quarter's lessons begin with the call and commission of Isaiah to the prophetic office. The call came in the year that Uzziah died. As in the case of Paul, the vision changed the current of his life. He was called to deliver a message to Judah terrible in its impending judgment (see Isa. 6:9-13). Only after he had been superhumanly endowed did God ask in strong voice: "Whom shall I send, and who will go for us?" To this inquiry Isaiah answered: "Here am I, send me." It was Isaiah's supreme call to a supreme task which he fulfilled with a power of utterance that has entranced the world (Isa. 6:1-13).

Lessons 2-4. Isaiah's day was a most momentous period for Judah. There were two decisive moments in it. The first was under Ahab. His disobedience of the covenant led to the invasion of Judah by Pekah and Rezin; and his appeal to Assyria opened the way for its future destruction (2 Chron. 28). The

second decisive moment came under Hezekiah, who led Judah to renew its covenant to Jehovah. The demonstration that God will protect those who honor His covenant came during the invasion by Sennacherib. As a result of their obedience the Assyrian host was defeated and annihilated by a direct Divine providence. Sennacherib's defeat is but another illustration added to the many already given of God's fidelity to His word (2 Chron. 30, for third lesson; and 2 Ki. 18: 13-19: 37, for fourth).

The fifth lesson belongs to a section in the prophecy of Isaiah devoted to the salvation to be provided by Christ, called the "servant of the Lord." The fifty-third chapter describes His sufferings and triumph; the fifty-fourth the glory of His Church and kingdom; the fifty-fifth the blessedness and peace of the saved. The old covenant failed because man always fails. This covenant in Christ's blood will not fail because it is made not by man but by Christ in man's stead. God will use His Word as the means for bestowing His Spirit and grace as He uses the sun and rain as natural means to give "seed to the sower" and "bread to the eater." The chapter opens with an invitation to accept the salvation followed by an earnest call to repentance (Isa. 55).

Lessons 6-10. Hezekiah's reformation proved superficial because of Manasseh, his son. His reign of fifty-five years was a period of fatal reaction, persecution, and wholesale execution of the prophets (lesson 6, 2 Chron. 33: 1-20). Prophecy waned till the age of Josiah, who made the last great struggle for the reformation of Judah. During this period important prophecies of Isaiah concerning the fall of Nineveh and Assyria were being fulfilled. Josiah began his reformation in the twelfth year of his reign (lesson 7, 2 Chron. 34: 1-13). It was brought to a high pitch of intensity and zeal by the discovery in the temple of the Book of the Law (lesson 8, 2 Chron. 34: 14-33). But Judah as a nation is past permanent reformation, and is moving, with an ever-quicken pace, to its foretold destruction. Josiah is mercifully saved from witnessing this catastrophe by an early death in 609 B. C. on the battlefield of Meggido. Jehoahaz, his son, the last king chosen by the people, reigned three months (2 Ki. 23: 30). Jehoiakim, another son set up by the king of Egypt, reigned eleven years (2 Ki. 23: 34-36). After a three months' reign by Jehoiachin, Zedekiah, another son of Josiah, was placed on the throne by the king of Babylon and reigned eleven years. When Jerusalem was taken and destroyed by Nebuchadnezzar in the eleventh year of his reign, the national existence for Judah perished and the sin-hardened people of Jehovah entered upon their captivity (2 Ki. 25: 1-21).

The tenth lesson gives the reason for the overthrow of Judah as a nation. It was because the rulers of Judah had ceased to be shepherds, and had become lords like the princes in the surrounding heathen nations. Instead of feeding the flock, they lived on it and clothed themselves with its wool (Ezk. 34). Study these prophetic words: "There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated my law ***. Her princes in the midst thereof are like wolves ravening the prey; to shed blood, and to destroy souls, to get dishonest gain ***. The people of the land have used oppression, and exercised robbery; and have vexed the poor and needy, yea, they have oppressed the stranger wrongfully" (Ezk. 22: 23-31). "And thou profane, wicked prince of Israel, whose day is come when iniquity shall have an end: Thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more until he come whose right it is; and I will give it him." (Ezk. 21: 25-27.)

Lessons 11-13. In these three lessons we have true religion and faith in action. Our religion must keep us from all things which conflict with entire surrender to God (Dan. 1). Like the three Hebrews we are to refuse to do at all hazards what is forbidden (Dan. 3). Like Daniel we are to do what is commanded though a king forbid it (Dan. 6). "We must obey God rather than man."

* * *

Luther League

Topic for Sept. 30, 1917

1 Cor. 10: 16; 11: 23-39

Rev. C. R. Trowbridge

THE LORD'S SUPPER; THE SACRAMENTAL PRESENCE

- M.—Heb. 7: 1-16 ..A Priest of the Order of Melchisedeck.
T.—Heb. 8: 1-13 ..An Eternal Priesthood and a New Covenant.
W.—Heb. 9: 1-10 ..The Sacrifices of the Law.
T.—Heb. 9: 11-12 ..Perfection of Christ's Sacrifice.
F.—Heb. 10: 6-22 ..Christ's One Offering for Sin.
S.—Heb. 11: 1-7 ..Faith Pleasing to God.

The doctrine concerning this sacrament is derived from the words of our Lord as recorded in the Gospels, and from the words of St. Paul, in the Scripture lessons above. There has been a question as to whether the words of institution are to be taken literally or figuratively. As the words are taken to be those of the last will and testament of Jesus, and as no testator employs figurative language in devising his property, it is evi-

dent that a literal interpretation does not involve any difficulty, and that when Jesus said, "This is my body," "this is my blood," He meant just what He said. Hence the real presence of Christ in the Lord's Supper is a fact.

There are three views of the real presence of Christ in this sacrament. There is the Reformed view, which says that only bread and wine are present; that the sacrament is simply a memorial. The Romish view holds that only the body and blood of Christ are present, being changed from the bread and the wine. The Lutheran view is the Scriptural and reasonable view, which is that both the bread and the wine and the body and blood of Christ are present in the Holy Supper, and are received by every communicant.

Of course, there is the element of mystery in the sacrament, which is not explicable on human grounds. We cannot understand how Christ can give us His body and blood in the sacrament. But He says He is in it, and it is simply our part to accept His word and to receive the comfort that that word imparts to every believing soul. There is no actual mastication of the material body and blood of the Lord. Such a view is at once erroneous and disgusting. But when Christ said, "This is my body, this is my blood," He meant what He said, and we are to accept His word at its true value. This is what we understand by the sacramental presence in the Lord's Supper. There is a communion of the bread and wine with the body and blood of Christ, so that when the communicant receives the bread he also receives the body of Christ, and when he receives the wine he also receives the blood of Christ. The bread remains bread, the wine remains wine, but they are the elements, the vehicles, if you please, through which the heavenly gift of Christ's body and blood, which were given and shed for us for the remission of sins, are communicated to the believer.

There is no reason for any one to complain that the mystery is too hard to accept, or to recoil from accepting the doctrine which he cannot understand. The world is full of mystery. There are many things which we confess ourselves unable to fathom and yet we believe them. No man doubts the fact and the power of electricity, yet he does not know how to explain it. There are many who cannot explain the mysteries of food digestion and assimilation, yet they do not for that reason stop eating and drinking. Here is a mystery which the Lord Himself has established; He tells us it is a fact; why then should we refuse to accept it and believe it, and reap all possible benefits from an humble, reverent use of it?

* * *

Christian Endeavor

Sept. 30, 1917.

Ps. 67: 1-7.

MISSION WORK AMONG IMMIGRANTS

- M.—Ruth 2: 1-12An immigrant's welcome.
T.—Ac. 2: 1-12Preaching to strangers.
W.—2 Ki. 17: 16-28Teaching.
T.—Ac. 9: 36-43Aiding.
F.—Ex. 23: 1-9Hospitable hearts.
S.—Rev. 7: 9-17Home-coming.

What the figures say now the writer can not say, but up to the time when the world war began, three years ago, they were coming into America at the rate of a million a year. For the purposes of this discussion, that can be taken as being the number in September of 1917.

That is a large number, speaking numerically, to be withdrawn from the population of the old world and added to that of the new in twelve months' time. That is not an inconsiderable part of the problem. Let us estimate that the net increase from such immigration to America is only 250,000 a year. Yet in fifty years would the total net increase from such a source be 25,000,000, counting their children and grandchildren, which presents a problem of some magnitude to the government, for they must be given employment and clothed and fed and housed and governed.

But this is not the greater part of the problem. These immigrants speak different languages, and their whole manner of life is different from the American's. The task of giving them the American spirit and persuading them to adopt the American standard of living is a phase of this "greater part" of the problem.

But the greatest of all is their evangelization and Christianization. Is it true that "unless we Christianize them, they will heathenize us"? Probably it is true. Are they heathen, then? Many of them not far removed from that stage. And here must the work of the Church come in, to give them the gospel, interpreting it to them as the principle for men of all races and tongues to guide their lives by.

Say not the task of the Church is an easy one. Only a few of them that do not come, not to find here a religious sanctuary, but to flee industrial and political oppression; that do not come, not to "worship God according to the dictates of their own conscience," but that in this "land of opportunity" they may become rich, or at least have larger material blessings than in the old. To teach them that "the soul of all improvement is the improvement of the soul," and get them into her Sunday schools and Bible classes and finally into the Church, is the obligation laid upon the Church by her Lord and their Maker and Father.

"These people are capable of deep spiritual impressions." So says Adam Nagay, himself a converted immigrant. In that fact is a mighty challenge to the Church.

Lutheran Church Work and Observer

THE OFFICIAL WEEKLY PAPER OF
THE GENERAL SYNOD OF THE EVANGELICAL
LUTHERAN CHURCH IN THE UNITED STATES
CONDUCTED BY
A STANDING COMMITTEE OF THE GENERAL SYNOD

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Personals

Prof. R. H. Hiller, Springfield, Ohio, spent the summer at Otsego Lake, N. Y.

Rev. C. H. Traver, D.D., has resigned at Berne, N. Y., to take effect November 15th.

Rev. Dr. John Erler, Rockwood, Pa., is spending his vacation at Seneca Lake, New York.

Rev. J. H. Zinn, D.D., Osterburg, Pa., supplied the pulpit at Roaring Springs, Pa., September 16th.

Rev. and Mrs. L. J. Powell, West Point, Neb., announce the birth of a son, Dudley Warren, September 5th.

Rev. A. H. Weaver has resigned at Frey's Bush, N. Y., and will make his home at Crangville, N. Y.

Rev. W. J. Funky, Gary, Ind., has changed his local address from 722 Pierce Street to 782 Broadway.

Rev. C. H. Butler, pastor of Columbia Heights church, Washington, D. C., spent the summer at Sykesville, Md.

Rev. C. J. Ringer, of Council Bluffs, Iowa, is in the midst of a stirring financial campaign. His goal is \$10,000.

Rev. L. B. Dutcher, Oswego, N. Y., and Miss Carrie M. Jennings, of Buffalo, N. Y., were married August 24th.

Rev. T. A. Goodmanson has changed his local address from 2022 Des Moines Street to 1920 Webster Street, Ft. Madison, Iowa.

Rev. Dr. S. H. Yerian, of St. Luke's church, Omaha, Neb., was recently given an increase of \$500 in salary by his congregation.

Rev. S. DeFreese, of Verdon, Neb., has accepted a call to St. Mark's church, Omaha, and will begin his pastorate there September 9th.

Rev. J. K. Robb and Rev. W. H. Fahs supplied the pulpit at New Kingston, Pa., during the vacation of the pastor, Rev. Paul Livingston.

Rev. Oscar B. Noren, pastor at Wurttemberg, N. Y., was tendered a reception by the Home Department of his Sunday school August 31st.

Rev. J. C. Jacoby, D.D., Wellington, Kan., delivered a special sermon September 2d, which was later published in *The Wellington Daily News*.

Rev. C. A. Hackenberg has resigned at Norwood, Ohio, to accept a call to St. James' church, East Cleveland, Ohio, taking charge October 1st.

Rev. Frank Edwin Smith, pastor of Luther Memorial church, Pittsburgh, Pa., will celebrate the first anniversary of that congregation October 7th.

Rev. Arthur P. Schwab, who has been supplying our churches at Minden and Indian Castle, N. Y., has also filled the pulpit of the German Lutheran church at Dolgeville, N. Y.

Rev. Dr. Luther Kuhlman, field secretary of the Board of Foreign Missions, addressed the Lutheran Ministerial Association of York, Pa., September 10th, on "The World War and Foreign Missions."

Rev. P. J. Wade, for more than five years pastor of Manor, Doubs charge, Frederick, Md., tendered his resignation to take effect November 1st, and will retire from the active ministry. He will reside at 212 S. Market Street, Frederick, Md.

Rev. Dr. Holmes Dysinger, dean of Western Theological Seminary, and Rev. Dr. R. B. Peery, President of Midland College, Atchison, Kan., have been supplying Grace church, Omaha, while the pastor is engaged in Y. M. C. A. work at Deming, N. M.

Rev. W. C. Ney conducted a patriotic service in St. Paul's church, Newport, Pa., September 9th, at which time a beautiful silk flag, made by members of the congregation, was unfurled by Miss Margaret Loudon Bell, ninety-nine years old, who for seventy-three years was a communicant member of St. Paul's church.

Rev. Gustav Stearns, of Milwaukee, Wisconsin, is out of his pulpit—the Church of the Ascension, formerly United Norwegian Church—"during the war," having left for Camp Douglas, Wis., with the First Wisconsin Infantry. The congregation refused to accept his resignation, but engaged Rev. Olaf O. Arten, recently of Beloit, to fill the pulpit.

Church News

Davenport, Iowa.—Rev. J. A. Miller, our new pastor of St. Paul's church, again made the graduation address for the Universal Chiropractic College, August 31st, when a large class completed the three years' course. Rev. Miller was also the speaker at the previous graduation exercises which took place last April.

Champaign, Ill.—Rev. F. B. Heibert, D.D., pastor.—The fourth anniversary of the present pastorate was observed September 2d. Three more adult members were received into the church, making thirty-six in all this synodical year, or an increase of a little over fifty per cent. The completion of the new building has been delayed by war conditions, but is well under way. Students of the university will soon return and a hearty welcome awaits them.

Paxton, Neb.—Rev. Frank S. Delo, who has been pastor of this charge for the past four years, has closed his work to assume charge at Laramie, Wyo. Farewell receptions were given to Rev. Delo and his wife by the congregations of both the Sutherland and Paxton churches, and many useful gifts were presented to them in appreciation of their faithful work and many helpful services during the pastorate just closed. Both churches are in a prosperous condition, and the future is bright with promise.

Churchtown, N. Y.—Rev. Philip M. Luther, pastor.—The Four Hundredth Anniversary of the Protestant Reformation was celebrated in this congregation September 2d and 3d. The sermon on the morning

of September 2d was preached by Rev. Prof. Frank Wolford, D.D., of Hartwick Seminary. At the evening service Rev. M. J. Congdon, of Hillsdale, N. Y., made an address. At the morning service on September 3d the pastor briefly reviewed the history of the Church, and Rev. W. H. W. Reimer, Hudson, N. Y., addressed the congregation on "Principles of the Protestant Reformation." At noon dinner was served to about 200 persons in the church hall, and a memorial service was held at 3:30 in St. Thomas churchyard.

New York City, St. Thomas church, Rev. A. J. Traver, pastor.—The 10th anniversary of the organization of this congregation will be celebrated early next January. The anniversary sermon will be delivered by Rev. Dr. H. H. Weber, general secretary of the Board of Home Missions and Church Extension.

Appeal to Lutherans.—The message to the Lutheran Church which has just been sent out by the Joint Lutheran Committee is calculated to stir Lutheran blood, to awaken Lutheran consciousness and quicken Lutheran pulses. The message is followed by an appeal which is the final call for a united Church to celebrate the great Jubilee of Protestantism. The appeal is in the name of the energetic executive secretary, the Rev. Howard R. Gold. If every Lutheran in America were as live to the work of celebrating as is Secretary Gold, what a celebration we should have!

North Manchester, Ind.—Zion church, Rev. George Beiswanger, pastor, renders a most excellent report for the closing synodical year. The communicant membership roll is increased over one hundred per cent. The apportionment is raised with an excess. The following organizations were formed during the year: a Brotherhood Bible class of 76 members, a Ladies' Bible class of 51 members, a Luther League of 21 members, a W. H. & F. M. Society of 24 members. There is a corresponding increase in attendance of church and Bible school.

Camp Hill, Pa.—Harvest Home festival in Trinity church, Rev. E. D. Weigle, D.D., pastor, participated in by congregation, Sunday school and Luther League, was a delightful service. The pastor preached on "Showers of Blessings." At the evening worship a Harvest Home song service, with an address by the pastor on "The Spiritual in the Light of the Natural Harvest," made an attractive program. The decorations, consisting of the fruits and vegetables of the season, were brought to the parsonage. The attendance was excellent. The offerings, \$121.00. E. D. W.

Fairview, Ill.—Rev. Wm. E. Bridges, pastor.—The Harvest Home services in our two churches were well attended, the offering amounted to more than \$200. The purpose of these Harvest Home services is to bring old friends together and meet new faces.

Harvest Home day is a holiday for the entire community.

The parsonage is undergoing repairs to the extent of about \$1,400. This will mean a very comfortable and convenient parsonage in this rural charge, and one that this good people may well be proud of.

Rev. S. P. Long, D.D., lectured at Zion church, Friday evening, August 31st. The topic was "Our Little Martin Luther." Dr. Long will be remembered with great pleasure by this people.

Lutheran Reunion at Chesapeake Beach.—Lutherans of Baltimore and Washington held a quadricentennial celebration in the form of a reunion and open-air festival at Chesapeake Beach, Maryland, Thursday, September 6th. The presiding officer was Rev. Richard Schmidt. Rev. Ezra K. Bell, D.D., president of Maryland Synod, and Rev. S. T. Nicholas, D.D., of Washington, D.C., conducted the opening service. Rev. Richard Schmidt delivered an address of welcome. Rev. Charles S. Bauslin, D.D., delivered the Jubilee address.

WARTBURG SYNOD ADOPTS THE MERGER

The following telegram gives our readers the first synodical action on the merger. This opening vote of the first district synod to meet since the convention of the General Synod at Chicago will be a matter of congratulations and rejoicing throughout our churches.

LENA, ILL., Sept. 8, 1917.

REV. V. G. A. TRESSLER, D.D.,
Hanna Divinity School, Springfield,
Ohio.

Constitution of United Lutheran Church of America unanimously adopted and action of General Synod ratified. As first synod to act, the Wartburg Synod sets the pace for the rest. You will rejoice with us and sing in your heart as we sing on the floor of the synod "A Mighty Fortress Is Our God."

P. C. BOYESEN, Sec.

To this President Tressler replied as follows:

SPRINGFIELD, OHIO, Sept. 8, 1917.

LUTHERAN WARTBURG SYNOD, LENA, ILL.
God bless Wartburg Synod. She has fulfilled her obligations to a united American Lutheranism and made history to-day.

V. G. A. TRESSLER,
President of General Synod.

INNER MISSION DAY IN THE GENERAL SYNOD

October 14, 1917

On this day the churches are asked to think of the Inner Mission, the ideal of service. Perhaps some churches could more conveniently observe the day on October 7th, or 21st, because of local conditions. The main thing is to have the congregation think of the Inner Mission. The work is new in the General Synod, although the ideal is old.

The temptation will come not to observe the day. Resist such temptation, and see if it will not work out for the good of your congregation. Let every congregation in the General Synod observe the Inner Mission Day. No offering is asked, unless you desire to give it. Faithfully yours,
THE INNER MISSION BOARD OF THE GENERAL SYNOD.

TIDINGS FROM THE GOLDEN WEST

By California

Rev. C. F. Oehler, D.D., president of California Synod, spent the month of August at Montara by the sea, recovering from a recent operation in the hospital in Sacramento. He returned to his work September 6th.

Rev. G. A. Hiden, until recently in charge of the Swedish-Finnish Association of San Francisco, has organized a Lutheran church in Rochester, Wash., with sixty charter members, and has a church building erected, ready for dedication.

The Executive Committee of California Synod met with President Oehler in Montara on August 16th, to complete arrangements for the coming convention of synod. The date for the regular business was changed from October 12th to October 16th, and to legalize the proceedings, a quorum of synod will meet October 12th and adjourn to the later date. The convention will be held in the First church, San Francisco, Rev. Dr. Braeuer, pastor.

The First church of Oakland organized a Brotherhood during the visit of Dr. S. S. Waltz to the Coast, and the Program Committee has arranged a series of Reformation themes for the monthly meetings this winter. The first address was by Rev. H. S. Feix, of San Francisco, on the theme, "The Church Before the Reformation." Five members were received into this congregation at the midsummer communion in August.

The General Council and General Synod churches in the cities on the east side of San Francisco Bay arranged a joint reception for the Lutheran students in the Uni-

versity of California on Friday evening, August 31st. A literary and musical program was furnished and refreshments served, and a University Luther Club organized. There are close to 125 Lutheran students in attendance this year. Mr. Edwin Meese, '18, a member of the Missouri Synod, was elected president; Miss Pauline Hillerman, '19, vice-president; and Mr. Clarence Hestorff, '20, secretary-treasurer.

The Lutherans of the city of Los Angeles are awake to the opportunities of the Reformation year. Reformation rallies are held every month, in different churches, addressed by the various pastors. The August rally was held in St. Paul's church, Rev. J. E. Hoick, pastor, and was addressed by Rev. Dr. Weaver, of Riverside. The September meeting will be held in the Norwegian church, Rev. S. T. Sorensen, pastor. The annual joint Lutheran picnic was held this year on September 3d, at Exposition Park. The united Lutheran choirs are rehearsing the Reformation cantata to be given about November 12th. The annual Harvest Home festival will be celebrated in St. Mark's church, Rev. J. W. Ball, Ph.D., pastor, with the decorations brought in from the home gardens. St. Paul's church, Rev. J. E. Hoick, pastor, is finding profit in following conservative Lutheran methods, in face of the coming of "Billy" Sunday to the city. A summer catechetical class has been conducted during vacation, and a system of individual work for individuals has been launched for the winter.

DIAMOND JUBILEE ITINERARY IN PITTSBURGH SYNOD OF REV. M. EDWIN THOMAS AND WIFE

Dear Brother in Christ's Service:

Rev. M. Edwin Thomas and wife, our missionaries from India, will come to the territory of our Pittsburgh Synod to bring us a special message from that far off land, and at the suggestion of some of the brethren, and request of the president of Synod, the Foreign Mission Committee were enjoined to cooperate with Rev. Thomas, and to arrange the itinerary for him.

A foreign missionary can always be used unto edification and inspiration, whatever may be the regular plan of the pastor. All he asks is a hearing, and the people always hear the missionary gladly; and it opens many lives to broader visions of duty and opportunity.

It is earnestly hoped that every pastor and congregation will appreciate this special service of Rev. Thomas and his good wife, who will also accompany him and will make their sojourn among us pleasant and helpful.

The appended list of dates will inform you when you may expect him, and you will also hear from him in advance of his arrival.

May the blessing of God be richly bestowed upon this effort and make us all stronger and happier through it, by prayer, information and consecrated effort.

MISSIONARY COMMITTEE,
N. E. YEISER, Chairman;
W. H. BROWN,
OSCAR WOODS.

P. S.—The committee suggests that the ladies of the various congregations arrange for special meetings to meet and confer with Mrs. Thomas.

September.

23—First Lutheran church, Vandergrift, Rev. H. G. Snyder, pastor, a. m.

23—St. Paul's Lutheran church, Vandergrift, Rev. J. W. Shearer, pastor, p. m.

25—Avonmore, Rev. C. E. Liebgott, pastor, p. m.

27—Grace Lutheran church, Leechburg, Rev. T. A. Himes, pastor, p. m.

30—Trinity Lutheran church, Kittanning, a. m.

30—St. Matthew's, Rockville, afternoon at 3:00 o'clock.

30—St. Paul's, Kittanning, p. m.

SUSQUEHANNA NOTES

One of the most highly honored members of the board passed away August 17th. We feel that we have sustained a very heavy loss in the death of Mr. Martin L. Hassinger, who was laid to rest in the Hassinger Church cemetery August 20th. Bro. Hassinger was a man of most sterling qualities and we appreciated him as one of our most reliable and substantial advisors and supporters. In a financial way, he has done much for Susquehanna and we are pleased to announce that he had made provision for the erection of a new dormitory, as a memorial to the Hassinger family.

The remodeling of Selingsgrove Hall is about completed and our friends will be pleased to know that the original building that was erected 59 years ago, is an absolutely new building, except the external appearance, which remains unchanged. It is a beautiful dormitory building and will accommodate about 50 boys.

The prospects for a large enrollment are very good and it looks as though every room in the three dormitories, as well as the two club houses, will be filled with students. Our upper classes are depleted on account of the war, but we are praying for the war to close and for the return of our boys to their class rooms and peaceful pursuits. We opened on September 19th. Dr. John Price Jackson, State Commissioner of Labor and Industry, delivered the address to the students.

Rev. C. B. King, D.D., of Pittsburgh, has been elected associate president and will take charge of the financial campaign to raise \$200,000 for the Endowment Fund on October 1st. Dr. King is one of our most successful pastors and a financier of exceptional ability. All friends of Susquehanna University are glad to have Dr. King associated in the great work of Susquehanna.

CHAS. T. AIKENS.

DEDICATION AT TOLEDO

Bethany chapel, of Toledo, was dedicated with appropriate services Sunday, September 2, 1917. This is the home of the newest Lutheran mission development in this rapidly growing city. It is in the Farmington district on the West Side; is the first church in that section and most strategically located. This is the third mission recently organized in Toledo since Rev. Alvin E. Bell became pastor of the Glenwood Avenue church, and its initiation is largely due to the foresight and self-sacrificing spirit of the Glenwood pastor and people. The present success of the work is the result of the efforts of Mr. Grover Strubel, of Hanna Divinity School, who won the hearts of the people by his earnest summer's work. The morning sermon was preached by Dr. V. G. A. Tressler, of Springfield, who had charge of the finances also. Five hundred dollars was asked for and over seven hundred quickly secured. Three children were baptized, and seven adults were received into the church. More than twenty had been received earlier in the summer. The nucleus of the mission is especially promising. Rev. Bell preached in the evening and the Glenwood Avenue vested choir rendered the gospel in song. The chapel, which is portable, was provided by the Wittenberg Synod. It is on a 100 ft. front lot, has dimensions of 52x24 ft. and is furnished in a neat and churchly manner. An organ, altar and communion set provided by gift, add to the equipment of Bethany for helpful service in this new Toledo district.

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Vegetable-Compound—the most concentrated food, the best Blood and Tissue builder for nervous debility.
Yoghurt—the famous milk preparation in tablet form for intestinal Auto-Intoxication, Constipation, faulty Digestion, poor Circulation. Free Particulars.
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MRS. J. G. TRAVER,

Hartwick Seminary, N. Y., President of the Woman's Home and Foreign Missionary Society of the General Synod.

WASHINGTON LETTER

Rev. William A. Wade
Meeting of Maryland Synod

The Maryland Synod will hold its ninety-eighth session in Washington, October 15th-18th. The sessions will be held in Memorial church, while the Lutheran congregations will all entertain the synod. Since this is to be the quadricentennial session of the synod, we are all looking forward with pleasure to having the brethren with us in our homes and in our midst. We hope that there may be a large attendance of pastors and laymen. While the city is being crowded with the men in uniform and new residents who are coming in rapidly and many visitors, we shall have no trouble in providing for all members of the synod.

St. John's New Pastor

On Sunday morning, September 9th, St. John's congregation elected Rev. J. C. Twele, of Baltimore, formerly of New Memphis, Ill., and he has already taken charge. St. John's has been vacant since May first. They are to be congratulated on having a regular pastor again. Pastor Twele comes to Washington highly recommended, and we wish for him and St. John's much success. And we hope to be able to report the election of a pastor at the Georgetown church in the near future. There have been supplies since Rev. Wickey left September first.

Lutheran Reunion at Chesapeake Beach

On Thursday, September 6th, the Lutherans of Baltimore and Washington met at Chesapeake Beach, Md., in a reunion to celebrate the quadricentennial. The outing, which proved to be a great success, was given under the auspices of the Luther League Centrals of Baltimore and Washington. The day was damp and rainy, but by actual count there were between eleven and twelve hundred from the two cities. Chesapeake Beach is about forty miles from Washington and about fifty from Baltimore. The program was held in the auditorium in the afternoon, beginning at 2:00 o'clock. Rev. Richard Schmidt, of Zion church, presided, and the large audience sang with much feeling our Lutheran hymns and also "America." Rev. E. K. Bell, D.D., president of the Maryland Synod, Baltimore, offered the opening prayer, and Rev. S. T. Nicholas, D.D., of Keller Memorial, Washington, conducted the responsive service. The principal address was made by Rev. C. S. Bauslin, D.D., general secretary of the Board of Education. Rev. S. J. McDowell, D.D., of Third church, Baltimore, also spoke concerning the quadricentennial celebration in Baltimore and Washington in October.

The reunion was such a pleasant and enjoyable affair that it was decided by a unanimous rising vote to hold a similar reunion next year and to make it an annual affair. The committee having it in charge deserves much credit for handling it so well.

The two Luther League Centrals of Baltimore and Washington are doing splendid work and in a large measure helping to make the quadricentennial a notable year. Our Missouri Synod brethren entered in

with us and assured us of their interest in such a reunion. As Washington and Baltimore are gradually growing larger and closer together, each claiming the other as its suburb, we are developing a stronghold for Lutheranism.

NEW YORK SYNOD MISSION OPERATIONS

Rev. Carl Zinssmeister, D.D., Supt.

Opportunities have not been growing any less, yet the work is somewhat at a standstill because men, missionaries, are waiting to occupy the fields in hand and until we can man these we will be compelled to leave untouched many, very many fields white unto harvest. Among more recent activities we find among others:

Messiah Mission, Jersey City, on the lookout for an active, persevering and consecrated missionary. One who cared for these people has entered the ambulance service and gone to France to serve his country. Another, a student, received a call from a western field, so this field of unusual promise needs a pastor and that right early.

St. Philip's, Brooklyn, in charge of the superintendent, has recently purchased an eligible site, corner McKinley and Firbell Aves., 100x125, six city lots, at a purchase price of \$6,050.00. They paid \$3,050.00, leaving a six per cent. mortgage of \$3,000.00 encumbering the property. The site is less than a block from the present church house. The plans for a first story are out and bids for the new building will be in within the month. The fluctuating prices of building material may force a postponement. St. Philip's has a fine field.

Holy Trinity, Hollis, L. I.—Rev. A. L. Dillenbeck, formerly of Mt. Carmel, Pa., entered upon his duties in March, was installed April 11th, and has since rallied his people as never before. The unexpected has happened in this field. Not only has this mission settled the one thousand mortgage with the board, which was loaned some eight years ago, raised its full apportionment, but has risen to a man to build a new, a modern, a more beautiful edifice in which to worship. Plans are completed, subscriptions raised and bids will soon be in. May the fondest expectations of these people be realized.

Good Shepherd, South Ozone Park, L. I.—Rev. C. H. Thomsen, who entering upon the work January 1st of this year, has since his installation, February 23d, applied himself diligently and begins to see results. The old organ was replaced by a more modern instrument. A floating indebtedness of several hundred dollars has been wiped out by a special effort. And now, an organization known as the Dramatic Society of the Good Shepherd, has its eye on a much-needed parish house for which funds are being raised.

St. Stephen, Hicksville, L. I.—Rev. Robert E. Stephen, who has entered upon his second year as pastor in this important field, leaves no stone unturned to advance the interest of St. Stephen. The combination services in the morning seem to fill a long felt want and pastor and people are full of enthusiasm. An active Sunday school, a strong Ladies' Aid Society, and perhaps one of the largest, if not the largest on the Island, Luther Leagues, secured the efforts of Pastor Peterman.

Rev. Frederick Holter, Farmingdale, L. I., who is a veteran in mission work, was called to this field last March and installed July 12th, has, in addition to St. Luke's, reopened services at Amityville, a village some four miles east, holding an early nine o'clock service there, then returning to his regular work for a morning Sunday school and worship and vespers. The morning services are in German; all others use the English. Rev. Holter has made himself very useful and is persistent in pressing Lutheranism home. We hope the greatest handicap, a parsonage, may soon be provided. The demand for houses was so great

in this growing village that to date no adequate quarters could be found.

St. Peter's, Albany.—At the request of Pastor H. S. Rudisill, the superintendent recently visited this field, preached to a good audience and attended a regularly called congregational meeting at which ways and means were discussed for a greater St. Peter's. An adjacent lot was purchased upon which to erect a suitable parsonage at a moderate cost and steps to build a parish hall were likewise taken. And upon motion, the writer was asked to raise funds, as no building operations will be undertaken until the first thousand dollars are in hand. An appeal for funds resulted in securing pledges to the amount of \$315.00, which has since been growing to the amount of \$500 or more. It is the intention to build the parish hall as an indispensable requisite for greater usefulness to the various societies and of service to a growing community and congregation.

Hawley, Pa.—Following an urgent invitation by Rev. and Mrs. B. Walther Pfeil, Hawley, Pa., the writer and Mrs. Zinssmeister were privileged to enjoy their fellowship throughout the month of August. It was our privilege to attend the third anniversary services, August 5th, and address the congregation in German in the morning and in English at night, congratulating both pastor and people. Pastor Pfeil with his helpmeet reached Hawley the first of August, 1914, entering upon his work with the first Sunday and has so applied himself until at this time he serves six congregations, doing old-time pioneer work as none other in our entire synod. The congregation at Hawley being the main body, having a comfortable parsonage, has been German from its inception, being originally organized as a German Congregational church and supported by what was once known as "The Beecher Memorial Fund." The people being either Lutherans or Reformed, were apparently satisfied with such German-speaking preachers as were available. That little training along Lutheran lines was theirs is self-evident. As to doctrines and usages, well, that was secondary. As far as synodical affiliation was concerned, that was out of the question. They were served, as many of the independent congregations in years of long ago were, by good, bad and indifferent. Fortunately some of the latter pastors were either quasi or conservative Lutherans and gave the church a more churchly cast in service, sermons and restoration of the house of worship. It was with this historic development since 1863 that was the foundation upon which this young pastor, fresh from the Fatherland and from school came; trained in the schools of Lutheran pastors in the homeland, where his later experiences would not have been dreamed of. But strong in faith he applied himself to the task, faithfully using Lutheran usages and changing both the constitution and charter. Strange, of course, was this experience, and yet the people came to hear their young pastor and worshipped as never before. Though a learner of the English and not a fluent speaker in the tongue of his new home, he nevertheless persisted in introducing the English Sunday school requisites and topics in the Luther League, which he also called into being. So well did he succeed that now only two German services, alternate Sunday mornings, are held, and all other services are in English. How well he has done was in evidence when the recent Southern Conference of the New York Synod held its spring session. Pastor Pfeil preaches regularly three times and travels many miles each Sunday to meet all his appointments. He has done a good work in these mountains of the old Keystone State and should ere long be relieved of some of the heavy burden now resting upon him. With this end in view we spent August assisting, counselling, helping wherever we could to bring about this thing sometime in the future.

CARL ZINSSMEISTER, Supt.

SOLDIERS OF THE HOME

John T. Faris

Girl Scouts are really soldiers of the home. As they delve into the secrets of nature and take part in sports suited to their strength, they learn the lessons of health, comradeliness, and simplicity.

Then they learn household science in a way that makes them most efficient in the life of the home, for their prescribed training insists on the lessons that the wise mother seeks to teach. And as they learn to serve in the home, they learn also those things that will enable them to serve that bigger family, their nation, in its present crisis such as photographing, signaling, guarding, telegraphy, dairy work, and first aid.

Just now they are giving invaluable aid in carrying out the program of the United States Food Administration by learning how to preserve perishable foods.

The illustration on our cover shows a company of Girl Scouts watching a demonstration of food preservation by skilled workers.

The United States Food Administration publishes a pamphlet that gives helpful instruction to those who wish to know about food preservation. Write for this to the United States Food Administration, Washington, D. C., and ask for "Ten Lessons on Food Conservation."

SHOTS FROM CAMP CODY, N. M.

Rev. C. N. Swihart, D.D.

This is at long range, but a few reports from near the Mexican border at Deming may be of interest. The National Guards of Minnesota, Iowa, Nebraska, North and South Dakota are being located and trained at this place. Deming is a town of about 4,000 and will soon be a camp of 40,000. There is an army of about 3,000 mechanics pushing the construction work which when finished will have built 1,400 buildings. When all of the soldiers are located there will be about 8,000 tents. The camp is located in a basin of 25 miles diameter surrounded by mountains. The altitude of 4,300 feet gives the air healthfulness and, with the fine water, there should not be much sickness caused by climatic conditions. All of the troops are expected here in the early part of September. As soon as they arrive, the one place that they seek is a Y. M. C. A. building, of which there will be six, each one manned by five secretaries. These men, of strong positive Christian character, are able to do much with the equipment at their disposal to exert a most wholesome influence over the boys. We are able to cure many cases of homesickness and drive away the blues. The heart longings are recognized in a sympathetic way and real good is accomplished. Each evening is occupied in the building with some feature, physical, social, educational, or spiritual. The latter receives, I am glad to report, the greatest emphasis. Besides the two nights given over to general religious services and exercises, a number of Bible classes are conducted with splendid results. Since Major General Blocksom arrived on the field the saloons of Deming have been closed. A raid was made on the gambling carried on and the men "sent up." Houses of ill-repute are kept cleared. The Government has given its unqualified endorsement to this work of the Y. M. C. A. The officers of the army are in hearty accord with it. Certainly it is a haven of rest for the boys sorely tempted, away from home, and in preparation for service at the front. The Church can do no better service in this tragic hour than to use her greatest influence and power to safeguard and save our boys from the enemy that kills the soul. My particular work will be that of directing the religious work of the Nebraska unit and will be glad for the names of any Lutheran boys from any of the states mentioned above. To have these will make the work more effective. Will you help? Give

the name, state, company and regiment. Address communications to me in care of Y. M. C. A., Camp Cody, New Mexico.

ENTERTAINING THE SOLDIERS AT GETTYSBURG

An army camp containing about 12,000 regulars and recruits, has been stationed at Gettysburg since the middle of May. Any one who has visited the town can imagine what a tremendous proposition was thus thrust upon the people when its population was suddenly quadrupled. The boys in khaki at first merely walked the streets every evening, in a vain effort to find something to amuse them. But the churches soon awoke to their opportunity, and now six of them have opened free reading and recreation rooms where the soldiers gather every evening for a few pleasant hours, and the two Lutheran churches, Christ and St. James, have been amongst the leaders in this activity.

A peep into any one of these rooms gives us an idea of what a benefit they are to the soldier. After a hard day at drilling, it is attractive to play a few simple games, to listen to a victrola, to play on a piano, or to sit at a comfortable table and write to the folks back home. And this is just what the social rooms offer the soldier.

At St. James' church, a specialty was made during the summer months of securing home newspapers. Forty-three have been secured free, from Brooklyn to Denver and from the Gulf to the Great Lakes. These have drawn a great many of the recruits, as they like to read about home. Now that fall is at hand, we are planning to hold a social every Friday night, for in that way the soldier can be made to feel more at home—and nothing drives away homesickness like an evening brimming over with fun and laughter. Yet there are always some who must be sought after, and we feel sure that there are many Lutherans in camp whom we ought to meet. If pastors or parents will inform us of any such, giving us their company and regimental address, we will appreciate it. Church papers from local churches are also welcome, and nothing could be more acceptable to the recruit than his own home newspaper. Here is an opportunity for some organization in the Church to show its patriotism by subscribing to the home paper for three months to be sent to St. James' Reading Room, Gettysburg, Pa.

All communications should be addressed to the assistant pastor, W. Stuart Hinman, Seminary, Gettysburg, Pa.

WAR PLANS OF INNER MISSION BOARD

In its war relief plans the General Synod's board is working in cooperation with the boards of the General Council and the United Synod. Dr. Knubel, chairman of our committee, writes:

"We are attempting to serve in really helpful ways and are accomplishing many things in cooperation with the General Council and the United Synod in the South. However, we need the assistance of all in this work. Will you not therefore publish as quickly as possible such information as will spur the congregations on to assist us in our work? In speaking thereof I do not mean only, nor chiefly, the financial help urged by the General Synod. We have asked the congregations to send in lists of their boys in service. We are ready to provide some very excellent literature and can make many helpful suggestions. We are planning to assist the congregations in the neighborhood of encampments. We expect to stand behind all Lutheran chaplains appointed, providing them with equipments that they need. In fact we have more plans at work and in contemplation than I can even quickly mention. Our aim is merely to serve the thousands of Lutheran boys who are going away from home to be tempted in unusual manner and to be in dangers of which they appreciate nothing at present. For their sake I ask this assistance. Our work is being carried on in

coöperation with the other general bodies under the name of the United Inner Mission. Please do what you can."

LAYMEN'S MISSIONARY MOVEMENT

C. H. Weller, Field Secretary

After the August vacation I have started my fall work with September in Ohio, among some of the churches in Wittenberg Synod, where I expect to remain for three weeks. I shall never be able to fully express my gratitude and appreciation for the kindness and coöperation which I have found everywhere among the pastors and laymen of the Church so far, and to serve the churches and, if possible, assist them shall be my greatest pleasure!

I was at Mansfield, Ohio, last Sunday, where I found Rev. A. C. Miller, D.D., confined to the house from a general breakdown, but he is recovering slowly and hopes to be around soon. Rev. Miller is pastor of a small congregation of less than one hundred members, but no one can deny that they are genuine hustlers and the evidence is here in the form of a handsome new church and parsonage which will cost them \$50,000. Of this, \$35,000 has been provided for already. Among the new features in this church is an apartment of six rooms for the caretaker and his family. The congregation has been using the basement for services for some time and they hope to dedicate in about six weeks more.

The Lutheran Church must feel proud both of this new church property and especially of this splendid small congregation of devoted and hustling people!

Rev. Miller and his council are getting ready now to make an every-member canvass.

On Monday and Tuesday I had the pleasure of visiting Rev. C. F. Crouse, at Arlington, Ohio, and meet some of his splendid people. Two small congregations, each one of less than 75 members, constitute this pastorate; one of them in the town of Arlington, another about six miles out. Among some of the good people I met were Mr. and Mrs. Powell, the father and mother of three pastors in the Lutheran Church. The country church in this pastorate is especially awake to modern methods and they are preparing now to adopt the double pocket envelope system for the finance of their church.

HOME MISSION AND CHURCH EXTENSION NOTES

The mortgage burning and appeal for funds for a new church edifice for St. John's church, Sparrow's Point, Md., which was to take place on Sept. 16th, has been postponed, owing partially to the tragic death of the beloved mother of our worthy pastor, Rev. W. F. Bare. Special services of an anniversary character will be held on Sunday, November 4th, and the services will be in charge of the general secretary of the board.

Rev. Chas. E. Liebegott, of Ardmore, Pa., has accepted the call to Temple church, Pittsburgh, Pa., and his acceptance has been approved by the board. Efforts are being made by the Missionary Committee of the East Pa. Synod under the leadership of Rev. S. D. Daugherty, D.D., to begin the organization of a Lutheran congregation at Paxtang, a suburb of Harrisburg, Pa. It is hoped to unite it with Riverside, and make one charge.

Rev. J. Nelson Lentz, as the representative of the Northern Indiana Synod, is very busy in the organization of one new mission in the city of Detroit, Michigan. Detroit offers a most fruitful field for English Lutheran churches. It is a city growing by leaps and bounds and its future seems bright.

Grace Lutheran church of Berwick, Pa., through its pastor, Rev. R. J. Wolf, has prepared a beautiful letter of appreciation for past assistance, both for the support of a pastor and the payment of their church debt. The congregation is now self-sustaining.

A Woman's Letter from Washington

THE PRESIDENT'S LETTER

THE WHITE HOUSE, Washington.
To the Soldiers of the National Army:

You are undertaking a great duty. The heart of the whole country is with you. Everything that you do will be watched with the deepest interest and with the deepest solicitude, not only by those who are near and dear to you, but by the whole nation besides. For this great war draws us all together, makes us all comrades and brothers, as all true Americans felt themselves to be when we first made good our national independence. The eyes of all the world will be upon you, because you are in some special sense the soldiers of freedom. Let it be your pride therefore, to show all men everywhere not only what good soldiers you are, but also what good men you are, keeping yourselves fit and straight in everything and pure and clean through and through. Let us set for ourselves a standard so high that it will be a glory to live up to it, and then let us live up to it and add a new laurel to the crown of America. My affectionate confidence goes with you in every battle and every test. God keep and guide you!

WOODROW WILSON.

September 4, 1917.

This beautiful letter came out September 4th, just as the parade started consisting of the United States Government and the civilians of the capital who thus paid tribute to the men of the new national army soon to join the forces of the United States in Europe.

Led by the President, as their commander-in-chief, and followed by the members of both houses of Congress, the uniformed troops of the regular army and the national guard, with cabinet officers, the judiciary, Federal employes, veterans of the Spanish-American War and the mingled blue and gray of the civil conflict—all forming an escort of honor—the district's new draft army men marched down Pennsylvania Avenue amid unusual scenes of national interest. Every branch of the Government sent its employes, every branch of the army were in the great procession, and must have comforted the hearts of the men who are soon to enter the world's arena of conflict.

Politics

The interesting events of the week have been entertaining the Japanese Commission (which is the only one that has not asked for money), the great parade, the passage by the House of a bond bill of eleven and a half billion dollars on the war debt, the usual war news, and a food mission from Holland. For us Lutherans a union picnic at Chesapeake Beach of the Pan-Lutherans of both cities, Washington and Baltimore, was a most enjoyable affair; good speeches and good fellowship made the day a pleasant memory.

Keep the Tryst With God at 12 Daily

"Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee, he will not fail thee, nor forsake thee."

In an article in the *Literary Digest* on unfair treatment of German Americans, it is stated:

"It appears to Prof. Hermann S. Ficke, of Dubuque, Iowa, who in a plea for fair play addressed to the editor of the *Congregationalist* (Boston), says that his fear and the fear of his ilk is that those publications which conduct 'their campaign of ruthless hate against the German-Americans..... by means of direct suggestions and still more dangerous insinuations,' together with the readers influenced by these periodicals, will 'so poison American sentiment that at the first disaster to American troops in Europe, the Americans of German descent

will receive about the same treatment which is now being meted out to the negro.' He bewails bitterly the position toward the Americans of German descent, and avers that—

"Protestations of loyalty do not help, for one of the most influential weeklies of New York has said, 'Beware of the German-American who wraps the Stars and Stripes around his German body.' Even a stanchly American paper like *The Nation* has had to protest against employers discharging their workmen because they were German. When one looks at our comic periodicals it would seem that a campaign of ruthless hate against the American of German descent is an eminently desirable thing."

I can see from day to day a great persecution coming not for what we do or do not do, but because we have so many Germans in our communion and on account of our name. If taken rightly it will do us good, sift the chaff from the wheat and bring us to God. The young men of our churches are enlisting, our women are working in the Red Cross work, and we are doing our full duty, so we can well appeal to God with our case and leave results with Him. Germans show they care more for America than Germany by coming to this country.

Now if we keep our tryst with God, He will make the suspicion and the misunderstandings through which some of our people will likely pass a spiritual blessing. When God was punishing Judah not even the prayers of the prophets prevailed. Ezk. 14: 14 says: Though Noah, Daniel and Job were in it they should deliver but their own souls by their righteousness," so our prayers may not stay God's punishment of all the nations, yet the prayers will save the Church's spirituality. A great German in this country writes me: "Germany needed the scourge of war to bring her back to God again. She had begun to lose herself too far in intellectualism, liberalism and unbelief. A victory as it seemed to come to her during the first months of the war would have been a calamity for Germany, religiously speaking. The German people are capable of the deepest type of religion, but as Israel needed the divine visitations from time to time so can the best that is in them come to its own only through tribulation such as it is now hanging over all Europe. The Lutheran Church can yet expect streams of blessing to come to her through the German people after this time of great trial is passed. A hundred years ago, after the Napoleonic wars, Germany, having been under the spell of rationalism for decades, found her way back to God again. It was at those horrible times when the Church of Germany developed that great host of theologians and scholars which has blessed all Protestantism, men like Harms, Neander, Tholuck, Vilmar, Delitzsch, Hengstenberg, Lange, Dörner, Beck, and very many others. The piety of a Paul Gerhardt cannot be understood if we forget that the early part of his life covered the outgoing years of the 'Thirty Years' War; neither can we understand the depth of piety in the old Lutheran hymnology without thinking of what people had to pass through in that long war. This present war is bound to bring to our Church spiritual blessings." Let us ask God to make all this pain bring us back to God, and to simple piety.

Poppies on the Battlefield

The Post says: Attention is being directed anew to the strange relation existing between battlefields and wild flowers. Macaulay in a passage of striking eloquence tells us how, after the battle of Landen, in the Netherlands in 1693, between the French army, under the Marechal de Luxembourg,

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and the English, under King William III, where more than 20,000 men were left unburied on the field, the soil broke forth in the following year into millions upon millions of scarlet poppies, covering the entire battlefield as if with a vast sheet of rich red. An identically similar occurrence is reported to have taken place 120 years later in the same region, when in the summer of the year following the victory of Waterloo the entire battlefield was ablaze with scarlet poppies. The same springing up of scarlet poppies everywhere on the battlefield some months after the battle is taking place in France in the present war and should be made the subject of botanical research.

It recalls the figurative prediction of the Hebrew prophet to the effect that the earth would "disclose her blood" when called upon to "cover her slain."

The Gospel Mission

has been carrying on two meetings every night of the summer, one in the tent and one at the mission. Last Tuesday night, a remarkable conversion, in the sense of facing about, occurred. It is part of the Tuesday night program to repeat the Ten Commandments in their abbreviated form; I give running comments on what they mean to us. After the meeting a flashily dressed man came to me and said: "I came in because of the music, and I have not been before in a place of worship for 10 years, but I am convicted of sin by those commandments." I talked and prayed with him. Two days after I received a letter from this man telling that he had come to the mission to wait for a later hour to commit a burglary, but he was so convicted that he forgot he was hungry, forgot his plan to burglarize, and spent most of the night in prayer. At last he fell asleep filled with joy and thanksgiving. At 8 in the morning he was awakened by the bellboy bringing him a telegram that a suit had gone in his favor and the telegram had an order for \$500. God led him to the mission for conversion; he went to Chicago instead of to New York hoping to do better with new people. We sent him to the Pacific Garden Mission, hoping that, in working for other souls God will save his soul.

Dr. Fry's Lecture

My class have asked Rev. C. L. Fry, D.D., of Philadelphia, to give his lecture on Luther before our people on October 5th; it will also be used for our class and fall church reunion.

H. E. Monroe
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September 10, 1917.

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WORK BY LOCAL CHURCHES FOR THEIR OWN ENLISTED MEN

It is easy to be deceived as to the relative importance of the religious work that is to be done by the churches for the soldiers, in connection with the great war. The interest of everybody is irresistibly drawn to the training camps, and to the work of the chaplains and the Christian Associations in France, and it could be easily overlooked that every church from which men go to the front has a great opportunity and responsibility right at home, with regard to these men and their families. To honor these soldiers, to keep in touch with them in camp and field, to maintain intimate relations with their families, and to do all that can be done in anxiety and sorrow: these are noble and powerful ministries.

The committee of the Churches on War Work working with the Federal Council of the Churches of Christ in America recommends to the proper denominational authorities, that each of their local churches be urged to set up the following work for their own enlisted men and their families.

1. That every local church have its Honor Roll, properly framed and hung in a conspicuous place, with the names of all its soldiers and sailors inscribed thereon.

2. That everything be done to honor these men when they go, and when they return.

3. That the churches provide membership cards to be sent to the men, indicating if possible membership in the Church, the congregation, or homes of the Church.

4. That regular correspondence be kept up with these men by the pastors or by a Committee on Correspondence, and that these letters be as newsy as possible.

5. That the women of the church get together to prepare packages for the men, to include knitted goods, clippings, papers, dainties and other articles. These packages should be sent not only at Christmas time but at regular intervals. Women from the households of the soldiers should be invited to assist.

6. That pastors and Sunday schools give special attention during the war to the families of enlisted men, in order to assist wives and mothers, and to provide against juvenile delinquency. The committee advises frequent visitation in homes, careful shepherding by pastor and teachers, development of club activities during the week to keep children interested and off the streets, and watchfulness against truancy.

CHURCH EXTENSION SOCIETY, SPRINGFIELD, OHIO

The fourth annual meeting of the Lutheran Church Extension Society of Springfield and Clark County was held September 4th, at the First church. Dr. V. G. A. Tressler, president of the society ever since its organization, was chairman.

Dr. Tressler presented his annual report, reviewing the work of the past and outlining the work of the coming year. The society was organized in February and incorporated June, 1913.

The four years have been productive ones. There is Trinity church, organized March 1, 1914; Grace church, organized October 10, 1915, and St. Mark's, with its Sunday school and services. All these are well located, well housed and furnishing the gospel to their respective communities.

J. Howard Littleton, financial secretary, and Philip Gerhardt, treasurer, presented their reports, showing that more than \$1,100 had passed through their hands during the year. Leroy E. Miller, secretary, gave a summary of the four years, showing assets of \$10,000, with liabilities of \$400. Nearly \$11,000 has been raised and expended during this time. A budget was adopted for the coming year, calling for \$1,000, and the Sunday schools of the Church are asked to make a special and liberal offering on Rally Sunday for this object.

The following resolution was unanimously adopted: "Resolved, That the Lutheran Church Extension Society of Springfield

and Clark County most heartily approves the proposed merger of the General Synod, General Council and United Synod of the South into the United Synod of America. We believe the movement is led of the Spirit and that its accomplishment will be a really prophetic achievement in the history of American Lutheranism and the kingdom of God."

The pastors of the dozen General Synod Lutheran churches, together with two excellent laymen from each, represents the Board of Managers. The following officers were elected for the coming year: President, Professor V. G. A. Tressler, D.D.; vice-pres., Rev. C. E. Gardner, D.D.; sec., Leroy E. Miller; fin. sec., J. Howard Littleton; treas., A. H. Penfield; directors, Drs. Dornblaser, Tressler and Greenawalt, and C. L. Hustel and Leroy E. Miller.

The local Church Extension Society has been a vital factor in the development of Lutheranism in Springfield.

LEROY E. MILLER.

WESTERN SEMINARY OPENING

Rev. B. R. Lantz, D.D., of Salina, Kan., will deliver the opening address at the opening of the Western Seminary, Atchison, Kan., Wednesday morning, October 3d, at 10 o'clock. Neighboring pastors and friends are invited to be present at these opening exercises and bring with them their academic or clerical robes to join in the Academic procession. The assignment of rooms for the coming year will take place immediately after the opening exercises.

HOLMES DYSINGER, Dean.

QUADRICENTENNIAL PROGRAM JUST OUT

Mrs. Charles L. Fry has compiled a complete program for celebrating the Quadricentennial, by request of the Council of Women for Home Missions, 600 Lexington Avenue, New York City.

As indicated by the auspices of its publication it is for use by all Protestant denominations, or a festival occasion arranged during the month of October, 1917. It is sufficiently diversified that ten young women of good voice and self-possession, can take part, yet there is nothing so elaborate about it that it cannot easily be rendered by any Missionary Society, Young People's League, Sunday school or congregation, urban or rural.

We most heartily commend this service for universal use in October.

NOTICE TO SECRETARIES OF SYNODS

In preparing the clerical register for the 1918 Lutheran Church Year Book it is necessary to have the minutes of synods to secure the clerical rolls. All secretaries are kindly asked to send these minutes at once to Grace M. Sheeleigh, 33 E. Church St., Frederick, Md.

If synods have not met and minutes are not published, please send *this year's corrections* to clerical rolls. The names and addresses of young men who will be licensed and ordained this fall are also requested. All manuscript must be in the hands of printer by *October 1st*. In response to the notice sent out to the sixty-five synods several weeks ago, only *eight* replies have been received. Please answer *immediately*.

NOTICES

California Synod

The Evangelical Lutheran Synod of California will convene in the First Lutheran church, San Francisco, Cal., Rev. J. R. Brauer, Ph.D., pastor, on Friday evening, Oct. 12, 1917, to entertain a motion to adjourn to meet in the same place on Tuesday Oct. 16, 1917, at 10 a. m., when the regular business of synod will be taken up. No entertainment provided delegates or visitors.

GEORGE H. HILLERMAN, Sec.

Northern Illinois

The convention will be held in Freeport, Illinois, Rev. W. F. Rex, pastor loci, Oct. 16, 1917, at 10 a. m. Delegates and visitors desiring entertainment will please notify the pastor loci, 75 So. Galena, Ave., not later than Oct. 6, 1917.

W. C. HEIDENREICH, Secretary.

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Synod of Northern Indiana

The sixty-third annual convention of the Synod of Northern Indiana, will be held in Christ's Lutheran church, corner of Webster and Jefferson streets, Fort Wayne, Ind., Rev. Henry C. Hadley, pastor, Oct. 9-11, 1917. The sessions will open at 3 p. m. All delegates and visitors will notify the pastor, Rev. H. C. Hadley, 609 Home Ave., if they desire entertainment.

ALONZO B. GARMAN, Sec.

Wittenberg Synod

The seventy-first annual convention of Wittenberg Synod will be held in the Second Lutheran church, Springfield, Ohio, Rev. E. H. Dornblaser, D.D., pastor, Oct. 16-18, 1917. The first service, being on Tuesday, 3 p. m., in the Fourth Lutheran church, will be the communion service held in union with the Miami Synod.

CHALMERS E. FRONTZ, Sec.

Miami Synod

Synod will meet for its seventy-fourth regular annual convention in the Fourth church, Springfield, Ohio, Rev. W. E. Brown, pastor loci, Tuesday afternoon, Oct. 16, 1917, at 3 o'clock. Pastors and delegates are requested to bring copies of the minutes of last convention.

D. BRUCE YOUNG, Rec. Sec.

Pittsburgh Synod

The seventy-fifth convention of the Pittsburgh Synod (G. S.) will be held Oct. 8-12, 1917, in First Lutheran church, Franklin St., Johnstown, Pa., Rev. Robert D. Clare, 332 Vine St., pastor. Pastors will please notify the pastor loci at least ten days before the meeting of synod of their intention to be present. Representatives of church boards and institutions will be heard only on Wednesday between 2:30 and 4:00 p. m. in joint session with Allegheny Synod in First Lutheran church. Each speaker limited to eight minutes.

J. WALTER SHEARER, Sec.

Allegheny Synod

The seventy-seventh annual convention of the Allegheny Evangelical Lutheran Synod of Pennsylvania will be held in the Moxham Lutheran church, Johnstown, Pa., Rev. H. C. Michael, pastor, beginning Oct. 8, 1917. The evening sessions of the synod will be held jointly by the Allegheny and Pittsburgh Synods at Johnstown. Pastors and delegates will please notify the pastor loci of their coming. The examining committee will meet previous to the sessions of synod. A special program is arranged in order to fittingly celebrate the quadricentennial of the Reformation.

REV. C. R. ALLENBACH, Sec.

East Pennsylvania Synod

The seventy-sixth annual convention of the East Pennsylvania Synod will be held October 1-5, 1917, in Zion Lutheran church, Harrisburg, Pa., Rev. S. Winfield Herman, pastor.

E. E. SCHANTZ, Sec.

Maryland Synod

The ninety-eighth annual convention will be held in Memorial church, Washington, Rev. Henry Anstadt, D.D., pastor. Opening session Monday evening Oct. 15th, Rev. Ezra K. Bell, D.D., president. Entertainment on the Harvard plan.

JOHN C. BOWERS, Secretary.

Olive Branch Synod

The 70th annual convention of the Olive Branch Synod will be held at Evansville, Ind., in St. Mark's Lutheran church, Rev. G. C. Straub, pastor, beginning Oct. 16th. Treasurer's books close Oct. 8th. Pastors and visitors will please notify the pastor of their attendance at synod in advance.

L. W. GROSS, Sec.

Synod of Central Illinois

The fifty-first annual convention of the Synod of Central Illinois will be held in Luther Memorial church, Quincy, Ill., Rev. I. W. Bingham, pastor, October 15-18, 1917. Delegates and visitors desiring entertainment will please notify the pastor loci.

JACOB DIEHL, Secretary.

Synod of Nebraska

The forty-fifth annual convention of the Evangelical Lutheran Synod of Nebraska will convene in St. Paul's church of Grand Island, Rev. L. L. Lipe, pastor loci, October 10th-14th. Entertainment will be on the Harvard plan and pastors and delegates should notify the pastor loci ten days previous of their intention to be present.

C. E. SPARKS, Secretary.

Central Pennsylvania Synod

The sixty-fourth regular convention of the Synod of Central Pennsylvania will be held in Grace church, State College, Pa., Rev. W. H. Traub, pastor, on Monday evening, October 1, 1917. All who are not regular members of synod, desiring entertainment, will please notify the pastor, loci.

W. M. REARICK, Sec'y.

Northern Indiana Synod Vacancies

There are three charges in our synod who are desirous of securing pastors soon. Rock Creek charge with two congregations address Mr. S. P. Zeck, Camden, Ind., R.D. No. 1.

Uniondale, Ind., 4 congregations, address Rev.

H. C. Bixler, Uniondale, Ind. South Whitley, Ind., with two congregations. Address Josiah Eberhard, Columbia City, Ind., R. D. No. 2.

Any one can address the president of synod, J. D. Brosy, 825 W. Marion St., Elkhart, Ind.

Northern Indiana Brotherhood

The fourth annual convention of the Brotherhood of the Synod of Northern Indiana, will be held in Christ's church, Fort Wayne, Ind., corner Webster and Jefferson Streets, October 8th and 9th. Rev. H. C. Hadley, pastor.

Annual banquet Monday night, October 8th, 6 p. m. Please notify Rev. H. C. Hadley, 609 Home Avenue, Fort Wayne, Ind.

P. C. KANTZ, Secretary.

H. E. LINTZ, President.

Women's Convention, Miami Synod

The convention will meet at St. Paris, Ohio, Oct. 10-12, 1917, the opening session Wednesday evening.

Names of delegates and visitors should be sent to Mrs. Stella West, St. Paris, Ohio, not later than October 3d. Delegates and officers will be guests of the congregation and visitors will be charged a nominal sum for meals.

ALICE L. GAUMER, Rec. Sec.

Woman's Convention, New York Synod

The ninth annual convention of the Woman's Home and Foreign Missionary Society of the New York Synod will be held in Third Lutheran church, Rhinebeck, N. Y., Dr. Walter Miller, pastor, October 2d, 3d and 4th. First session Tuesday, October 2d, at 2:00 p. m.

Delegates and visitors desiring entertainment will please notify Mrs. J. D. Lown, Rhinebeck, N. Y. All persons attending convention can take trains either on the C. N. E. or N. Y. C. Railroads to Rhinecliff, where transportation will be furnished to Rhinebeck.

MRS. I. W. ABBOTT, Rec. Sec'y.

Woman's Convention, Central Pennsylvania Synod

The thirty-eighth annual convention will be held in St. John's church, Lewistown, Pa., Rev. M. S. Cressman, D.D., pastor, September 25-27, 1917. Delegates should send their names to Mrs. Frank Moist, 3d St., Lewistown, Pa., not later than September 10th.

MRS. J. C. HORTON, Rec. Sec'y.

Missionary Society, East Pennsylvania Synod

The thirty-eighth annual convention of the Woman's Home and Foreign Missionary Society of East Penna. Synod, will be held in Seventh Street Lutheran church, Lebanon, Pa., October 10-12, 1917. All delegates will send their credential blanks with their requests for entertainment to Miss Violet Patschke, 709 Guilford St., Lebanon, Pa., not later than October 1st.

E. GERTRUDE HEFFELFINGER, Rec. Sec'y.

Women's Society, Northern Illinois Synod

The fortieth annual convention will meet October 30th, in the English Lutheran church, Princeton, Ill., Rev. T. B. Uber, pastor.

EVA HOLMAN, Rec. Sec'y.

Woman's Convention, West Pennsylvania Synod

The thirty-sixth annual convention will be held in St. Paul's church, Carlisle, Pa., October 24-26, 1917. Delegates desiring entertainment will please send their names to Mrs. George Hemminger, 249 West Pomfret Street, Carlisle, Pa., before October 15, 1917.

MRS. C. F. V. HESSE, Secretary.

Woman's Convention, Wittenberg Synod

The thirty-seventh annual convention will be held October 23d-25th, in Shelby, O., Rev. W. M. Nackenberg, pastor.

The names of delegates desiring entertainment should be sent to the chairman of the local committee, Mrs. E. J. Fireweed, 95 E. Main St., Shelby, O.

MRS. W. PLATNER, Recording Sec.

Women's Convention, California Synod

The Women's Home and Foreign Missionary Society of California Synod will convene in the First Lutheran church, San Francisco, Cal., Rev. J. R. Brauer, Ph.D., pastor, on Tuesday, Oct. 16th, at 10 a. m. instead of on Saturday, October 13th, as previously announced.

MRS. G. H. HILLERMAN, Pres.

Women's Convention, East Ohio Synod

The thirty-sixth annual convention will be held in Calvary church, Adams Ave., N. E., near E. 105th St., Cleveland, O., Oct. 3-5, 1917. Send names of delegates to Mrs. A. M. Obenauf, 10726 Sprague Dr., N. E., Cleveland O., by Sept. 20th.

MARY MIZER, Rec. Sec.

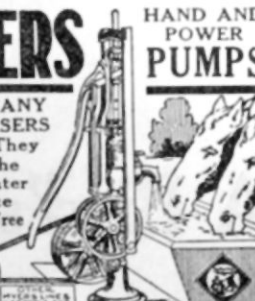
Women's Convention, Southern Illinois Synod

The convention will be held in St. John's Lutheran church, Anna, Ill., on Sept. 26, 1917, Rev. E. H. Gilmer, pastor. Delegates will be met at I. C. depot, Anna, Ill., at 9:00 a. m.

MAMIE DEWITT, Rec. Sec.

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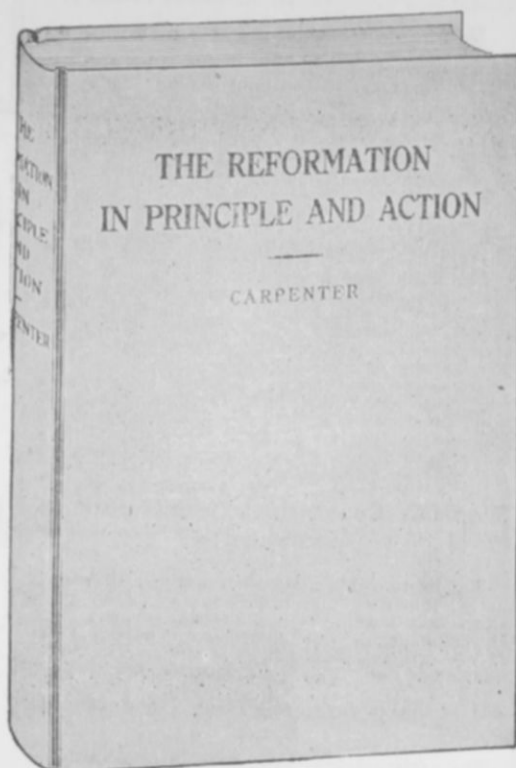
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