

Lutheran Standard.

"SPEAKING THE TRUTH IN LOVE."

VOL. LXXV. — No. 39.

COLUMBUS, OHIO, SEPTEMBER 29, 1917.

WHOLE No. 3130

In Memoriam

The Rev. Professor George H. Schodde, Ph.D., D.D.



While we bow in submission to the decree of our Lord, who in His providence has called our esteemed brother and co-laborer away from the sphere of his

accustomed labors, we cannot but feel a sense of shock in view of the suddenness of the change.

Apparently still in the prime of his physical and

intellectual health and strength up to some four months ago, he declined slowly at first, but very rapidly during the last week, passing away on Saturday morning, September 15, at half past six, at the age of 63 and five months.

George Henry Schodde was born in Allegheny, Pa., April 15, 1854. In old St. John's church of that city, of which his parents were life-long members, he was baptized and confirmed by Pastor F. Schiedt. After his graduation from Capital University in 1872 and from our Theological Seminary in 1874, the ambitious and scholarly spirit of this young candidate of theology (then only twenty years of age) led him to cross the ocean and continue the pursuit of knowledge in German universities. At the end of his course, three years later, the University of Leipzig conferred upon him the degree of Doctor of Philosophy. That was forty years ago. In recognition of devoted service in the sphere of theology as a teacher, lecturer, and writer, both Muhlenberg College, Allentown, Pa., and Capital University, at the time of Commencement in this Jubilee year, honored our colleague with the title of Doctor of Divinity.

After his return from Europe in 1877 Dr. Schodde spent three years in the ranks of the ministry, serving a year in the Canal Winchester, O., charge and as pastor of our church in Martin's Ferry, O. In the fall of 1880 he was called to Capital University, and here in our institution as professor of Greek he applied his splendid linguistic gifts in uninterrupted service for a period of thirty-seven years. In 1894 he was called to assume, in addition, work in the Seminary, and in this capacity also he labored faithfully unto the end. For many years he served as secretary of both the college faculty and of that of the seminary.

Dr. Schodde made effective use of his talents and wielded a wide influence by means of his pen. He was a facile and rapid writer. Through his contributions on Biblical subjects to periodicals of broad circulation, such as the *Independent*, the *Sunday-School Times*, the *Bible Student and Teacher*, and others, he reached a large circle of readers outside of our synod and Church, and, of all members of synod, his name was best known in other denominations.

For a number of years he served as editor of the *Columbus Theological Magazine* and as news editor on the staff of the LUTHERAN STANDARD. He translated from the Ethiopic the Book of Enoch and the Book of Jubilees; and from the German, Delitzsch's *Day in Capernaum*, and Weiss' *Religion of the New Testament*, and *Commentary on the New Testament* in four volumes. He is the author of a booklet entitled *The Protestant Church in Germany*. During the last year he prepared a treatise entitled, *Outlines of Biblical Hermeneutics*, completing the manuscript in May, when he began to feel the first symptoms of his late illness. The book is now in press.

In 1881 Dr. Schodde entered into the holy estate of matrimony with Miss Marv Dorsch of Martin's Ferry, O., who, with their daughter Dorothy, and two brothers and one sister, survives the departed husband and father. Three sons and one daughter preceded the father into eternity. May the Lord comfort and sustain the mourning family and relatives in their bereavement and loss.

Our institution of learning and the Church at large, too, suffer the loss of a man of scholarly attainments and an able and a willing worker. The vacancy will be keenly felt and is not easy to fill. But the Lord

who has called our brother home will provide for our necessities and the prosecution of the work. For while the workers drop out of the ranks, one by one, and enter into their rest, the work of the Lord must go on according to His purpose and promise. May we who remain be faithful even unto the end.

EDWARD PFEIFFER.

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When we entered Capital University thirty-five years ago this month the teacher with whom we first became somewhat intimately acquainted — they were all strangers to us — was Dr. Schodde. Whether we only imagined it or whether it was really the case, we felt that he took a special interest in us from the start; without thus saying, however, that Dr. Schodde had the habit of looking for favorites. Possibly all the members of the class felt much as we did in this matter. If that be true, it shows one mark of the great teacher, the faculty of making every student feel that he is the object of special interest on the part of the teacher.

During these thirty-five years nothing occurred to disturb, in any way, the good feeling and friendship between us that had their beginning with our first acquaintance in the College Dormitory; and, without speaking here of the mental training which we received at Dr. Schodde's hand, we believe that we are the better for having known him.

That not only Capital University but also our entire synod has suffered a distinct loss in the death of Dr. Schodde, needs hardly to be stated. In his special line of work as a student of the sacred languages, a writer on Biblical subjects and especially on those subjects that pertain to Biblical criticism, Dr. Schodde was the leader among us; and we believe it can truthfully be said that in that particular field he was the superior of any Lutheran theologian of this country, with but few from other churches his equal. It is in this field that the loss will be felt most keenly; the more so because of the firm conservative position which he took. He probably knew as much as any of them and more than most of them, but he never allowed his knowledge to divert him from his humble and simple faith in the Bible as God's word throughout. Giving due credit to all the discoveries that men have made bearing on the character of the books of the Bible and especially upon their authorship, Dr. Schodde nevertheless held fast to the integrity of holy Scriptures, and that no doctrine nor philosophy that is contrary to their teachings can stand the test of time.

This position, furthermore, was maintained, not by confining his study and investigations to that which grew on Lutheran soil, but he browsed in whatever fields he saw the promise of some green pasture believing that the Holy Spirit has a wider field of operations than one's own synod or church. Dr. Schodde stood out in the open field, but foursquare for the Bible and for Lutheranism.

At a time like this a thought naturally comes to one: when a man has acquired great stores of knowledge and accumulated valuable experience and in many respects is still at the very prime for work, and when the laborers in the harvest are few — why does the Lord often snatch such men away in the midst of their days? why does He not let them labor ten

or fifteen years longer? We do not know. The Lord knows. And that should suffice. He will see that His work does not suffer; it will not, if those who remain are faithful.

Have you had it yet, that mission festival? Perhaps one time is just as good as another, yet, some reason, the fall of the year seems to be the choice time for mission festivals. It is an especially fitting season in the country. Our contributions for missions ought to be one of our chief gifts of the year to the Lord for His goodness and mercy; and in the after-summer, when the fruits of the earth have been largely stored away, we ought to be most willing to render to the Lord His due.

This year, too, the mission festival should be the greatest ever. There are two reasons. For one thing, this is a great Jubilee year. We are rejoicing because four hundred years ago the open Bible was placed in the hands of the people and because it is still in our hands. Our fathers had to fight to get the open Bible; we their children have it and are only asked to give it to others. It is the best gift in the world; why should we not want to give it to others? Besides, the more we give it the more of it we keep for ourselves.

The other reason is the war. The war is destroying, tearing down. There is only one thing in the world that can build up, that is, build up to stay; and that one builder is the Word of God. Many things will never come out of this war; they will be gone forever. Many things will come out crippled and broken; but the Bible will come out as pure as ever and stronger than ever. As the war therefore is on its errand of destruction the Church, in her missionary work, needs to be on her errand of construction.

In *Contributions* department of this week's issue we are giving an appeal from the central Lutheran Inner Mission committee, bearing on the need of religious work in connection with the war. It states clearly and fully what things ought to be done and what things can be done on the part of individuals and congregations.

We hope that the appeal and statement will not only be read, but that it will move to action. We are not aware of any concerted action that our own synod has taken relative to these things. Our general body does not meet this year and few of our districts have met yet. But anyway, in such a vast matter as that of looking after our soldier boys in this war, the Lutherans of this country need to get together, otherwise the work will not be done.

We all should be deeply interested in this work, and especially should congregations, from whose midst young men, if only one, have been called to the colors, and see that, morally and spiritually, life is made as safe as possible for the soldier boy.

OUR SUNDAY-SCHOOLS—THE PERVERSITY OF THE CHILD.

There are many other things to do in the Sunday-school besides mere teaching. By teaching, in the narrow sense, we mean, causing someone to know

something which he did not know before; in other words, to teach is to impart information, knowledge. But that is only a small part of effective Sunday-school work.

Some of the other things that need to be done become apparent when one considers the natural perversity of the child and how that perversity must be overcome. If it were natural for a child to acquire right habits and develop a good character, then child-training would be an easy thing and Sunday-school work would lose about all its difficulties and terrors. The growing plant needs training, but that training is easily done; the plant readily bends to the horticulturist's will. Indeed, the plant much prefers to grow up straight and symmetrical; and it will do so if it be given the opportunity. Not so the child. Its determination is to do the wrong thing and to develop a crooked character. The imagination of a man's heart is evil from his youth up; or, as Jeremiah says, The heart is deceitful above all things and desperately

(Concluded on page 619.)

THE JUBILEE OFFERING.

Total collected September 8, 1917..... \$100,140 27

NEW CREDITS.

Dr. C. B. Gohdes, Columbus, O., personal, first payment	\$25 00
Rev. E. G. Koosman, Glenwood City, Wis., cong., (Rev. W. Beiswanger, Coll.).....	43 00
Rev. W. Beiswanger, Hanover, Wis., Coll., A. Frasch, Menno, S. D.....	300 00
Rev. F. O. Schuh, Coll., St. John's cong., Sunman, Ind., Rev. L. Pflueger, \$40; St. John's cong., Lithopolis, O., Rev. C. A. Rhiel, \$40; St. Matthew's cong., Logan, O., \$163; St. John's cong., Enterprise, O., \$101.75; Zion's cong., Groveport, O., Rev. C. A. Rhiel, \$14	358 75
Rec. E. Kemena, Loyal, Wis., Trinity cong.....	56 50
E. S. Haislip, Treas., Grace cong., Washington, D. C.	100 00
Rev. L. H. Pertner, St. Paul's cong., Bellevue, O.	20 00
Rev. H. Meyer, Pomeroy, Ia., cong.....	55 00
Rev. J. C. Einfalt, Versailles, O., cong.....	59 50
Rev. Otto Heinzelmann, Pemberville, O., St. Paul's cong., (New Rochester).....	62 65
Rev. E. G. Spoehr, Mars, Pa., personal, \$5; a donor, \$10	15 00
Rev. E. F. C. Stahl, Union City, Ind., Trinity cong.....	50 00
Rev. E. Lehmann, Benkelmann, Ia., Zion's cong., a donor	10 00
Conrad Schmidt, Burlington, Ia.....	75 00
Rev. A. H. Dornbier, Coll., Trinity cong., Marysville, O., Rev. D. Ebert.....	88 25
Rev. Paul Schillinger, Zion's cong., Homerville, O., \$15; Zion's cong., Ruggles, O., \$5.....	20 00
Rev. A. Pflueger, Clyde, O., St. Paul's cong.....	30 00
C. G. Mehl, Treas., Martin Luther cong., Youngstown, O.	72 00
Rev. W. D. Ahl, Oshkosh, Wis., Peace cong.....	81 00
Rev. Chr. Langholz, Nixon, Tex., two donors...	2 00
Rev. J. W. Kuntz, Bellevue, O., St. John's cong.	40 00
Rev. Edgar Ebert, Greenville, O., cong.....	27 00
Mrs. G. W. Zerkel, \$10; Miss L. Zerkel, \$5; Thackery, O.	15 00
Rev. F. Pohlmann, Glenville, Neb., personal, \$30; one donor, \$5.....	35 00
Rev. Adolph Ebert, Pittsburgh, Pa., Zion's cong., \$15; from estate of Zach. Walters, \$5.....	20 00
Total	\$1,660 65

Total collected September 15, 1917..... \$101,800 92

GEO. L. CONRAD, Gen'l Treas.

57 East Main St.,

Columbus, O.

Missionary Department

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

A FIELD IN GREATER PITTSBURGH.

DEAR DR. PFEIFFER:—

Since our mission here in West View is not supported by the synodical mission board but by the Pittsburgh City Mission Society, we are not required to report to the synodical board. However, we feel that the synod will be interested to know what is being done in this field.

Ten years ago the congregation was organized by Rev. G. D. Simen, then pastor at Perrysville, Pa. Since then the pastorates have been six in number. These frequent changes did not add to the efficiency of the work. Nevertheless the mission grew.

The present pastor took charge in mid-summer of 1915. At that time there were 56 members; now we number 108—a gain of 52 communicant members in two years. Of this number quite a few were Lutherans, transferring their membership. One-half were confirmed. Of the confirmed, 13 were children. Some came from other denominations, and still others had no church homes.

Our Sunday-school has an enrollment of 134 and a teaching force numbering 12. The average offering per Sunday during 1916 was \$3.50, and this year we hope to do even better. Our average attendance is over ninety.

Our Ladies' Aid Society has a membership of about 25. These faithful women have done much for our mission.

Especially are they to be commended for their gathering of funds. Many debts have been paid by them.

The names of about 40 appear on the membership record of the Luther League. Its members are very active in all branches of our work. We attribute much of their activity to inspiration received in the Sunday evening devotional services.

In the past two years we have been laboring earnestly along financial lines. We are contributing \$100 more toward the pastor's salary and hope by next January to increase that amount by at least another hundred. July, 1915, showed an indebtedness of \$2850 and \$78 interest over due. Since then more than \$300 interest has been paid and approximately \$850 on the principal. The remaining \$2000 is a loan from the Church Building Fund. \$525 of the \$850 was contributed as a suitable offering for our tenth anniversary, September 17, 1917.

In 1916 we contributed to all the synodical treasuries and hope to do the same in 1917. Nearly \$100 was subscribed toward the Jubilee Fund. Besides these benevolences our members have supported the work of the Pittsburgh City Mission Society and the Pittsburgh Inner Mission Society.

We are unable to compute the spiritual growth, but we attribute activities manifested to the working of the Spirit and the Word in the hearts of our people. We have endeavored faithfully to preach the Word, to instruct the young and administer the sacraments, and upon these means we rely.

In connection with our mission field we serve a congregation in Butler County, Pa., some 17 miles

from West View, which adds not a little to our many duties.

Our prayer is for continued strength of faith and body that we may serve the Lord acceptably. "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake." Ps. 115:1.

With fraternal greetings,

FRANK D. MECHLING.

West View, Pittsburgh, Pa.

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OUR INDIA MISSION.

Report for 1916.

(Continued.)

III. The Agave Plantation Fund was established in 1910, by means of which land was to be purchased and an agave plantation established, for which a farmer was to be brought out from Europe as an expert, and which could serve as a supporting base for the agricultural school proposed. Several acres were planted with sisal agaves here in Kodur, but then the war intervened, bringing this enterprise to a close.

Not all the money provided was used for this purpose, but by far the greater part was invested in government papers, because at that moment no proper opportunity arose for purchasing sufficient land, and perhaps also to some extent because of the diffidence of those responsible here. So it is plain that the Agave Plantation Fund may be called properly a daughter of the Landkasse, and for this reason I spoke about it at this place of my report.

After the outbreak of the war I had some difficulty about the balance mentioned as invested in government papers, because I was unable to recover even the interest from the bank on account of the war legislation concerning enemy property and, as a matter of fact, have not yet been able to recover the interest up to date. That amount is deposited with the controller of enemy property. Perhaps Mr. McCauley or his successor may be able to do something in that respect.

IV. Another fund, which, however, does not fall exactly into line with the above is the Education Fund, which was started in 1910. It is concerned, as its name implies, with the education of the boys of our congregations, especially their higher education.

The way it came into existence was this. At the beginning of our Mission all boys educated in it quite naturally found positions in it and, in fact, there was rather a lack of candidates than of employment, but slowly the posts of catechists, of village teachers, and the like, which properly belong to conducting the Missionary campaign were filled, and the Mission grew anxious to have workers of higher educational qualifications than the simple primary schooling and Bible training could produce, that had given satisfactory working helpers up to then. Besides, there had already grown up a small but increasing class of young fellows that had read in the classes belonging to the

high school, and who were likely to look for work in other missions, after they had been so far educated at the expense of our Mission, which was not prepared to pay such high salaries as they were likely to get in other missions with greater means.

So a system of bonds was introduced. But this did not work satisfactorily, as it was not only felt by them as an unjustifiable burden, but it took effect only in the case of those who were so conscientious as to remain in our service by themselves, even if they had not signed any bond. So in 1910 or thereabouts the principle of paying at a higher rate of salaries but deducting the balance between the Mission's rate of pay and that of the Government for the expenses the Mission had incurred for the education of the young men, was put into practice.

Later on this principle was officially accepted by the Mission, and a rate of calculating the expenses for education higher than the fourth standard of the primary schools was put up, which amount was to be deducted in monthly rates from their payments. As the rates of pay were immediately made to conform with the rate in government schools, the calculations were immediately made for the old boys also, taking into account the time they served under the old rules, and so a fairly well-endowed fund was started, which could be used to give higher education to more boys. But though in this manner the trouble about the service bonds was avoided, we must admit that this amounts only to putting the Mission's money from one pocket into the other, without really benefiting the Mission financially.

At any rate, this serves to simplify the accounts and relations between the Mission and the Indians employed therein, and to decrease the often heard cry of injustice, in that we can show them that the expense for them was so much and that it is their duty to refund the expenses. About the end of their course, therefore, a promissory note is taken from them, which shows their educational debt in so much money, instead of taking from them the vague promise of service to be rendered, which certainly cannot be enforced and; if only a forced one is of little or no value. But if the obligation is expressed in hard cash, there need not be a service in our Mission, if it is not agreeable to the fellow concerned, and he yet may remain an honest person without obligation to a disagreeable service, and the Mission too has a freer hand for selection of those who seem better suited for its work and the money collected by these deductions for educational expenses is used for providing higher education for boys of another generation, so that it does its work over and over again, and no fresh grants need to be made for this purpose from the general mission fund.

V. Beneficiates Fund. This is not a fund in the sense of those mentioned above, but rather a heading of one account in the general cash book, containing all the moneys sent from foreign countries for the benefit of orphans and foster children and the expenses made for the orphans and foster children. It has no kind of income in this country and therefore, perhaps, ought not to have been mentioned here.

Since the outbreak of this war no remittances to be booked under this heading have arrived so far as I know, whilst we continue to spend for the education and maintenance of these orphans and foster children. And according to our books the money is there, but we only cannot get at it, because Rev. H. Harms,

when acting local secretary of our Mission, invested it in government securities, and they would not pay out to me either the original amount or the interest, both being barred by the legislation on enemy property. Perhaps Rev. McCauley may be able to do something in this respect as well as in reference to the above mentioned Agave Plantation Fund. This balance with the bank, I presume, was made possible by savings on account of several children, in case of death or their leaving at a time when their credit balance was not yet exhausted.

On the details of this account I shall have to send a separate report, so that this report be not lengthened unduly.

VI. Relief Fund. This fund is more like the above-mentioned Leihkasse and Landkasse. Again, it is more like the afore-mentioned Poor and Church funds, in that it is confined to the accounts of the several stations without ordinarily appearing in the accounts of the main treasury. No exact date can be given as the year of its establishment, because it came into existence by remittances for relief of Christians in several famines, and the brethren, disliking the idea of giving the money away in the form of alms with their demoralizing effects, lent it out and expected it to be repaid as soon as better times came, but without interest. Some of it was used to pay off their debts, and this was practically all lost, but a not inconsiderable part was recovered and used again. And these recovered amounts, together with gifts the missionaries used to get at home for use in their congregations at their discretion, formed what is now known as the Relief Fund, which is now generally used instead of the former Leihkasse in such cases where the Landkasse could not be used on account of the improbability that it could be recovered, and yet where the necessity of relief was felt.

Here I may add another fund, which indeed does not belong to either of the above-mentioned classes, it being a private fund established and maintained by the missionaries on account of no proper provision being made for the maintenance of their widows who returned to Germany in case the husband died.

It is the Missionaries' Widows' Fund, to which each active missionary, whether here or at home on furlough, paid 12 Rs. (about four dollars) a year, and which his widow was to be supplied with an aid amounting to about sixteen dollars a year. But now, on account of the war, not only are no payments made into it except by me, but I understand they are at work in the home board of the Hermannsburg Mission to regulate the pensioners' and widows' affairs, which will probably result in closing this fund.

In the preceding account I have sketched the origin, aim and present state of the different funds in the Hermannsburg and the Ohio Missions, even extending the description to some that might rather be regarded purely as sub-accounts in the general account of the foreign income to our mission work, if they only could possibly be brought under the head called funds. I only abstained from giving figures, which will be found in the annual account and the meaning of which I hope will become clearer by the descriptions given above.

The two most flourishing amongst them are, as shown already, the Pension and Widows' Fund and the Savings Union Fund, neither of which is approached in prosperity by any of the other funds

(Concluded on page 620.)

Church News

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

JUBILEE FUND.

Previously acknowledged	\$237,618.66
New subscriptions, Rev. W. Beiswanger	1,021.65
New subscriptions, Rev. O. F. Schuh...	5,141.38
New subscriptions, Dr. C. B. Gohdes...	455.50
New subscriptions, Rev. M. L. Friedrich	4,423.60
New subscriptions, Rev. J. J. Vollmar..	1,222.00
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	\$249,882.79

"HELP THE FUND GROW."

SYNODICAL.

Honor Roll.—Rev. L. L. Cooperrider's charge at Paris, O., has increased his salary \$160.

Christ Church, Columbus.—On Sunday, September 9, Rev. C. V. Sheatsley confirmed five adults, four of whom were also baptized. Three were also added by letter. A men's Bible class has also been organized with Dr. Theo. Mees as teacher.

Calls Accepted.—Rev. Fred Ihrig, Marion, Ind., has accepted the call to the Clyde, O., parish, and expects to be in his new field early in October.—Rev. L. Hess, Crestline, O., has accepted the call extended him by the St. John's congregation, Pittsburg, Pa.

Married at Lima, O.—On Wednesday evening, September 19, 1917, Miss Helen W. Mohr became the bride of our energetic and faithful fellow pastor Aaron A. Ahn. The ceremony was performed in Zion's Church by the bride's pastor, Alfred K. Boerger.

A Request.—To the brethren of Minnesota. If you know of a man named Frederick Kressel please let us hear from you at once. An inmate of our Home is hunting a brother whom he has not seen for many years. Address to the St. John's Home, Mars, Pa. E. G. SPOEHR, Supt.

Inner Mission Rally at Columbus.—On September 30 at 2:30 P. M. the regular semi-annual Inner Mission Rally will be held in the Loy Auditorium, Capital University. Rev. C. V. Sheatsley will be the speaker. An offering will be lifted for Inner Missions. Brethren of Columbus and vicinity, do your best to make this meeting a veritable "rally" in every respect!

Reformation Rally at Maybee, Mich.—On Sunday, September 16, the St. Paul's congregation at Maybee, Mich., commemorated the 400th anniversary of the Reformation. Members of Christ congregation, West Sumpter and of St. Matthew's, Raisinville Twp., were present in large numbers. Three were present in large numbers. Three services were held. Prof. K. Hemminghaus delivered a German sermon in the morning and Dr. L. H. Schuh preached an English sermon in the afternoon. At the evening service Rev. H. F. Schuh preached a missionary sermon. The offering was \$136.00.

Tenth Anniversary at West View, Pa.—On Sunday, September 16, the St. Luke's Lutheran

Church, West View, Pa., Rev. Frank D. Mechling, pastor, was permitted to celebrate its tenth anniversary. At the morning service the sermon was preached by Rev. G. D. Simen, who organized the congregation. Rev. Otto P. Ebert, a former pastor, delivered the sermon at the evening service. On Monday evening the Pittsburgh City Mission Society held its quarterly meeting in St. Luke's Church. At this service Rev. G. B. Tejan was the preacher. The attendance was good, the church being filled for each service, and the sermons inspiring.

Teacher Maier Called Home.—After a brief illness Teacher J. G. Maier was called to his eternal reward, September 5, 1917, aged 80 years, 10 months, 29 days. For 33 years he taught the parochial school of St. John's congregation, Richmond, Ind., and then served as Superintendent of our Wernle Orphans' Home for a period of seven years. He was well and favorably known throughout Synod. His aged widow, 5 sons, 3 daughters, 11 grandchildren, a host of former pupils and many former inmates of our Orphanage mourn his death. The funeral services were in charge of the undersigned who preached from the words of St. Paul: "But by the grace of God I am what I am, and His grace which was bestowed upon me was not in vain." I Cor. 15, 10.

May the memory of this faithful servant of the Lord be cherished by a grateful Synod.

A. L. NICKLAS.

Mass Meeting at Lawrenceburg, Indiana.—For the fourth time this summer the Young People's Societies and congregations of our Synod in South-eastern Indiana met for a joint assembly in honor of the Reformation Jubilee. As each time before, so also this time, Sunday afternoon, September 16th, we were favored with delightful weather. The place was St. John's Church near Lawrenceburg, Indiana. The meeting was largely attended. The program included an address of welcome by Mr. Frank Molter of the local society, a paper by Miss Gesell of Brookville on Loyalty, an address by Mr. Ludwig, student of theology, on "The Hatred of the World for the True Christian," and an address by Rev. J. G. E. Mittermaier of Sunman on "Our Heritage." The musical side of the program was also well provided for, each society represented taking part. An offering for the Jubilee Fund was taken up.—(Reported by L. P.)

The Kansas-Nebraska District.—From the report of the above mentioned District, whose last meeting was held from May 30th to June 4th of this year, it is apparent that the District must have prospered during 1916. There are numerous increases reported, and few decreases. We copy some of the figures: *Increases* in the parochial report are 1 congregation and 1 mission station; 37 communicants; 51 voting members; 60 received by letter; 11 children by confirmation; 111 Sunday-school pupils; 2 *Kirchenzeitungen*; 9 STANDARDS.

Increases as shown by the financial report: Church property, \$4,175; parsonage, \$190; other property, \$962; in *benevolences*: Institution Treasury \$91.39; Home Missions, \$697.35; Foreign Missions,

\$33.58; Negro Missions, \$126.16; Building Fund, \$1,646.46; Board of Aids, \$37.68; District Treasury, \$199.56; Other Purposes, \$274.89. Under the head of Benevolences only one decrease is noted, that of \$77.71 for Students' Beneficiary Fund. The increase in Building Fund contributions is due to the Jubilee Fund collection.

Twenty-fifth Anniversary at Edgar, Wis.—Sunday, August 26, was an eventful and joyous occasion for the members of St. Stephen's church and its pastor, Rev. W. J. G. Schultz. Special services were held in the morning, afternoon and evening to commemorate the twenty-fifth anniversary of this congregation. There was reason to rejoice in this also, that the church had been fittingly beautified. The chancel and sacristy were enlarged, a fine statue was placed on the altar, and the whole interior was given a new and pleasing appearance. In the forenoon a storm threatened to seriously interrupt the day's program, but later the bright sun welcomed very many to the festivities.

In the morning Rev. K. Schmalz, of Wien, Wis., preached a German sermon based on Revelation 21:3.

In the afternoon Rev. T. E. Diemer, of Stratford, Wis., delivered a German sermon choosing as his text I Samuel 7, 12.

An English sermon was preached by Rev. J. Ebert, of Schofield, Wis., in the evening, based on Psalm 87, 1-3.

The offerings of the day were devoted to the building fund of the church.

The following men have served St. Stephen's church in the past twenty-five years:

Rev. H. Grewe, 1891-93.

Rev. K. Schmalz, 1894-1909.

Rev. F. Ficken, 1909-14.

Since 1914 Rev. W. J. G. Schultz has been the pastor, and under his able leadership good progress has been made. May the Lord richly bless both pastor and congregation in the future years of activity.

F. J. M.

Reformation Jubilee Services at Blue Island, Ill.—The weather being ideal, thousands of Lutherans from the parishes at Blue Island, Oak Lawn, Washington Heights, South Chicago, Yorkville, Harvey, Chicago, and Michigan City gathered before First Ev. Lutheran Church at Blue Island. Headed by the police of Blue Island and the Riverdale Brass Band the throng marched in nine divisions, followed by more than 100 autos, to Calumet Grove. Wherever one looked, one could behold banners and pennants illustrating some phase or other of the Reformation. By noon there were about 3,500 people in the grove. Here two services were held. Rev. H. J. Schuh of Anna, O., was the speaker at the morning service and Rev. A. L. Nicklas of Richmond, Ind., spoke in the afternoon. Both delivered masterful addresses in their own characteristic style. A mass choir from Blue Island, South Chicago and Washington Heights sang two anthems: "Es steht im Meer ein Felsen," and "Glorious Things of Thee are Spoken." Blue Island choirs rendered several other selections. Most inspiring, however, was the singing of the immortal Lutheran Chorals by the immense audience. The collection, lifted for missionary purposes, amounted to \$668.00.

Sunday, September 16th, was a day that will not soon be forgotten. The lessons that were taught, the

enthusiasm that was kindled, sent people home—thinking. Surely we are enjoying the blessings of the Reformation more than at any previous date. Let us not forget to thank the Lord for them! When dusk began to gather, the various parties made haste for home, convinced that they had spent a day more than "worth the while".

WALTER WIETZKE.

The Augustana Conference convened September 4-6 with Rev. C. E. Birkhold's congregation at Jewell, Ohio. The members of the congregation did all in their power to make this visit of conference in their midst a pleasant and profitable one. Not only were they generous in their hospitality and faithful in attending the evening services, but they also filled the church at the sessions of conference and paid close attention to the discussions. The first session was devoted to a discussion of Pastor F. D. Mechling's paper on "The Pastoral Care of Those Who Move into Another Parish." He presented the work under three heads, viz.: The duty of the pastor and congregation from which they remove; the duty of the members removing; and the duty of the congregation and its pastor to which they remove. The consideration of the topic, "Treatment of the Call," presented by Pastor F. R. Sutter occupied the second session. He divided his paper into three parts: The reception, the consideration, and the final disposition of the call. At the third session Pastor J. H. Kuhlman presented for discussion an exegesis on I Peter 3:17 and 4:6. He dealt particularly with the difficult points in this passage of Scripture, viz.: Christ's preaching to the spirits in prison, and the preaching of the gospel to them that are dead. Business matters and the reading of a paper on The Delivery of the Sermon, by Pastor G. B. Tejan occupied the fourth session. Because of lack of time the discussion of this paper was reserved for the next meeting. Conference called attention to the need of many more Lutheran chaplains in the army. The spiritual needs of conference were supplied by the missionary sermon preached by Pastor C. H. Eisenbach on Proverbs 3:9; the confessional sermon by Pastor J. F. A. Lautenschlager on Psalm 32:5; the general sermon by Pastor J. A. Griffith on Luke 19:23; and the celebration of the Lord's Supper, of which all the visiting pastors partook. The next meeting will be held next April at Paris, Ohio.

PAUL D. SCHILLINGER, *Reporter*.

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GENERAL.

American Tract Society.—The American Tract Society has just closed the ninety-second year of its activities. During this past year it distributed a total of 175,300 volumes and 843,700 tracts.

Presbyterians (North).—The summary of reports of the Presbyterians (North) has been published. It is for the year ending March 31st, 1917. There are 9,750 ministers, 9,968 churches, 1,604,045 communicants. The total contributions, congregational and benevolent, amounted to \$31,236,297.

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THE hardest part of any work is in rousing oneself to begin it. Let that initial scrimmage with the devil of laziness be over with, then, as soon as possible.—*Albert J. Lyman*.

Contributions

A WORD FROM THE CHIEF NURSE.

"Just a Moment, Please!"

"Permit me to address a fervent appeal for aid to the kind readers of the LUTHERAN STANDARD in behalf of Grace Lutheran Sanatorium, San Antonio, Texas.

"The time of the year is close at hand when this institution will be caring for patients in excess of the average number; and, by reason of this fact, a very generous supply of bedclothes becomes imperative. Our institution is constantly becoming more widely known, as is evidenced by the fact that recently a full blooded Indian lady was sent to us from Ketchikan, Alaska, by her physician. Grace Lutheran Sanatorium has accommodated a greater number of patients during the summer months this year than ever before. Consequently the supply of linens has been depleted in proportion. The institution is very much in need of sheets, pillows, and pillow-cases, towels, dresser-scarfs, blankets, and counter-panes.

"By reason of the almost prohibitive prices we are obliged to pay for all food-stuffs, the funds of the institution do not permit of purchasing other supplies, however necessary. May we not ask you, therefore, kindly to come to the rescue? We sorely need your assistance and ask you to offer it to the end that Grace Lutheran Sanatorium may truly fulfill its mission in rendering the greatest amount of service to those who, suffering from this dread disease, are as eager as anyone not to become a burden to society.

"I appeal especially to all Ladies' Aid Societies and Luther Leagues to bend their efforts toward supplying our need. Individual gifts are also very welcome. The Lord will not fail to reward those who give in the proper spirit. For dimensions and proper description of the articles needed, address the undersigned. All contributions will be duly acknowledged through the columns of the STANDARD.

"Pleading for your cooperation in a noble cause, very sincerely yours,

"LOUISA A. KRUEGER, Matron,"

Grace Lutheran Sanatorium, San Antonio, Tex.



OUR CHURCH'S SERVICE IN WAR TIMES.

BY E. F. BACHMANN, D. D., AND F. H. KNUBEL, D. D.

The need of a distinct service on the part of the church in these days of war has impressed many hearts. Earnest resolutions have been adopted and wise initiatives undertaken in various quarters. We do not know of all such steps, but some of them deserve additional attention.

There is in existence a Lutheran Chaplains' committee of which Prof. C. M. Jacobs, D. D., is chairman and Rev. H. R. Gold, secretary. By an arrangement of the Federal Council of Churches with the national government a definite number of Protestant chaplains is to be appointed. This number has been apportioned among the denominations. No chaplain can be appointed until he has been approved by the denominational committee and by the Federal Coun-

cil's committee. Application should therefore be made to the above.

The joint committee of three general Lutheran bodies which prepared the new Common Service Book and Hymnal has now provided a special Army and Navy Service Book. It is about to be issued by the Publication Houses. The contents include a form of service, well selected hymns (with the music) and prayers, Scripture selections and suggested readings, a form for the burial of the dead, etc. It will be sold at a surprisingly low figure and should be placed in the hands of every man in the national service. Announcement that it is ready should be watched for.

The Pennsylvania Ministerium appointed an active committee to plan for service covering all camps and congregations within its territory. The work has been carried on effectively, and its influence has been felt by unknown numbers of young men who needed just such service.

Doubtless much else has been done. Individual congregations are in hundreds of instances aiming to help their own young men and, when near an encampment, the Lutherans who are there.

With it all the need of service is very far from being covered. Thus it was that last May an emergency organization was effected, when our country's entrance into this war demanded prompt action, in order to secure for our Church a position of advantage in ministering to our soldiers and sailors enlisted from all parts of our Church and country. The organization was undertaken as a temporary arrangement for this special purpose at a meeting of Inner Mission representatives. It was realized that the work is peculiarly Inner Mission work, and that our Inner Mission interests dare not neglect it. The committee consisted of men already serving on official Inner Mission Boards or Committees of three General Bodies. They were Revs. E. F. Bachmann, D. D.; G. H. Bechtold; W. Freas; J. F. W. Kitzmeyer; F. H. Knubel, D. D.; G. W. Sandt, D. D.; M. G. Scherer, D. D. (Pressure of duties necessitated that Dr. Sandt ask Rev. C. E. Krumbholz to act for him). For lack of any better suggestion the temporary organization was called the United Inner Mission. It is recognized by the Federal Council of Churches, which is practically the only organization through which the Federal Government is dealing with the Protestant denominations. (Thus close touch has been kept with the Government's plans, and regulations for religious work. Likewise valuable information has been gained for effective operations). Various synods and the only General Body of Lutherans which has met since the organization was formed have heartily sanctioned and materially supported the committee. In order that it shall be more fully representative, steps are being taken to add official members from other General Bodies. In such a work the mothers and all women of the Church are naturally interested. Their direct help has been secured by the appointment as their representatives of Mrs. C. L. Fry, Mrs. M. S. Waters, and Mrs. Chester Buck.

The one great common purpose of this Inner Mission work is to provide to the fullest extent possible for the spiritual needs of our men while they are in a service which puts body and soul to the severest tests.

With the National Guard sent to training camps and the drafted men called to the colors, not less than 25,000 Lutheran young men are being removed from their homes and congregations. They are entering upon new temptations and new dangers. They must be followed with the spiritual care of our Church. Our people at home could afford to be without religious services and pastoral care easier than these at the camps and on the firing line. We dare not flinch nor take a narrow view of the task. No selfish interest must be permitted to influence our support of the endeavor.

How can the work be done? There are two methods, both of which must be followed. One may be called the long-distance method, though it has heart closeness. The other is local and direct. The aim of the former is to work through the pastors, congregations, and homes from which the men go. Constant touch must be preserved between the two and loving endeavors followed. The second method operates through Christian agencies close to the men wherever they are, their chaplains, congregations near the camps, specially sent representatives of the Church where no congregation is near and where chaplain service is insufficient.

The United Inner Mission has so far developed chiefly the former method. A booklet, "Christian Service in War Times," was prepared and mailed (thus far) to every pastor in four General Bodies (General Council, General Synod, German Iowa, United Synod in the South.) It will be sent free to any applicant. It is filled with suggestions of service to pastors, congregations, and homes. "War Service Message for the Day" has been published. Fifty pastors have prepared a brief form of service with a meditation for private devotion. The Church Year is covered, and one may be mailed weekly. The committee will mail it thus to any address here or in Europe for sixty cents per year; in bulk to a congregation or home, twenty cents. "A Soldier's Catechism" has been issued at five cents; Scripture passage to fit practically all circumstances of a soldier's life. "A Letter to Men in the Service of Our Country," reminding them that behind them is a praying host of Christians; free in any quantity needed. "A Message to the Church," expressing the Christian attitude of all our people in war times; free in any quantity needed. "Suggested Bible Readings," a gummed leaflet, to be placed in Testaments; gratis. From other sources, New Testaments for the pocket can be supplied from twelve cents up; Scripture portions at three cents, "Soldier's Text Book," a daily thought covering a month, at five cents. Sermons for nurses and for medical men are in preparation by the committee. Once more attention is asked here to the Army and Navy Service Book which our Publication Boards will issue. Naturally the committee will be pleased to furnish it. Plans are under way whereby the women of the Church may send knitted articles, comfort kits, etc., to the office of the committee, for supply to Lutheran men in the service. Pastors are asked to furnish lists of their men, who are away, with addresses; such names will be sent to pastors and chaplains at the given place. Preparations are being made to furnish information to any home or pastor concerning missing individuals, in case many of our troops should be sent abroad.

Plans are now being developed to cover the second method of operation mentioned above. The men must

also be influenced directly in their camps. The time has arrived for large plans. A careful study based on first hand information has revealed the following requirements as a reasonable minimum to meet immediate needs.

A dozen or more Lutheran chaplains are in the Regular Army. They are absolutely unequipped, nothing being furnished by the Government. They are forbidden to solicit for this, even from intimate friends. A chaplain will need a "service tent" as the centre of his activities. There the men may also meet socially, find the church papers and other reading matter, write letters upon provided stationery, and consult the chaplain. He will need communion vessels and the elements, and also a good supply of the Army and Navy Service Book mentioned above. There is much beside all this which our Church should furnish him in his helplessness.

There are various special camps (e. g., Reserve Officers' Training Camps) where the Government provides no chaplains at all. There are also the interned Germans, for whom no spiritual provision is made. By arrangement of the Federal Council of Churches with the Government, the former will make assignments for such care, and the assignments will be apportioned among the denominations. The expense will be upon the denominations. One or more of the special camps, and practically all of the internment camps for aliens will probably be assigned to our Church. At least four special chaplains must therefore be assigned, supported, and equipped by us.

Churches which are near the almost endless number of camps must be assisted with suggestions and materially, in the aim to serve our men. As the camps are usually not near large cities, the nearest congregations are generally small, sometimes missions. Occasionally they will need a shack or tent with equipment near the ground. This would be a Lutheran headquarters. In special instances the pastor may need an assistant, perhaps not necessarily a clergyman. There are furthermore camps to which the men are going from our important Lutheran states and near which there is no Lutheran congregation at all. It would seem imperative that a man be sent especially to each of them. There may even develop the necessity to send men abroad, as troops are moved there.

Concerning the above matters the United Inner Mission has gathered and is gathering definite and complete information. The day seems here however when a special representative must travel from camp to camp, giving service as he can, and providing the committee with final information upon which to base judgments and to expend funds economically. The committee has itself made such visits at camps as have been possible.

Consideration of the above facts will prevent any surprise at the statement that a conservative budget showing only immediate needs of \$35,000 has been prepared. Other denominations have launched campaigns for sums even ten times as large. The Roman Church is seeking a million. Should the war continue our Church will also need much more. It is just the present need, as the thousands of men are leaving home, which has been calculated. Our Church *must* undertake the spiritual care of her sons. Our boys must return to us as Christian men or meet us in glory before the throne of God.

The committee's office is at 1333 Frankford Ave., Philadelphia, where the secretary (Rev. G. H. Bech-

*told) should be addressed for all literature or for information. Contributions should be sent to the treasurer, Rev. W. Freas, 162 Mercer St., Jersey City, N. J.

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NOTICE.

Pastors and parents are earnestly requested to send the names of Lutheran young men, or others whom they desire to receive pastoral attention, who are in the Government Service and stationed at the Wilbur Wright Aviation Field at Fairfield, Ohio, to the Rev. Harvey E. Crowell, of Osborne, Ohio. Our Church is accessible and every effort will be made by pastor and people to be of service to the young men. Kindly send the names of these young men at once and indicate the Company to which they belong that we may be able to locate them and immediate attention will be gladly given.

H. E. C.

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FEDERATION MEETING.

The fourth annual convention of the Federation of Women's Societies of the Auglaize Conference met at Anna, Ohio, September 5, 1917, at St. Jacob's Lutheran Church, Rev. Schuh, Pastor. Delegates representing fifteen Societies were present. The following papers were read and discussed:

What Can Be Done to Improve Congregational Singing?

What Can Women Do to Secure Candidates for the Ministry?

Prof. Mees, of Capital University, Columbus, Ohio, addressed the Convention at the evening session. His address was inspiring and thoroughly appreciated by all present.

The next Convention will be held at Piqua, Ohio.

The following resolutions were adopted:

Resolved, That each delegate give an enthusiastic report of this instructive and inspiring meeting to the Society which she represents.

That each mother do her part in assisting the

children in a more thorough preparation for catechetical work.

That all women pray daily for a speedy conclusion of the world war.

That the Federation extend a vote of thanks to all who assisted in making this meeting a success, including the officers of the Federation, writers of the papers, and especially the ladies of St. Jacob's congregation, for their hospitality.

That after expenses have been paid, the collection for the evening be given to the Musical Department to be instituted at Capital University.

That the Federation extend to Mrs. E. C. Stelhorn their sincerest regret because of her removal from this district.

MRS. ARTHUR ZELLER, *Secretary*.

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BOOK REVIEW.

Walking Trips in Norway, by N. Tjernagel. Cloth, gold lettering, large 12mo., 269 pages, numerous illustrations. Price not given. Lutheran Book Concern.

Whoever likes Norway with its mountains and its fjords will like this book; whoever likes descriptive narrative will like this book; whoever likes to get close to nature in her wildest moods and fancies will like this book; whoever wants to get away from the conventions of society back to the directness of simple honest plain people will like this book. But enough; everybody ought to like this book.

Mr. Tjernagel is an American who grew up on the broad western prairie and who knows its value and the advantages of this country; but he is an American among many others who is subject to the *wanderlust*; and for him there is no place in all the world to gratify that *lust* like the wild mountains and crazy valleys and laughing fjords of old Norway. We cannot all indulge our *wanderlust*, at least not on such an extended scale, as did the author of these Trips in Norway. Perhaps we are sorry for it; yet we can do the next best thing and get this book and read what this man saw and said and did and heard.

The book is excellently written; we might call it a model of descriptive narrative. The author knows what things to put on the canvas to make it likable. He is not everlastingly philosophizing, but simply showing things one likes to see. Everywhere, too, the book breathes the spirit of the love and fear of God and of faith in His name, yet one is not being lectured on religion. There are many illustrations, picked up by the walker's own camera, some of them amusing.

Home Circle

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

HELP SOMEBODY.

BY MRS. N. C. ALGER.

Such little hands! What can they do?
Just wait and I will tell you.
These little hands fresh flowers can bring,
To help some lonely sufferer sing,
And praise the loving King of heaven
Who has to us such treasures given.

Any mission work for little feet?
Yes, they can patter down the street;
Bread to the hungry they can take,
Swift errands run for Jesus' sake,
And, with these hands, some dimes can earn
To help the poor of Christ to learn.

I'll tell you what these eyes can do:
Find Bible promises so true
To read to those who, sick or old,
No longer see these words of gold.
If you'd make a blind man smile,
Be eyes for him a little while.

Yes, hands and feet and eyes may share
The work which helps to answer prayer.
We pray the hungry may be fed,
To Christ the weary may be led,
The poor be clothed—'tis good to pray
And help somebody every day.

—Mission Concert Exercises.

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WHAT A HALF A CENT GOSPEL DID.

The United Presbyterian has an interesting story of the result of the circulation of cheap copies of the Gospels in India. "The British and Foreign Bible Societies sell Gospels in India," we are told, "for one pice each, half a cent. Lately it has been brought to their notice that street candy sellers and bazaar shopkeepers were buying them to wrap their sales in because it is the cheapest paper they can buy. It is a problem to know what to do. They have cabled London for permission to raise the price to two pice, one cent.

Even then they will be selling them below cost. There are many stories of conversions through the reading of the pice Gospels; one of the strong Indian pastors of the Punjab was converted by reading a pice Gospel of Luke. He tells how he read from the beginning till he came to the story of the Prodigal Son, the killing of the 'fatted calf' roused all his Hindu prejudices, he was a Brahmin priest, and in his eyes the cow was a sacred animal. He tore the leaf out of the fifteenth chapter in great anger and threw the little book away, but his interest had been aroused and he gathered it up again later and read to the end. Later he became Munshi, teacher, to a Scotch missionary. They read the Bible together and the truth entered the heart of the priest with the result that he was baptized in spite of the bitter opposition of his relatives and friends. He married a Christian girl and they have a family of five sons and daughters, all in mission work."

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JUST THE FARM HE WAS LOOKING FOR.

A farmer had become tired of his farm. He had lived on the place all his life. He was born there. When a boy he drove the cows in from the field, gathered apples in the orchard, swam in the creek, and carried his books across the meadow and through the woods-pasture to the little box of a school house down the north road.

As a young man he ploughed and harrowed in the spring, made hay and bound oats in the summer, and hauled fodder to the cattle in the winter.

To the old home he had brought his bride. There his three children were born that were now grown up and gone. He was sick of the place. He dreamed of some nice, quiet spot where conditions were ideal, where he could pass his declining days in comfort.

So he went to a real estate agent in town and listed his farm for sale. The agent drove out and looked the premises over. He said he thought he would have no difficulty in finding a purchaser, as the property seemed to be in fine condition.

When the farmer got the next week's issue of his county paper he read the real estate agent's advertisement. It was a good one.

It stated that the Perkins farm of 160 acres was for sale. It was all fertile. A crop failure had never been known. There was 40 acres of excellent timber, a good artesian well, plenty of pasture land, and a charming dwelling house, with adequate barns, bins, and sheds. The place was well stocked with cattle, horses, pigs, and poultry. It was easy of access to the city, and had telephone and rural free delivery advantages. Any one looking for an ideal farm would do well to consult the agent at once.

The next day the farmer called at the agent's office and said:

"Say, I read your advertisement of my place in the paper, and as near as I can figure that's exactly the kind of farm I've been looking for. I'll keep it myself."

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A STORY OF LAFAYETTE.

During Lafayette's visit to America in 1824 he was everywhere honored. Once, when passing through a village, where the entire population turned out, he saw an old soldier in the Continental uniform. The veteran drew himself up in the stiff fashion of

the old-time drill and gave the military salute.* As Lafayette made the return signal, tears started to his eyes. The tattered uniform, the ancient flint-lock, the silver-haired soldier, even older than himself, recalled the dear past.

"Do you know me?" asked the soldier.

"No, I can not say that I do," was the frank reply.

"Do you remember the frosts and snows of Valley Forge?"

"I shall never forget them," answered Lafayette.

"One bitter night, General, you were going the rounds at Valley Forge. You came upon a sentry in thin clothing and without stockings. He was slowly freezing to death. You took his gun, saying: 'Go to my hut. There you will find stockings, a blanket and a fire. After warming yourself, bring the blanket to me. Meanwhile I will keep guard.'"

"The soldier obeyed. When he returned to his post, you, General Lafayette, cut the blanket in two. One-half you kept; the other you presented to the sentry. Here, General, is one-half of the blanket, for I am the sentry, whose life you saved."—*Exchange*.

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OUR SUNDAY-SCHOOLS—THE PERVERSITY OF THE CHILD.

(Concluded from page 611.)

wicked; who can know it? And the prophet is speaking, not only of the grown and fully developed heart, but also of the growing heart. Esau and Jacob fell to scrapping while they were still in the mother's womb and they did not get over it until they came to be a hundred years old; indeed, they kept at it for centuries, as long as the nations existed side by side.

Notice what the child does as it grows up. Probably about the first indication of the dormant evil powers within is the exhibition of temper when things do not meet the little new-comer's fancy. When he has grown a little stronger he adds to the commotion of his lungs, when his mighty will is opposed, by throwing and twisting his body into unnatural shapes. After he has learned to walk he finds scores of wrong things to do; and he does them. If he should be standing by the table, all spread for the family meal, he will get hold of the cloth and pull things down over his bony head. When he is once able to distinguish between little things and big things, nice things and nicer things, good things and better things, he will, if offered a plate of apples, take the finest and biggest. If he likes cookies—and he does and we do not blame him for it—he will find the cookie jar when mother is not around. And later, at the age of eight or ten, when he ought to begin to have some sense and know at least some things that ought to be done, he has still, even with the best of training, not lost all his natural perversity. In fact, as with the growth of mind and body new powers awake, new habits of perversity manifest themselves likewise. Every new power wants to start off in the wrong direction, like the farmer's proverbial stubborn pig that is determined to go through the fence where there is no opening instead of at the gate.

All these things indicate what a fearful moral delinquency in the child the parent in the home and the teacher in the Sunday-school have to contend with. How much easier teaching would be if scholars did only two things: prepare their lessons and be attentive in class. But few of them do these things.

OUR INDIA MISSION.

(Concluded from page 613.)

enumerated. These two also are the only ones that fully obtained their aim, though the Savings Union is more developed in this respect than the Pension and Widows' Fund, the latter not being quite able as yet to live up to the standard laid down in its rules concerning the assistance to be given to pensioners and widows. So we may claim that in these two the proper way has been found for preparing the way for self-support, a slow one, it is true, but a sure one as far can be seen.

(To be continued).



MISSION FESTIVALS.

Brighton, Mich. Pastor R. J. Graetz. Mission festival and Luther jubilee celebration, St. George's congregation, Genoa, and church in Brighton. Speakers: Revs. H. P. Long and A. J. Lucht, and the pastor. Offering, \$36.47.

Celina, Ohio. Pastor F. G. Reitz. Hopewell congregation. Speaker, Rev. J. C. Einfalt. Offering, \$47.82.

Chattanooga, Ohio. Pastor W. F. H. Heuer, Zion's. Speaker: Rev. E. P. Ebert and the pastor. Offering, \$115.68.

Upper Sandusky, Ohio. Pastor C. F. Betz. St. Paul's

congregation. Note the following offerings: Mission festival, \$53.91; children's day, \$35.97; Lenten offering, \$35.82; ladies' society, books for India, \$30; young ladies' society, for negro missions, \$14.60; the brotherhood, literature for free distribution, \$15; total for missions, \$185.30.

Botkins, Ohio. Pastor J. L. Sealing. Speakers: Pastors A. Braun and J. C. Wiegand. Offerings: St. Paul's, mission festival, \$65.85, children's day, \$56.88; St. James', mission festival, \$41; children's day, \$31; total from charge \$194.73.

Youngstown, Ohio. Pastor J. F. C. Soller. St. Paul's. Speakers: Revs. F. J. Schellhase and Carl Hemminghaus, and the pastor. Offering, \$184.

Junction City, Ohio. Pastor George C. Wagner. St. John's. Speakers: Dr. C. B. Gohdes and Rev. W. L. Ridenour. Offering, \$24.21.

Greenville, Ohio. Pastor August W. Zell. St. John's. Speakers: Pastors W. L. Spielmann and E. P. Ebert. Offering, \$117.39.

Ft. Wayne, Ind. Pastor H. P. Dannecker. St. John's. Speaker, Rev. Ph. Dielmann. Offering, \$1,100.

Rockwell City, Iowa. Pastor F. C. Beitelspacher. St. Paul's. Speaker, Rev. J. J. Vollmar. Offering, \$32.37. "The first mission festival held in this mission congregation."

Redland, Md. Pastor S. H. Puffenberger. St. Luke's. Offering, \$35.25.

St. Marys, Ohio. Zion's (vacant). Speakers: Dr. R. C. H. Lenski and Rev. J. Sealing. Offering, \$263.31.

Valley City, Ohio. Pastor Geo. Kuehner. Zion's. Speakers: Rev. Paul Schillinger and the pastor. Offering, \$152.75. Children's day, \$51.65.

Payne, Ohio. Pastor H. G. F. Kopanko. St. James' congregation. Speaker, Rev. C. E. Clessler. Offering, \$93.34

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.

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

Western District, October 10-16, St. Paul's Church, Dayton, O., Rev. M. C. Hecht.

English District, October 17-23, First English Lutheran, Detroit, Mich., Rev. E. C. Billings.

APPLICATIONS.

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,
President Northern Dist.

Rev. H. Obermowe, Ellsworth, Kans., formerly member of the Missouri Synod, has applied for membership in the Joint Synod of Ohio.

W. F. H. KERL,
President Kans.-Neb. Dist.

Rev. A. Langendorff, Batesville, Ind., applies for membership in our Synod.

C. C. HEIN,
President West. Dist.

CHANGE OF ADDRESS.

Rev. Karl J. Berg, from 11422 94th St., to 11310 85th St., Edmonton, Alta., Can.

Rev. Fred O. Schuh, Mt. Olive's Sta., Pittsburgh, Pa., R. F. D.

ORDINATIONS AND INSTALLATIONS.

By order of the President of the Kansas and Nebraska district the undersigned ordained the candidate of Theology T. Mansur and at the same time installed him in the Luth. St. Paul's congregation at Gilead, Neb., Sept. 9, 1917.

M. STRICKER, Pastor.

ACKNOWLEDGMENTS.

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Total	\$2,232 68

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(See page 611)

Total	\$1,503 91
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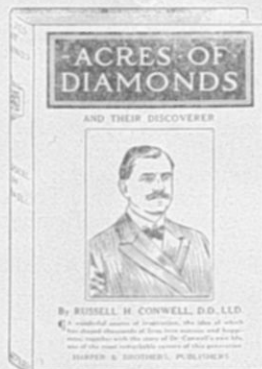
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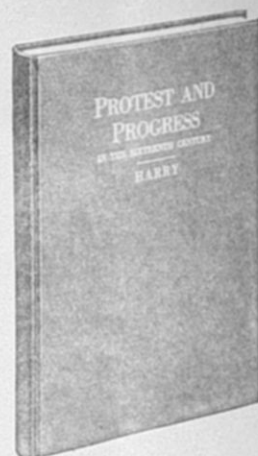


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