

Lutheran Standard.

"SPEAKING THE TRUTH IN LOVE."

VOL. LXXV. — No. 38.

COLUMBUS, OHIO, SEPTEMBER 22, 1917.

WHOLE No. 3129



The *Toledo Lutheran* gives some interesting statements bearing on the Reformation, taken from the address of a prominent Baptist, recently delivered in one of the Detroit churches. The thoughts expressed are so completely in line with our own views on the subject, and coming as they do from a non-Lutheran source,

we believe that we will be rendering our people a service if we give a more extended opportunity of reading the statements. Sometimes we get weak-kneed and need others to brae us up. When they do this of their own free will, we should especially accept the assistance cheerfully:

"The fact that Martin Luther was a German shouldn't stop us from recognition of the fact that to him we are indebted primarily for the spiritual and political liberty that we enjoy today," was the contention of the Rev. E. Y. Mullins, D. D., president of the Southern Theological Seminary of Louisville, Ky., in his sermon on "Martin Luther, a Religious Hero," at the Woodward Avenue Baptist church, Sunday evening. The sermon was in commemoration of the 400th anniversary of the reformation of the 16th century, which saw the birth of modern Protestantism with the nailing of Luther's 95 theses to the door of Wittenberg Castle church, Oct. 31, 1517.

Pointing to the national standard that stood beside the pulpit from which he spoke, Dr. Mullins said:

"In its essence the contest made by Luther was for the fundamental things for which that flag stands."

Dr. Mullins, who is perhaps the outstanding Baptist theologian of these days in the United States, put himself in emphatic opposition to Shailer Mathews and other leaders of modern Baptist thought who have advocated putting the "soft pedal" on the Reformation celebration this year because of the war between Germany and America.

"Luther must be placed beside those who are fighting for religious and political democracy in these days," continued Dr. Mullins. "God's justifying grace alone explains the man. In the providence of God, he was the first successful champion of the right of every man to direct access to the Savior without any intermediary. Every great war waged in the world since Luther initiated the Reformation of the sixteenth century, merely has been a repetition of the conflict that Luther had in his day, the conflict of democracy against autocracy."

Relative to the notion of seeing some connection between the Reformation and the present war, or perhaps rather between the Reformation and what "Prussianism" stands for—in order to become convinced of the folly of such a notion one needs only to look Luther squarely in the face and see what he stood and fought for. What those things were may be put into the phrase *spiritual freedom*. For one thing, that a man is not justified, in whole nor in part, by compliance with the rules or ordinances of any church, pope, or priesthood, nor through any works, prayers,

fastings, or indulgences that a church may impose or offer; but altogether and alone by grace through faith as a free gift from God.

Nor in order to get such forgiveness is the sinner bound to go to some priest as a necessary intermediary between himself and his God; but he may go direct to God himself as did the publican. Christ Jesus has effected complete redemption for every individual of the human race; and there is nothing more for the poor sinner to do than to accept this redemption as a free gift. This he does when he repents and with true faith accepts Jesus as his Savior. No works are needed, neither self-imposed nor church-imposed. The forgiveness, the justification, the whole of salvation is absolutely free and without merit on the part of any man.

That was one of the two great principles of the Reformation. But that principle can never lead to war, nor to barbarism in war, nor to "Prussianism," nor to any other work of the flesh, of the world, or of the devil. If such things develop in an individual or among a people who claims to hold to justification through faith alone, the motives and elements of such development must be sought elsewhere than in that relation into which the person has entered with his God.

The other great principle of the Reformation was that the Bible is our only rule in all matters of faith and life. No man, whether in church or in state, has a right to dictate to another what he must believe; nor can any man, no matter what his authority or position in church or state may be, bind upon another man's conscience any work or duty that is not clearly taught in God's Word or clearly implied in those teachings. This principle, too, cannot possibly lead to tyranny nor to any other form of oppression by which either a nation or an individual is robbed of any of his just rights, either in religious or in civil matters.

Simply looking at the principles, then, of the Reformation, the things for which Luther stood and fought, the things for which the Lutheran Church today also stands, there is absolutely no logical connection between them and the present war, neither with its horrors nor with any selfish motives that may be among its factors.

But one may wonder why it is, if the principles of the Reformation are so innocent, so safe and sound—if, where they are consistently carried out, they must lead not to license not to tyranny but to the broadest kind of liberty, both religious and civil—why it is that the mightiest and most destructive forces of

Easily
Possible.

this war have their storm-center in the land of Luther. And as to barbarities, though we duly discount the reports that come to us, yet enough remains to horrify the Christian mind.

But if any one charges these things up to the Reformation, the charge may be brought against Christianity itself equally as well. Indeed, to make the Reformation responsible for these things is to make Christianity itself responsible; for the Reformation was nothing else than a restoration of the vital truths and principles of the Christian Church. But do we not find the most Christian nations engaged in this the most cruel war? Shall we now say that the Christian Church is responsible? There may be some who are saying that very thing, but that they are enemies of the Church is plain. They find occasion here, however, to vent their spleen, just as there are enemies of the Reformation, of Luther, and of the Lutheran Church, who are happy at an opportunity to throw stones.

It is easily possible for the devil to get his work in even among people who stand for the very best things of God's holy word. Did he not train up a Judas in the inner circle of Jesus' disciples? Did he not develop the Inquisition and other horrors within the external bounds of the Christian Church? Did not Mahomet and his followers overrun and take possession of the cities and lands first occupied by the followers of the lowly Nazarene? We dare expect nothing better these latter days. Indeed, where the soil is the purest and the most fruitful the enemy will scatter his tares most freely. It is his way, his principle. We are not saying that the people among whom this is done are excusable, we simply say here that the thing is done, but that it is not the fault of the good seed that was sown.

We might carry the analogy a little further, over into the sphere of things civil. We are free to say that so far as our knowledge goes our country has in principle the best government in the world. We sometimes feel that it is a little too good, at least so far as granting liberty is concerned. We do not seem to be capable yet of such fine self-government as our Declaration of Independence and our Constitution call for. Any way there are evils here—and not of a sporadic nature, but rather of a persistent systematic character—such as lynch law, the homicidal evil, the divorce evil, graft, political bossism and the like, that discredit us at home and abroad. We are making no comparisons here between our own and other governments; we are simply saying that these things exist among us under the high principles guaranteed by our Constitution.

But are we going to be so illogical as to say that these things are the fruits of the Declaration of Independence and that we must go back to George II for our ideas of government? There may be some connection between the liberty of our Constitution and the license that exists; but there is an easier and better explanation, namely, corrupt human nature that will use a good thing to accomplish its evil ends. Besides the best man never lives up fully to his profession. What we need to do therefore is not to change our Constitution but change ourselves so as to fit that Constitution.

So too we are not going to change the principles of the Reformation, the truths which Luther proclaimed; nor are we going to hush up—put on the soft pedal, nothing of the kind; but we are going

to preach those principles louder and more persistently than ever. They are just what our own country needs—what England needs—what Germany the land of the Reformation needs—they are what the whole world needs. There is no guarantee of a lasting world peace except as men bow in humble submission to the everlasting word of God and in true penitence and faith seek forgiveness at the foot of the Cross, without money and without price.

OUR SUNDAY-SCHOOLS—RELIGION A THING OF LIFE.

In our talk on the Sunday-School two weeks ago we had something to say about the object of the Sunday-school. We tried to sum it up in these words: To get children to fear, love, trust, and thank God above all things. We tried in particular, also to show that religion is not a thing that can be taught; but a power and life begotten by the Holy Spirit, working through the means of grace.

In our reading on the subject we came upon another thought so closely related to the above, and so important also in its bearing on Sunday-school work, that we deem this a fitting place to bring it in. It is nothing new, but it is one of those things that we are apt to forget about—apt to overlook.

The thing is this, that the center to which our teaching energy must be directed is the religious *life* that is to be fostered in the child. Is that life developing—growing stronger and purer under our care and instruction? There are many other things to do; order must be maintained in the class, there should be regular attendance and punctuality, social features need to be looked after, the lesson itself must be rightly taught, yet if these and all other necessary things were done and there would still be no spiritual growth in the class, then what would be the good of it all? If the children are no nearer the kingdom of heaven, or no farther along in it then when one began with them, what has been gained?

These considerations, however, should not move the teacher to overmuch anxiety about this growth and especially not to hurtful prying into it, much as one might dig in the ground to see whether a seed that was planted is germinating all right; such things are often only harmful. The fact is that if the teacher does his work properly this growth will proceed of its own accord, just as the seed planted in good soil does; the Holy Spirit himself attends to that part of the work.

What we want to bring out in particular here is only this that it is that life that we are most concerned about, just as we are most concerned about the growth of the plant. We soon lose interest in the peach tree that bears no fruit, or in the plant that will not bloom. Whatever we may have done for it is looked upon as wasted energy and time.

The teacher must therefore know—and the pupil needs to be shown the same thing—that Sunday-school work, "teaching religion", is not like teaching arithmetic or grammar, where the pupil gets full credit for the amount of work done, but where the personal life remains untouched and unchanged. The child may be as full of this natural knowledge and of mental training as an egg is full of meat, and yet, so far as the influence of this natural training is concerned, it will be as much a child of wrath as ever.

The teaching and work of the Sunday-school has an altogether different object in view. The purpose here is not mere knowledge, even though it be knowledge of God's word, nor mere mental training, but *life, spiritual life.*

"I am come that they might have life, and that they might have it more abundantly."

TALKS ON THE CATECHISM.

REV. J. H. SCHNEIDER.

What is the Consequence of Sin?

"Sin, when it is finished, bringeth forth death." James 1:15.

In answering the question: "What is the consequence of sin?" our catechism says: "God is thereby most deeply offended and moved to temporal and eternal punishment."

That sin should offend God must be plain to any one who knows any thing about the will and the attributes of God.

The psalmist says: "Thou art not a God that hath pleasure in wickedness; neither shall evil dwell with Thee." Ps. 5:4. — "God is a righteous Judge: yea, a God that hath indignation every day. If a man turn not, He will whet His sword; He hath bent His bow, and made it ready. He hath also prepared for him instruments of death; He maketh His arrows fiery shafts." Ps. 7:11-13. R. V.

God created man that he should serve Him in true righteousness and holiness. But they who sin despise God. Must this not offend God?

As great as is God's love, so great also is His hatred against sin. This hatred prompts God to inflict temporal and eternal punishment upon all transgressors of His law.

God's temporal punishment sometimes comes in the form of calamities which befall individuals, families, cities, nations, and even the whole world.

Think of the flood of Sodom and Gomorrah.

In Israel there was no rain for three years, when the people had been running after idols. I Kings 17:1-18 and 41-45.

The prophet's servant became leprous when he practiced lying and deceiving. II Kings 5:19-27.

Wars and plagues, earthquakes and floods, failures of crops, high cost of living are also, at times, the rods with which God inflicts temporal punishment.

God also employs the civil government in inflicting punishment for sin.

Of the government we read: "He is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13:4.

Some languish in prison on account of their transgressions and sins.

Some are executed on account of their crimes.

Some may, however, apparently not receive any punishment for their evident sins. They are healthy, wealthy, and esteemed among men. This is no proof that God does not punish them here on earth. The very fact that they are left to go on in their sins without being severely corrected is already a severe punishment.

God punishes also through man's conscience. At times even the Gentiles have troubled consciences.

Their thoughts accuse or excuse each other. Rom. 2:14,15.

They, however, who have learned from the law of God what is right and what is wrong, feel the pangs of a guilty conscience much more keenly.

Why have some left their home and their native land and are living among strangers in a strange land? Why do some flee, when no man pursues them?

Why have some, after years of wretchedness, given themselves up to the government, making a confession of having committed some crime?

They do such things because their conscience has been aroused and is punishing them.

Eternal punishment will also come.

When God's Word says: "Sin is a reproach to

(Concluded on page 597.)

THE JUBILEE OFFERING.

Total collected August 31, 1917..... \$98,068 92

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GEO. L. CONRAD, Gen'l Treas.,

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Missionary Department

Prof. Edward Pfeiffer, Editor, 1091 Franklin Avenue, Columbus, Ohio

OUR INDIA MISSION.

Report for 1916.

(Continued.)

I think this is the proper place to mention the several funds, also funds entirely provided by the Indian Christians, for the benefit of the congregations and the congregational services. Though these funds are entirely independent on the different stations, even so far that no specified account of them was returned until very lately, these funds were always started on every station immediately after that station was started, and therefore can properly be brought under the heading of general funds, though their scope is entirely local. These are the following two: The Poor Fund and the Church Fund.

Poor Fund. This is in existence on every station and is intended for the help of the poor members of the congregation; where the widows of the congregation are presented at Christmas time with clothes, the clothes are paid for from this fund, which is under the management of the church elders, though the missionary usually keeps the account thereof. Its income are the offerings of the congregation on each Sunday before the sermon begins. Sometimes special offerings are given for it by persons that may have made vows.

This fund in some stations is merged in the Church Fund, which serves to procure the sacramental elements, the adorning of the church at festivals, lamps and oil, and whatever general necessities there may be for the proper conducting of the services in the congregations. In some places the teacher or catechist who plays the organ at services is paid a small allowance out of it. Burials of very poor Christians are also paid from this fund. Its resources are: (1) the congregation-tax, which every grown-up member of the church has to pay, amounting to four annas a year (about 8 cents); (2) all communion offerings and all offerings in general, so far as the giver has not specially designated his offering for some other purpose; (3) the produce of the harvest festival. As these occasional and special offerings used to be more plentiful than the regular Sunday offerings, and the expenses from this fund usually are not so heavy nor so very regular as a rule, the fund used to be in a better state than the aforesaid poor fund. The annual offerings in these two funds are always recorded in the statistical report under No. 20, but the expenses are not given.

Hitherto I have spoken of funds of which I think we have reason to be more or less proud, they constituting some real achievement, though in different degrees, and having a distinct pedagogical value. But of the fund now to be spoken of I cannot say the same. It bears the name

Provident Funds, established in the lower secondary school at Puttur and the high school at Tirupati. Indeed, the material benefit to the teachers accruing from this source is considerably more than that accruing from the above-mentioned cooperative, beneficial and pension funds to our mission workers,

but I feel that it is not a proper fund for missions, being rather one that is fitting for profit-seeking enterprises like factories.

The rules of these provident funds stipulate that a certain part of the teacher's salary be paid into the fund, which is to be invested in government securities, together with an equal amount to be paid by the management into the fund to the credit of the teacher concerned. Whenever the teacher leaves, he is entitled to his contributions with accumulated interest, but to the contributions of the management only in proportion to the time he has been in the service of the school. You see, the virtue promoted by this arrangement is entirely a passive one, and the more passive a man is and longsuffering, the greater profit he will get from the fund. Indeed, one benefit accrues to the management of the school, namely, the incentive to better teachers to stay and remain at the school they are working in. But to my mind this is a very minor point, though it at times may serve to ease the anxieties of the manager about getting another man, when the old teacher leaves. But even this advantage is not quite sure to be realized, as I have examples of teachers leaving, though it meant to them loss of the manager's contributions. But I can not blame the brethren in charge of these schools for it, because it seems the reason was some official pressure put on them.

It is a pity that the teachers of the schools mentioned were not brought under the rules of the mission pension, sick and savings funds; and I should like very much to abolish this so-called provident fund altogether, but it seems to be not advisable nor even possible after the rules have been submitted to the government educational authorities and sanctioned.

I abstain from quoting the rules of all these funds in detail, because my report would be unreasonably long—I think it is rather long enough as it is.

Now I come to speak of funds entirely financed from mission money. Some of them are practically extinct, and I shall report that fact against the fund so described; they will be described in chronological succession.

I. The Spar and Leihkasse. You see the German name of it, which indicates its early establishment. In fact, it was established as early as 1892, at the time of the first visitation of our Mission by its home secretary. Its aim was the saving of the poor Christians from the wretched social condition they were found in, and which was increased by their acceptance of Christianity. Formerly they were living from hand to mouth and had to contract debts at heavy interest for every paltry extra expense, which, amounting in some cases to 25 per cent and more, in connection with their improvident habits most effectually barred their material progress. I am speaking of the pariahs, from whom the bulk of our Christians came, and who practically were the serfs of the landed proprietors, and who were, after having become Christians, denied even this, so that our missionaries at great personal

financial sacrifices had to try and relieve them, but with extremely meager results.

So the secretary from home, Rev. E. Harms, who, I learn, died on the fourth of December, 1916, was moved to establish this fund, which had to give loans at moderate rates, so as to enable the poor Christians to escape the clutches of the usurers, and if they could manage to save something, to take it as a deposit and pay a fair interest on it. This latter aim was practically never realized, except in the case of very few mission workers, but some relief was afforded to members of the congregations by loans. The only difficulty was how to recover the debts. The matter lying entirely in the hands of the ordained European ministers, who could not afford to act as a kind of bailiffs without seriously hampering their proper work, the bad debts grew to such an extent that the amount originally advanced for the purpose was entirely exhausted, so that the fund had simply to stop its business. So it is at this time practically extinct, only vegetating in the ledgers of the different stations.

You see from this that the scope of this fund was practically the same as that of the savings union mentioned above, but only far more comprising, being intended to benefit the whole congregation, whilst the savings union concerned itself only with the workers and succeeded by this limitation, whereas this more comprehensive plan failed. And perhaps it was bound to fail, not only because of its aim being too extensive, but also because it was carried on entirely by foreign money and no Indians were essentially interested in its success. A renewal of this enterprise would probably also fail, if it were tried in the same way, and if no way were found to make the Indians themselves materially interested in its success.

At about the same time and with nearly the same aim, the following fund was established:

II. The Landkasse, established in 1892 with the special aim of helping small landowners amongst the Christians from indebtedness. From this fund only loans on mortgaged lands were to be issued, the lands to be mortgaged to the fund, which in consequence of the greater security obtained in this way did charge lower interest.

It brought a fair relief to the class for whom it was intended and cannot exactly be said to be an entire failure, at least in a sense as we must confess to a failure in the above-mentioned savings and loan treasury. But the mortgaged lands were very rarely, if ever, redeemed. Sometimes the lands were left unredeemed intentionally, in order to prevent their own children from foolishly entering into new debts. And in so far we may claim even a success to some extent. But on the whole the scheme did not bring the success that we thought it promised, though the losses to this fund were also not very great, because its very name and principle enforced greater precaution in giving loans.

Later on this fund was used to purchase land for mission schools and land for small out-of-the-way congregations, from which it derives some revenues. Amongst these is the land under the Kodur anicut (barrage in the small river near Kodur), which pays a little more than the interest due for the amount spent on the barrage, so that this fund cannot be said to be nearly in the same hopeless condition as the fund mentioned before.

Later on it was proposed to use the money avail-

able in the fund toward purchasing a larger stretch of land, possibly a village, and to establish an agricultural school there, so that Christian boys might be taught advanced agriculture, but there did not seem to be sufficient money available. At the second visitation of our Mission by the home secretary, Rev. E. Harms, the matter was brought before him and a grant was obtained for this purpose, with a little modification of its scope.

(To be continued.)

GIVE GOD THE BEST.

This is a touching story a missionary tells of a Hindoo mother who had two children, one of them blind. The mother said her god was angry, and must be appeased or something worse would come to pass.

One day the missionary returned and the little bed had but one child in it. The mother had thrown the other into the Ganges.

"And you cast away the one with the good eyes?"

"Oh, yes," she said, "my god must have the best."

Alas! alas! the poor mother had a true doctrine, but she had put it to bad use. Let us try to give God the best. Too long already have we put Him off with the drippings from life's overful cup. — *Record*.

AN ENGLISH woman who was traveling through Syria, passing through a Mohammedan section, heard Moslem girls singing, "Suffer little children." One of them looked up to her and said, "I like your Jesus because He loves little children. Our Mohammed did not love little children."

TALKS ON THE CATECHISM.

(Concluded from page 595.)

any people," Prov. 14:34, this is not limited to time.

When the apostle says: "We all * * * were by nature the children of wrath, even as others," Eph. 2:3, he does not say that God's wrath is limited to the present.

Wherever the load of sin and guilt remains until death, there the wrath of God also remains.

John the Baptist said to the unrepentant Pharisees and Sadducees: "O generation of vipers, who hath warned you to flee from the wrath to come." Matth. 3:7.

Eternal punishment is meted out in hell. There bodily death is followed by eternal death. This is the endless separation from the grace of God.

Of this Isaiah says: "Their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh." Is. 66:24.

Yes, in the fullest and widest sense of the term, sin is a reproach to a people.

What havoc sin plays with the individual, in the family, in the church, and in the state.

What great evils sin has brought on the soul, of dear children it has made children of wrath. It is true, sin often makes delightful promises, but it can give nothing but death as its wages.

Should we not turn away from sin?

Church News

Rev. H. J. Melcher, Editor, 468 Denmead Avenue, Columbus, Ohio

SYNODICAL.

Dr. Schodde Passes Away.—On Saturday morning, September 15, at 6:30 o'clock Dr. Schodde, of Capital University, was suddenly called to his eternal rest. The funeral services will be held on Tuesday, at 2 P. M., from Grace Church.

Teacher Draeger Goes to Hamilton, O.—Mr. A. Meier, of the Zion Parish school of Hamilton, Ohio, resigned last June. The congregation also resolved to discontinue the second room, since the attendance the last few years had been poor. Twice the congregation called in vain, but teacher Draeger, of Medina, Ohio, accepted the call and expects to be in his place Sept. 22. Rev. Allwardt will conduct the school until the new teacher comes.

Mass Meeting at Loyal, Wis.—On Sunday, the 2nd of Sept., a Lutheran mass meeting was held in commemoration of the 400th anniversary of the Reformation in Trinity Evangelical Lutheran Church at Loyal. The committee having made extensive arrangements and the weather being ideal, the congregations at Loyal, Christie, Granton, Pine Valley, York, Veefkind, Unity, Fremont and Nasonville gathered together for the festive occasion. Three services were held. Professor H. K. G. Doermann, of St. Paul, delivered the sermons at the morning and evening services; the Reverends J. Reiff and W. Viergutz preached the sermons at the afternoon service. The offering of \$100 was given for missions.

Anniversary at Trenton, O.—The Ladies' Aid Society of St. Peter's Evangelical Lutheran Church, Trenton, O., observed its 25th anniversary Sunday, Sept. 9. Dr. R. C. H. Lenski preached two fine sermons, German and English. A few historical data may be of general interest. The society was founded during the pastorate of Rev. Lenski, Sept. 11, 1892. Quite a number of the original members are still active in the society. Mrs. Henrietta Doell, who has recently passed away and has remembered both the congregation and synod in her last will, served the society for 25 years, first as secretary and later as treasurer. Mrs. Cathine Beck was secretary for 17 years, Miss Mary Richter president for 4 years and Mrs. Christine Funk president for 9 years. For purposes of the Kingdom of God, both within and without the congregation, the society has contributed more than \$1,500. For the anniversary it has presented the congregation with a new hymnboard and fine new pulpit and altar coverings. For eight years there existed, besides this German Ladies' Society, also an English Ladies' Society. These two have now united. The total membership is 53. May the Lord bless these godly women with peace and unity and may He further all their activities.

Dayton Conference Meeting.—The Dayton Conference of the English District met Sept. 3-5, in St. Andrew's Church, Farmersville, Ohio. Rev. G. A. Pflueger, pastor. All members were present. Rev. A. M. Pence was elected president, Rev. Geo. J. Sixt secretary and treasurer. Conference opened on Monday evening with two very interesting talks on Negro Missions by the Revs. M. L. Baum and S. Schillinger.

On Tuesday morning Rev. S. Schillinger presented an exegesis on Mark 5:6-7, after which a lively discussion of the same followed. Rev. O. T. F. Tresselt also read an exegesis on John 3:5.

Conference adjourned at 4 o'clock for the Confessional service, at which the Rev. S. Long preached taking as his text a portion of Luke 18:13.

On Tuesday evening divine services were held and Holy Communion was celebrated by all the members of conference. Rev. Geo. J. Sixt preached the sermon selecting as his text John 15:1-8.

The Wednesday morning session was devoted to the discussion of Rev. S. Long's paper entitled, "The Office of Good Works."

Conference adjourned Wednesday afternoon to meet again next Spring at New Lebanon, Ohio.

GEO. J. SIXT, Secretary.

Fremont Notes.—The monthly meeting of the Fremont Local Conference was held on Tuesday, Sept. 11, at the Grace Parish House, Fremont, Ohio. There were 21 pastors present.

The forenoon was devoted partly to the discussion of a subject treated by Rev. J. W. Kuntz, which related to the anti-christ, a subject treated in I John 2:18, 22; II John verse 7; II Thess. 2:3-4; I Tim. 4:1-3. The anti-christ as a personality will manifest himself in the church, assume the authority and prerogatives of God and advocate a system of faith and worship based on errors subverting the fundamental teachings and truths of christianity; in a word, anti-christ in spirit and life is opposed to Christ and his teachings. The exegesis was furnished by Rev. T. J. C. Stellhorn, on the scripture: II Timothy 2:14-26.

The afternoon was devoted as usual to business matters. It was resolved to proceed with the holding of Reformation mass meetings, and to this end the following pastors were appointed as chairmen of local committees to arrange for such meetings: Rev. C. H. Herrnstein, for Sandusky, Rev. W. A. Bowman for Fremont, Rev. J. W. Kuntz for Bellevue, Rev. B. F. Brandt for Oak Harbor, Rev. H. P. Long for Toledo, each chairman to add two more to his individual committee for the arrangement for the contemplated meeting. The treasurer's report showed the treasury in a healthy condition. In view of the meeting of the northern district synod at Oak Harbor in October, the local conference will not meet until November.

The Trinity congregation north of Fremont, Rev. A. Rohr, pastor, is about to install the Garford Electric Light system both for the church and parsonage, costing about \$700.

Rededication.—With appropriate and impressive ceremonies the congregation of Salem Lutheran church, west of Fremont, celebrated the rededication of their newly remodeled and decorated church Sunday afternoon and evening Sept. 9th. There were interesting addresses and splendid musical numbers on the program which was participated in by a large crowd of members of the congregation and friends of the church. The rededication proper took place during the afternoon when the church was again dedicated

to the service of God by the present pastor, Rev. N. S. Luz, with the assistance of Rev. W. A. Bowman, a former pastor of the church for 28 years, and Rev. A. F. Rohr, of Kingsway. Rev. Rohr delivered the dedicatory sermon in the afternoon and Rev. W. A. Bowman gave a very interesting historical sketch of the church and congregation, covering a period of 81 years. Sunday evening Rev. A. Berlin, of Castalia, preached to a large congregation and there were short addresses by Rev. Luz and Rev. Bowman. Altogether the day was one of great rejoicing for the people of Salem Lutheran who by diligent work have now a fine church well suited to their needs. The exterior improvement consisted of a new roof while extensive changes were made in the interior. The chancel was re-arranged and the seats replaced, so there is now a wide center aisle. The walls have been beautifully frescoed and several fine paintings were made back of the chancel. The men of the church attended to the improvements for the exterior and the ladies of the church were responsible for the work on the inside. The members of the congregation are to be congratulated on the good work they have done.

In his address Rev. W. A. Bowman gave an interesting historical sketch of the congregation part of which is herewith given:

The Salem Lutheran congregation in conjunction with the Reformed, was organized on the 23d of June, 1836. The constitution of the government of both congregations was not completed or at least not adopted till 1839. As to the original membership we have no data further than what the baptismal confirmation and communion records furnish. From these it would appear that the membership at first was quite small, made up mostly of pioneer families coming from different parts of Pennsylvania and especially from Perry county, Ohio. Neither have we anything definite as to the officers during the early years of the congregations. On the 11th of March, 1852, the two congregations took steps to become an incorporate body in order legally to hold and to dispose of property. The first trustees under the incorporate act were Joseph and George Reed, William Rearick and Samuel Kuns. On the 18th of March, 1883, in order to dispose of its interest in the old church property and become legal possessor of the new church about to be erected, the Lutheran congregation took steps to become for itself an incorporated body. The members elected as trustees at that time were Samuel Kuns, Daniel Hensel, and Peter G. Hetrick. The incorporated title of the congregation is "The Salem Ev. Lutheran congregation, Sandusky township, Sandusky county, Ohio."

The pastors serving the congregation from its organization to the present time, a period of 81 years, are as follows:

Rev. A. A. Coonrod, 1836-1841.....	5 years
Rev. J. J. Beilhartz, 1841-1843.....	2 years
Rev. Henry Lang, 1843-1879.....	36 years
Rev. C. H. Althoff, 1879-1888.....	9 years
Rev. W. A. Bowman, 1888-1916.....	28 years
Rev. N. S. Luz, 1916 to present.....	1 year

Total number, six..... 81 years

The records of official acts on the part of several pastors are quite incomplete, especially during the earlier history of the congregation. The first services of the Lutheran members were held in private houses and in the old stone schoolhouse near the site

of the present brick school building. Services were held in the school house until the first church building was occupied in the year 1840, which building was not entirely finished until the year 1848. It was a frame structure 25 x 30 and located on a lot almost due east from the present school building. The congregation worshipped in the first building 44 years. It was there that many interesting services were held and many of our joint synod ministers preached, whose voices have long since been hushed by death. It was there that Student J. Dornbirer, for many years afterwards pastor at Sandusky, was ordained to the holy ministry. Since 1879, when Rev. Henry Lang severed his relation with the Salem congregation and Rev. C. H. Althoff took charge, a number of pastoral changes and readjustments of the charge of which the Salem congregation formed a part took place. Rev. W. A. Bowman succeeded Rev. Althoff in the year 1888 and in 1916 Rev. N. S. Luz, present pastor, took charge of the congregation. During Rev. Althoff's administration the present house of worship was erected, the result partly of desirableness for each congregation, namely, the Lutheran and Reformed, to possess its own house of worship. Hence on the 21st of March, 1882, Peter G. Hetrick, George Reed, Jr., and Samuel Kuns were appointed a soliciting committee and on the 23rd of December, 1882, plans and specifications for the new building were adopted by the congregation. The lot on which the church stands was donated by Samuel Kuns, Sr. Work on the new building was commenced in the spring or early summer of 1883, and the corner stone was laid on the 24th of June following and the act of dedication took place in the fall of the same year.

The pastors present at the laying of the corner stone were: Revs. Lang, Althoff, Cronenwett, Bauch, and Dillman, the latter preaching in English and Rev. Cronenwett in German. At the dedication were Revs. Althoff, Lang, Cronenwett and the Professors F. W. Stellhorn and C. H. L. Schuette, of Columbus. Rev. Cronenwett and Prof. Stellhorn preached in German in the morning and Prof. Schuette in English in the evening. While the Salem congregation possessed a beautiful house of worship, there remained a debt of \$1,000, which instead of gradually decreasing, increased to nearly \$1,400 by the year 1888, when the tide was turned and an effort was made to cancel the debt, and by a united effort within six months the debt was reduced by half and on the 5th of September, 1897, the congregation was free of the burden and a jubilee in view of the fact was held on the 19th of September, 1897. On that occasion Rev. George Mochel preached a German sermon and Rev. E. Pfeiffer, an English sermon. Rev. C. H. Althoff addressed the congregation in German and the pastor, W. A. Bowman, read a brief historical sketch of the Salem congregation. From that time on there was greater activity among the members as to church attendance and a number of substantial improvements were made as time rolled on. And now the congregation is again manifesting its usual activity in improving and beautifying its church property. May Salem congregation long live and become more and more active in its congregational and general church work.

"I love thy Zion Lord, the house of thine abode."
"Sing a new song unto the Lord, for He hath done marvelous things."

Contributions

ONE HUNDREDTH ANNIVERSARY.

REV. S. S. SCHILLINGER, PASTOR.

On Sunday, September 2, the Salem Ev. Lutheran congregation at West Alexandria, O., was permitted to commemorate the one hundredth year of its organization. Such an occasion, especially after an unbroken century of enjoyment of the means of grace and of service in the kingdom of Christ, as was the case with the above congregation, should be an event of unbounded thankfulness and joy. Doubtless the pastor and people of the Salem congregation made the most of the happy occasion.

The actual beginnings of this congregation, as is the case with most old congregations, are rather uncertain. There are records of baptisms as early as 1815, but unattested by any minister. It is supposed that the first minister who preached in West Alexandria was Rev. Schneider, but he was not regularly appointed. Rev. Morgan seems to have been the first regularly called pastor, though there is no record of the time he served. He was followed by Rev. Mau and he by the following successors: Rev. Espich, Rev. Henkel, Rev. Gruber, and Rev. Henkel again. The next regular pastor was Father Baughman, who began serving the congregation June 25, 1850, and broke the bread of life among the people for forty-one years. He resided at Lewisburg, O. Under his pastorate the first constitution, as far as can be learned, was drafted and adopted April 10, 1852.

In 1853 there were 75 communicant members, in 1875 there were 205, and in 1891 when Rev. Stellhorn took charge there were 261. During the five years of his faithful ministry the number rose to 292 and at this date 450 are entitled to communion.

During the 100 years 800 persons were baptized. The record of confirmations is not complete, but during Rev. Stellhorn's ministry there were 75 and during our own, almost 21 years, 286 were confirmed and 40 received by letter. From 1891 to the present 126 marriages were solemnized, and 193 funerals are recorded.

One circumstance we regret to report and that is that to our knowledge during the 100 years the congregation furnished but one candidate for the ministry who died after a few years of service. At the present one of her boys is preparing for the ministry. Capital University also holds three scholarships from members of this congregation.

About 1823 a log church was built. In 1860 under Pastor Baughman the old log church was replaced by a brick structure in which the congregation worshipped for 45 years. The present commodious building was dedicated on June 17, 1906, having been erected at a cost of over \$20,000. Two years ago a pipe organ was installed at a cost of \$2,500 without a cent of debt.

The congregation has also grown in liberality. Twenty years ago it raised \$178.76 for outside purposes; last year the amount was \$359.19, while for this year the sum has already reached \$1316.04. There is also an active Sunday-school, using the full graded course of our synod and using only literature put out by our own publication house. The congregation also has a Luther League and a Ladies' Aid which are

active and reaching out to do work outside of our own parish, especially for our various homes and the sanatorium at San Antonio.

And now as we enter upon the second century let us earnestly implore the blessings of Jehovah in the beautiful words of the letter to the Hebrews: "Now the God of peace, that brought again from the dead our Lord Jesus, the great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight; to whom be glory for ever and ever. Amen."

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THE ARMY CHAPLAIN'S DUTIES.

The work of training an army for the new style of warfare as is now in vogue on the different fronts is no easy task. The advance program gives the working day of the soldiers, beginning at 5:30 a. m. and ending at 10 p. m.; actual work is suspended at 6 p. m. All this time every officer is busy; his work has been cut out for him, all his energies are bent toward whipping the forces under his supervision into a fighting machine as quickly as possible; he has no chance to supervise the moral education of the man. The surgeons lecture the companies at stated intervals on the dangers of immorality; their idea, however, is not to put the problem as a moral but rather as a physical one. Excesses of all kinds, prostitution and kindred vices lower the efficiency of the fighter, hence protecting lines must be thrown about him.

Efficiency as understood in the Army presupposes a coordination of mind and body. Faithfulness, a high sense of duty, fortitude under stress, all these belong to the mind and spirit; and they cannot be obtained by drill and discipline, as little as courage can be acquired in that way. This opens up the chaplain's field of activity.

The chaplain is pastor and preacher; he will never forget that he is a physician of souls hurt with the evils of this world; he will watch over his flock as a good shepherd. On the Lord's Day he has the opportunity of preaching the Law and the Gospel at the regimental service; he has the opportunity of forming Bible classes and even catechetical classes if he so desires; in fact, he can go as far as he likes; that depends entirely on him, and the influence he has with his men. For instance, we began Bible classes with five men, in less than a month we had close to 400 and more on the way, when we were ordered home. This is only a small part of our duties. The chaplain is a staff officer, and it depends on the Colonel of the regiment how much or how little will be demanded.

In my case, I did not miss a single regimental formation, a single maneuver or problem, unless I was assigned to other duties that prevented my attendance.

This was expected and I acquiesced cheerfully, because the chaplain is part of the unit; he may be called upon to command if a shortage of officers should occur; then the men feel more kindly disposed

toward him when they see that he is sharing their hardships. The nature of the chaplain's profession fits him to deal with those who have not had a chance, who need sympathetic coaching instead of iron discipline.

Soldiers who are accused of misdemeanors are to be sent to the chaplain, in order that he may make a study of the case to see whether heredity, accidents of birth, environment, lack of training, physical defects or a host of other causes may be responsible for the delinquency of the accused; this report helps to determine the degree of culpability. Good soldiers appreciate the chaplain, bad or poor ones need him. The chaplain must be posted in the symptoms, causes, and remedies of mental and moral disorders in order to help bring commands up to the highest degree of efficiency.

It means reading, study, and then some more study.

The physical side of the soldier dare not be neglected, the play instinct must be humored.

The chaplain with a board of officers has charge of the recreation of the camp. He should be able to organize and, if necessary, coach the football, baseball, and basketball squads. He must be able to instill enthusiasm, for when the men play, they forget their troubles, they are expending some of their surplus energy and are developing physically. Athletics play a prominent role in the army.

The chaplain must be versed in jurisprudence. Men accused of crimes are tried by courtmartial, they are entitled to counsel to defend them, very often the chaplain, who by virtue of his office is the soldiers' best friend, is appointed to this responsible duty. To give the accused a fair chance, it's up to the chaplain to make a good case or see the unfortunate client suffer for his counsel's ignorance as well as for his own misdeeds. For a stretch of several weeks, I did practically nothing but defend prisoners, not only from my own but from many others' regiments. This work gave me the opportunity to visit the prison stockades or bull pens, to get in close touch with the fellows who had the strong arm of military law descend upon them.

Many ministers have been accused of being poor business men. Such an one would be "out of luck" in this job. The chaplain in many regiments conducts the exchange or Cooperative store. These stores save men from the temptations that would be encountered, if they would have to visit the city for everything they need. He don't stand behind the counter, he does the supervising, the buying and banking. It's not his duty any more than the duty of any officer, but the democratic spirit of the army makes every officer willing to do anything that will serve the welfare of the command.

The chaplain visits the hospitals, detention camps, prison camps, the guard house. He is responsible for keeping open the line of communication between the camp and the home; he encourages correspondence between the soldier and his folks. If you are worried about your boy write the chaplain of his regiment; he will investigate the matter and report to you. He has charge of the mail in the field.

The chaplain has the welfare of the men at heart all the time, and is always planning to make the arduous life pleasant. When once the men learn to know him, they look to him as to a father, mother,

brother. It's hard work, but it has its rewards. The fellows that I was able to help, the mothers who have written, the friendships that have been formed, the knowledge that in a small way I have been able to serve my Lord has made it easier for me to decide to again leave my loved ones, give up my church, and face a service fraught with dreadful uncertainties. I firmly believe that we are in the Lord's hand there as well as here.

My idea in giving the facts as they really are, is not to discourage a brother but rather to encourage him by showing the enormity of the task and the necessity of it.

Nave's Handbook on the Army Chaplaincy will not only verify these articles, but will go into detail regarding the many duties. I have drawn on this book because it is the only one of its kind and is official.

CHAPLAIN C. F. LAUER.

SOME ONE has said, that every man's life is a plan of the Almighty God. He has laid out a work for each one of us to do, and if we do not do that work, it will be left undone. This idea, that some one else will do it if we don't, is a false idea. The man does not live that can do the work that God has given me to do, except me; the man does not live that can do the work that God has given you to do, except you. To every man has God given a work, and He will call us all to an account for our stewardship.

BOOK REVIEWS.

Dr. Martin Luthers Leben, fuer die reifere Jugend und das christliche Haus, von Dr. M. Reu, Professor am Seminar Wartburg zu Dubuque, Iowa. Mit 92 Illustrationen. Cloth, 12mo, 283 pages. \$1.00 net plus 10 percent advance. W. P. H.

Another life of Luther. But in the case of such a many-sided man as Luther there is always room for one more study and perusal of his life and work. We are told that more books have been written about Luther than about any other man in the history of the world. And one does not wonder, when he reads Luther's life and sees the many and the great things with which he stood in vital connection.

The volume before us probably gives nothing new; that was not its object. But there is here a new setting and an old story told with up-to-date freshness that makes the book for those who can read German most interesting and instructive reading. Not the least interesting for us were the numerous illustrations—notice, 92. Besides, we said that the book does not aim at anything new, but among the numerous illustrations are many, the author tells us, that never appeared in this country, some of them intensely interesting, reflecting the manner of every-day life in those days.

As to the story of Luther's life, it is given in a way especially calculated to bring out the great things Luther did for the Church and the world. The language is as clear as daylight.

Luther and America, William Dallmann. Four pages, 35 cents per hundred.

The Bible and the Church, Arthur Brunn. Six pages, 35 cents per hundred.

The Separation of Church and State, Prof. M. Graebner. Four pages, 35 cents per hundred.

Some Present-Day Fruits of the Reformation, Jno. H. Volk. Eight pages, 60 cents per hundred.

The above are all Reformation tracts published by the American Lutheran Publicity Bureau and adopted by the Central Committee of the Missouri Synod.

Devotion, for the Organ, by Fr. Reuter. Price 50 cents. A good number either for prelude, postlude, or offertory.

Home Circle

Rev. Charles Pflueger, Editor, 529 Bülen Avenue, Columbus, Ohio

RUEDIGER.

CHAPTER XI — Concluded.

FAREWELL TO FALKENSTEIN.

From the German of W. O. von Horn by A. F. Rohr.

"You greatly err, my daughter," he, finally, with measurable calmness, began, "if you believe that, in this matter, your word is sufficient. Remember, the intoxication of youthful passion is ever delusive. You have no proof whatever for that which you assert. Besides, neither in the domain of matrimony nor in any other, are you the free mistress of your own will. I am now, by your own father's witnessed word, your guardian and father in his stead. By virtue of my office and position, I make null and void your contract with Wiltberg who has bewitched and deluded you in order to make you the victim of his selfish motives. Before the eye of heaven, it is my solemn duty to break this unwise and illegitimate bond between you, because you have been betrothed to my ward, Scharfenstein by your own father, who was never in the habit of speaking in a deceitful and two-faced manner, but ever meant what he said and stood by his word. And, finally, I not only question but positively deny your right and liberty to degrade and disgrace the noble name of the family from which you have sprung by offering your hand to a knight of the lower nobility. Wiltberg is not your equal in birth. Bear that in mind, and do not compel me to exercise the force of my authority with which the words of your dying father invested me."

"It is altogether in vain, Uncle, that you thus speak," with surprising calmness, answered the maiden. "A shameless reprobate who helped to murder his Emperor, a profligate, who, by his dirty deeds, covers himself with shame and disgrace, a poisonous viper, which you have nourished in your bosom and will continue to nourish until, finally, its deadly fangs will strike you also, such is the base man whom you would have me marry. Even had Ruediger not won my love, never would I have married this Scharfenstein; no, I would rather have emptied to its dregs the cup of poison which he helped to mix for the murder of his Emperor. That he actively participated in that dark deed, was known to my father, and he never would have given his consent to our union. If death had not taken him away so suddenly," she concluded, while tears streamed from her eyes, "he would yet have told you that which Father Anselm often heard him say."

Thereupon, the priest, who tremblingly stood near the window, came forward and brazenly assured the Provost that he had heard nothing of the kind.

The tearful eyes of Agnes steadfastly on the face of the priest as he boldly uttered this bald lie. Then she lifted her eyes towards heaven, and folded her white hands across her heaving breast, saying: "Father, since Thine own priests are given to deceit and falsehood, where is truth and faithfulness still to be found?"

"You have labored diligently and energetically,

as I see well," said the Provost, turning towards the knight. I must remind you that it is, in the highest degree, dishonorable in you to seduce the simple heart of a maiden by piling lie upon lie and slander upon slander. First, a would-be thief, seeking to steal an inheritance, and then—"

"Hold!" cried Wiltberg, leaping forward, "or I will not be held accountable for silencing your tongue forever."

"Ha, boy!" howled the Provost as he sprang towards the door. His call soon brought Scharfenstein and his troopers upon the scene.

When the Provost turned around, Ruediger had drawn his sword; and Agnes, at once, rushed into her lover's arms, saying: "Here, before all present and before God, be it known that I am thine, and never will I become the wife of another."

"Arrest him," called the Provost, as he himself tried to approach the knight; but Agnes boldly stepped before him with these words upon her lips: "Only over my dead body shall you touch or lead him away."

Ruediger stood quietly and calmly for a few moments, and then, in a loud, clear voice, said: "Hear, proud Provost of Mayence and self-conceited son of the blood of Falkenstein, what I have to say to you. Cheated out of my rightful inheritance, I plainly see that I am the apple of discord. God forbid that I should disgrace your honorable name by mingling meaner blood with that of your family. As for you, Dear Agnes, I give you back your promise. As for you, Sir Provost, harvest the wages which your iniquity has earned; I leave it to the hand of Heaven to find you, as it surely will."

During these words Agnes had sank unconscious to the floor. Ruediger yet tarried to press one long parting kiss upon her white forehead. Then, with the step and bearing of a king, he strode past the shrinking and trembling troopers out of the apartment. Nor did he so much as vouchsafe another word or even a glance to the Provost, or to Scharfenstein, who stood by in a painful frame of mind.

Soon the departing hoofbeats of his steed resounded quick and hard on the road leading from the castle.

Then, as if just awaking from the visit of some frightful nightmare, the Provost rubbed his eyes, and, fiercely looking towards Scharfenstein, said: "Disgraceful and ungrateful boy, betake yourself, at once, to Mayence, for here your role is played out."

Pale as death, Scharfenstein tottered rather than walked away. Sir Cuno followed immediately after him, while the female servants bore the unconscious Agnes to her room. A volcano was fermenting and raging in the bosom of the Provost. The happenings of the day had opened his eyes to a condition of things to which he had before been blind. He now realized what he possessed in his perversely brought-up ward. He went to him in his apartment, and on him fell the full weight of his aroused wrath.

"Boy!" he thundered; "Viper, which I have cherished and nourished in my own bosom, and for which I would have sacrificed my life's blood, your shameful and disgraceful deeds have found you out

and have branded you as a reprobate and an outcast from decent humanity. Out of the mouth of the fair Agnes, I have today again been forced to hear the abominable things of which the world accuses you. Regicide, poison-mixer, that is what she designated you, and, unfortunately, I must believe that she told the truth. You should have become her husband; but alas! she declares that she would rather empty the cup of poison which you mixed for the emperor than become your wife. Conscienceless and abandoned reprobate, is this the gratitude which you return me for my kindness and love? I have long been well acquainted with your dishonorable life and disgraceful deeds. Wherever it lay in my power to do so, I have been at pains to cover and conceal the same. But time to do so longer is now past. Go, disgraced and dishonored boy; I have no more part in you and wish to see you no more."

Scharfenstein stood like one crushed, yea, almost annihilated; but it was not the feeling of repentance and the longing for pardon which swayed his soul. No. "Vengeance—vengeance," was the cry of his heart. "Vengeance on all, but first on him who brought you up to crush you under his remorseless feet."

Like lightning the spirit of revenge took possession of the ingrate's heart, and flashed from the eyes looking out of his already prematurely aged countenance. "Devil, you who would crush me, die!" A dagger glittered in his hand, and with the fierceness and agility of a leopard, he leaped forward to thrust it into the breast of his foster-father. But Sir Cuno, as an old and experienced knight and soldier, was too well acquainted with fighting of all sorts, and the use of weapons of every description, not to be able to protect himself against an attack of this sort from one who was, in years, still little more than a boy, nor was he, as the would-be assassin seemed to think, to be so easily taken off his guard. Hence, as Scharfenstein sprang forward, Sir Cuno quickly leaped to one side, while, at the same instant, his great fist, into which he seemed to have concentrated his giant strength, descended fully and squarely upon the head of the degenerate, who fell, sprawling at full length upon the floor. As he fell, the point of the dagger struck the floor, snapping from the handle the blade, which, flying upward, pierced the young man's right eye so that it ran out. In a moment, the heavy foot of the Provost was planted firmly upon the back of the would-be murderer. In vain he screamed because of pain in his destroyed eye; in vain he squirmed and twisted like a trodden snake; for the foot of the powerful Provost held him as if he had been bound to the floor.

His loud cries and shrieks attracted the troopers and servants, who, when they saw him, shrank back in terror.

"Bring ropes," thundered the Provost. Surprised, fascinated, almost stricken dumb, they stopped and hesitated; but when his order sounded a second time, accompanied by a fierce look of command, they hurried away, and soon were again at hand bringing a long, strong rope.

The Provost himself bound the raving young man strong and fast. True, as he beheld the empty socket of the bleeding eye, pity and the old love, for a moment, again awoke within his heart; but he instantly remembered the dagger thrust, and sternly

said: "The Lord Himself has branded you with the mark of a parricide;" and with these words, he pushed the bound man with his foot towards the troopers, with orders that he should be confined in the deepest dungeon.

The Provost himself, however, went to his own chamber; and for a long time paced the floor with a heavy tread, muttering to himself: "Truly thou hast spoken, Wiltberg; and I am already beginning to harvest as I have sown," impatiently pulling at the brown, curling locks protruding from under his cap.

During the time in which these terror-inspiring scenes were transpiring, Agnes awoke to consciousness, refusing to be comforted. After they had related to her all that had happened, she ordered all arrangements to be made for a journey to Frankfort early on the following morning. She desired to flee from this tumult and to escape out of the power of her guardian, whose only object seemed to her to be to make her miserable, and to find rest and peace in the lap of the family which before had so kindly received and befriended her. On the following morning, however, when her uncle, walking about pale, bowed-down, and broken in spirit, and, having related to her the heart-rending story of Scharfenstein's base ingratitude, asked her whether she, too, would leave him, she concluded to postpone her journey until her uncle Philip should have moved into and taken possession of the castle, although she could not comfort herself with the prospect of a quiet and peaceful life in his neighborhood. However, of Ruediger, the beloved of her inmost soul, she heard nothing more. Each trace of him seemed to have completely vanished.

Thus, from all sides and in various forms, sorrow and misery had entered the castle, which before had been the abode of quiet, peace, and happiness. It seemed as if the death of the old Sir Ulrich was the beginning of a long train of misfortunes which, for years to come, were to extend their rule over the destinies of others both within and without the walls of Falkenstein.

The Provost never once inquired about the prisoner. His love for him had died, or rather, had been converted into a hatred as profound as can dwell within the human breast.

A servant of Cuno and the reprobate himself were the only ones in and around the castle who at all concerned themselves about him or his needs. This servant dressed and bound up the mutilated eye, whose sight, because the fountain of the same had been completely destroyed, was forever gone. He also brought the prisoner the food which preserved his life; and besides, nobody waited on or provided for him, because nobody else had any desire or inclination whatever to do so. This servant had, for years, been Scharfenstein's confidant with regard to his shameful deeds and disgraceful escapades, and was not unfrequently associated with him in the same. Besides, he proved a congenial and valuable companion and coach, because he was well versed and experienced in the ways of vice and iniquity which the knight was inclined to follow. Through him Scharfenstein learned of the unappeasable wrath of his mistreated foster-father, bringing to him the certainty that henceforth there was no hope of ever again obtaining his pardon and becoming reconciled with him. With this servant he discussed and took

measures for flight, for he feared, a prospect which filled him with dread, that the Provost would deliver him to the authorities in Mayence. The plans for flight succeeded, the servant and Scharfenstein disappearing at the same time. When information of this reached the ear of the Provost, he, breathing more freely, said: "Thank God; for that delivers me from the heaviest and most severe part of the ordeal through which I have been called to pass."

THE CRIPPLE.

C. W. P.

"I called on Mr. Brown today, and my heart was touched more deeply than it had been touched for many a day."

It was Pastor Jones who spoke. He was unburdening his heart to his faithful little wife. Mrs. Jones was an ideal pastor's wife who shared her husband's ministerial joys and sorrows.

"Tell me all about it, wont you, dear?"

"You have seen Brown's little crippled boy, George. Well, today he told me how his boy came by his affliction. Brown used to be a drinking man. One day, when he entered his home beastly drunk, his little boy ran to meet him with outstretched arms. Instead of welcoming the little fellow, as he always did when sober, he picked him up and threw him into a corner of the room, injuring his spine for life.

"Oh, how he wept as he told me his sad story.

As you know, Brown is a Christian now, and a more humble, whole-hearted believer I have never met.

"Deeply moved, I expressed my sympathy."

"No," said he, "I don't need any sympathy. God has made even this terrible affliction work together for my good. Whenever I look at my crippled boy, I am reminded of what I once was, and it makes me humble and fills me with unspeakable gratitude to God for having saved even me. It is a constant warning to me not to fall into my old sinful ways and an incentive to try to be a better man."

Mrs. Jones' eyes were wet with tears as she softly said: "What a wonderful fulfilment of that

precious promise of God, 'All things work together for good to them that love God.'"

"Yes," said Pastor Jones, "if even the direct results of our sins are overruled by God for our good, how confident we can be that He will so overrule all other things."

And as they together mused on these things, their hearts were filled with that fullness of joy which the religion of Jesus Christ alone can give.

PROBLEMS IN ARITHMETIC THAT FARMER BOYS OUGHT TO DO.

In the current issue of *Farm and Fireside*, the national farm paper published in Springfield, Ohio, appears the following amusing and sensible contribution:

"Professor Gentry of the State Normal School, Springfield, Missouri, offers some original ideas as to the kind of problems that country school arithmetics should contain. Here are a few:

"A farm wagon if given shelter when not in use will last for about fifteen years. When not in shelter it will last half as long. What is the average annual loss on a \$55 wagon that stands out in the open?"

"A kitchen that is poorly arranged requires a mother to take one hundred steps more a day in preparing meals than she would in a well-arranged kitchen. How many unnecessary steps does she take in a year? How many miles is this, allowing 20 inches to the step?"

"If a quail in the course of a year eats 25 cents' worth of grain and destroys two dollars' worth of harmful insects and weed seeds, how much has a farmer injured himself by killing three pairs of quail?"

"Rather more sensible— isn't it?— than calculations as to the weight of the pyramids of Egypt, or the distance reached below the water line of an ice-berg that sticks up a hundred feet into the air?"

GIVE me the comfort of God and I can well bear the taunts of men.—C. H. Spurgeon.

Announcements and Credits

All Notices and Credits for This Department Must be Sent to the Editor-in-Chief. To Insure Publication in any Issue, Correspondents Should Have Copy in His Hands not Later than Friday Morning of the Preceding Week.

QUADRI-CENTENNIAL HEAD-QUARTERS—ADDRESS.

The Joint Lutheran Committee, 925 Chestnut St., Philadelphia, Pa., National Quadricentennial Headquarters.

MEETINGS.

All who attend conferences and synods must announce themselves two weeks before time of meeting.

Oshkosh conference, Sept. 25-26, Watertown, Wis.

Northern District, October 3-9, Oak Harbor, O., Rev. B. F. Brandt.

Western District, Oct. 10-16, St.

Paul's church, Dayton, O., Rev. M. C. Hecht.

Auglaize Conference, Sept. 25-27, Zion's church, Chattanooga, O., Rev. W. F. Heuer.

The English District will convene in the First English Lutheran Church of Detroit, Mich., Rev. E. C. Billing, pastor, October 17-23.

WORK.

A. Doctrinal—

1. "The Doctrine of the God-Man." Rev. J. F. A. Lautenschlager.
2. "The Inspiration of the Bible." Rev. S. Schillinger.
3. "Church Discipline." Rev. P. H. Wilson.

B. Practical—

1. "What Shall Be the Christian Treatment of Lodge Members?" Rev. W. E. Schramm.
2. "Family Worship." Rev. J. Sittler or Rev. O. T. F. Tressel. This subject to be considered before the assembled congregation Thursday evening.
3. "System in Church Finances." Rev. A. C. Schiff or Rev. C. E. Krumm.

C. Missionary—

1. "What Ought the Year 1917 Mean to the Cause of Lutheran Missions?" Rev. M. L. Baum or Rev. S. Q. Parks.
2. "Rights, Duties and Limitations of the Church in the Sphere of

Civic and Social Betterment."
Rev. G. A. Uber or Rev. J. A. Griffith.

Each pastor is required to send to President M. R. Walter, before the opening of Synod, the credentials of his delegate.

Christian duty requires that delegates who do or who do not expect to attend make seasonable announcement.

G. B. TEJAN, Sec.

APPLICATIONS.

Rev. J. Kaufmann, formerly connected with the Iowa Synod, applies for admission into our synod.

H. P. DANNECKER,
Pres. North. Dist.

Rev. J. H. Karpenstein, formerly pastor in the German Synod of Nebraska (General Synod), of Gresham, Ore., has made application for membership in our synod.

J. B. CRONEK,
Pres. Wash. Dist.

Rev. P. Hansen of Port Clinton, O., applies for membership in the Northern District.

H. P. DANNECKER,
Pres. North. Dist.

INSTALLATIONS.

By authority of the President of the Northern District, the undersigned installed Rev. E. C. Stellhorn in Zion's congregation, Ann Arbor, Mich., Sept. 2. Address: 120 Packard St.

R. V. SCHMITT.

By order of the president of the Concordia District, Rev. H. W. Monesmith was installed in the St. Michael's congregation, Brandywine, W. Va., Sept. 2. Address: Brandywine, W. Va.

J. C. FELGER.

ACKNOWLEDGMENTS.

Old Folks' Home, Springfield, Minn.

Pastors: Hans Appel, Holloway, Minn., \$20.70; Paul Elsel, Mapleton, Minn., Ladies' Aid Soc., \$5; F. Spieler, Canova, S. D., \$13; H. Pfeiffer, Albert Lea, Minn., \$15; B. Ehwald, Princeton, Minn., from Mrs. Wilhelm, \$3; J. Huettmeyer, congregation at Bergen, S. D., \$4; T. G. Diemer, Stratford, Wis., \$12.03, Fernwood, Wis., \$2.33—\$14.36; F. Spieler, Canova, S. D., \$20.50; Mrs. Mary Rofield, Palmer, Kans., Ladies' Aid Soc., \$5. Total \$100.56.

Thanks. FERD KETTNER, Treas.
Springfield, Minn., Sept. 7, 1917.

GENERAL TREASURY.

Rev. A. H. Barth, Versailles, Ind., St. Paul's cong., Olean, \$15 00
Rev. J. Schmalenbach, East Pittsburgh, Pa., Reformation cong. 7 63
Rev. W. D. Ahl, Oshkosh, Wis., Peace cong. 7 00
Total \$29 63

Home Missions.

C. H. Hesse, Treas., Somerset, O., St. Matthew's cong. \$10 05
J. M. Rutter, Treas., Salem cong., Madisonburg, O. 19 75
Rev. G. F. Klindworth, Woodland, Mich., Zion's cong. 20 00
Rev. L. Kettner, Hector, Minn., cong. 60 00
Rev. G. F. Busch, Schmidt P. O., Sask., cong. 200 00

Rev. E. Kemena, Loyal, Wis., Trinity cong. 70 00
Rev. J. Wegner, Caroline, Wis., Zion's cong., \$30.27; St. John's cong., Leopolis, Wis., \$2.66. 32 87
Rev. H. H. Dohmeier, Max, N. D., Peace cong. 50 00
V. E. Cooperrider, Treas., Good Hope S. S., Glenford, O. 146 28
Guy Schrider, Treas., St. Paul's cong., Glenford, O. 6 56
Rev. H. Hofhenke, Elizabeth, Ill., St. Paul's cong. 125 00
John F. Anten, Treas., St. John's cong., Marion, Ind. 22 30
Rev. E. Poppen, Zelenople, Pa., St. John's cong., Petersburg. 16 00
Rev. E. Michaelis, Lamberton, Minn., Zion's cong. 40 00
Miss L. Hartbauer, Treas., St. John's S. S., Pittsburgh, Pa. 44 25
Rev. Ad. Kilian, Drake, N. D., cong. 30 00
Rev. J. G. Schneider, Good Thunder, Minn., cong. 20 00
Rev. L. Pflueger, Sunman, Ind., St. John's cong., Weisburg. 37 00
Rev. H. A. Barth, Versailles, Ind., St. Paul's cong., Olean. 25 00
Rev. G. B. Tejan, Bellevue, Pa., Trinity cong. 22 04
Rev. W. D. Ahl, Oshkosh, Wis., Peace cong. 120 70
Rev. H. Barre, Oshkosh, Wis., cong. 40 00
A. Linkert, Treas., Mendota, Minn., Rev. G. Meyer. 42 00
Rev. J. Schmalenbach, East Pittsburgh, Pa., Reformation cong. 5 69
Rev. Carl Ganschow, Shakopee, Minn., First cong. 50 00
Rev. F. Seifert, Benson, Ill., St. Paul's cong. 60 00
Total \$1,315 49

Jubilee Offering.

(See page 595.)

Total \$1,660 65

Church Building Fund.

C. H. Hesse, Treas., Somerset, O., St. Matthew's cong. \$1 62

Foreign Missions.

Rev. L. Kettner, Hector, Minn., cong. \$10 00
Rev. G. F. Busche, Schmidt, Sask., cong. 50 00
Rev. E. Kemena, Loyal, Wis., Trinity cong. 10 00
R. A. Geer, Treas., Junction City, O., New Lebanon cong. 5 00
Rev. G. Janzig, Bridgewater, S. D., Zion's cong. 36 00
Rev. H. Hofhenke, Elizabeth, Ill., St. Paul's cong. 50 00
John F. Anten, Treas., St. John's cong., Marion, Ind. 5 59
Rev. E. Michaelis, Lamberton, Minn., Zion's cong. 15 00
Rev. T. E. Diemer, Stratford, Wis., St. Peter's cong., Fenwood 21 25
Rev. Ad. Kilian, Drake, N. D., cong. 6 00
Rev. A. H. Barth, Versailles, O., St. Paul's cong., Olean. 10 00
Rev. L. Pflueger, Sunman, Ind., St. John's cong., Weisburg. 7 00
Rev. J. G. Schneider, Good Thunder, Minn., cong. 10 00
E. R. Hinely, Treas., Woodland Ave. cong., Youngstown, O. 4 25
Rev. W. D. Ahl, Oshkosh, Wis., Peace cong. 25 00

Rev. H. Barre, Oshkosh, Wis., cong. 45 00
Rev. W. F. Benzin, Cincinnati, O., N. N. 10 00
Rev. Carl Ganschow, Shakopee, Minn., First cong. 22 51
Rev. Fred Seifert, Benson, Ill., St. Paul's cong. 10 00
Total \$352 60

Negro Missions.

C. H. Hesse, Treas., Somerset, O., St. Matthew's cong. \$8 00
Rev. E. Kemena, Loyal, Wis., Trinity cong. 18 33
Rev. G. F. Busche, Schmidt, Sask., cong. 10 00
Rev. G. F. Klindworth, Woodland, Mich., Zion's cong. 10 00
Rev. H. Hofhenke, Elizabeth, Ill., St. Paul's cong. 30 15
Rev. E. Michaelis, Lamberton, Minn., Zion's cong. 5 60
Rev. L. Pflueger, Sunman, Ind., St. John's cong., Weisburg. 3 60
Rev. J. G. Schneider, Good Thunder, Minn., cong. 5 50
E. R. Hinely, Treas., Woodland Ave. cong., Youngstown, O. 7 90
Rev. H. A. Barth, Versailles, O., St. Paul's cong., Olean. 10 00
Rev. W. D. Ahl, Oshkosh, Wis., Peace cong. 25 00
Rev. H. Barre, Oshkosh, Wis., cong. 5 00
Rev. H. Schmalenbach, E. Pittsburgh, Pa., Reformation cong. 3 52
Rev. Carl Ganschow, Shakopee, Minn., First cong. 20 00
Rev. Fred Seifert, Benson, Ill., St. Paul's cong. 10 00
Total \$172 60

Jewish Missions.

Rev. H. Barre, Oshkosh, Wis., cong. \$7 70

Board of Aids.

Rev. C. L. Rush, Warren, O., Collr. Eastern District. \$36 00
Mr. Chas. Austin, Treas., Concordia District 40 04
Total \$76 04

Grace Sanatorium.

Rev. H. H. Dohmeier, Max, N. D., Peace cong. \$6 50

Grace Sanatorium Debt.

Rev. H. A. Barth, Versailles, O., St. Paul's cong., Olean. \$10 00

Beneficiary Treasury, Northern Dist.

Rev. J. W. Kuntz, Bellevue, O., St. John's cong. \$13 25

CORRECTIONS: In the STANDARD of Sept. 1, we read under Home, Negro and Foreign Missions as follows: Rev. A. G. Wellner, Woden, Ia., Titonka, Woden, Belmond and Faver congs., should be: Home Missions, St. John's cong., Woden, \$20.08; Immanuel cong., near Woden, \$100; Foreign Mission, Immanuel cong., near Woden, \$40; Negro Mission, Immanuel cong., near Woden, \$20.14.

In the STANDARD under date of Sept. 15, 1917, read Rev. W. Heuer, Chattanooga, O., Zion's cong., \$95 for Home Missions, instead of \$45.00.

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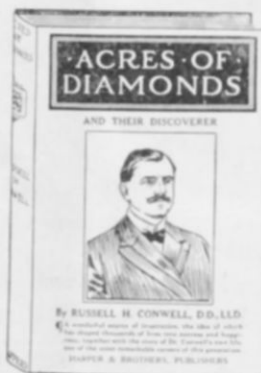
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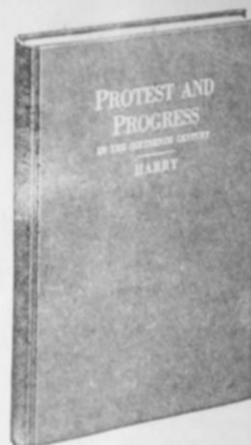


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Quadricentennial Publicity.

Below we list those articles which have
been published by the Quadricentennial
Committees in Philadelphia and New York
for the purpose of giving publicity to the
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we would also call attention to the banners,
pennants, and badges which have been ad-
vertised in these columns and which will
help very materially wherever open air
Mass Meetings are held. On the speaker's
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