

The Northwestern Lutheran

Rev. C. Btenger
65 N. Ridge
Jan 20

The Lord our God be with us, as He was with our fathers; let Him not forsake us, nor forsake us. 1 Kings 8: 57.

Vol. 6.

Milwaukee, Wis., September 1919.

No. 19.

THE BLESSED PHYSICIAN

O Friend of Sinners, Son of God,
Who this dark vale of tears hast trod,
Thou blest Immanuel,
To Thee in faith we now appeal,
The power is Thine to bless and heal,
Thou doest all things well.

The deaf, the dumb, the halt, the blind,
Incarnate God, in Thee could find
Relief in their distress.
And lepers, pleading aid divine,
Found healing through a word of Thine,
For Thou canst heal and bless.

O hear us, Savior, when we pray,
For Thou art still the same to-day;
In faith we now implore,
Heal Thou the leprosy of sin,
Cleanse Thou our hearts, and enter in,—
Abide forevermore.

From Heaven's throne Thou didst descend,
O Son of God, Thou sinner's Friend,
To suffer in our stead.
That we, with sin's vast guilt defiled,
Might be forgiv'n and reconciled,—
Thy precious Blood was shed.

Thy Father calleth us His own,
Since Thou, O Love Divine, hast won
Our peace on Calv'ry's hill.
And our redemption is complete,
For at the Father's mercy-seat
Thou intercedest still.

Our grateful prayers ascend to Thee,
For Thou hast healed sin's leprosy,
And cleansed us from its stain.
O blest Physician, Thou hast still
A cure for every mortal ill,—
A balm for every pain.

Our lives we consecrate to Thee,
Thou spotless Lamb of Calvary,
Let us be wholly Thine!
Cleansed, pardoned, ransomed,—healed by Thee,
O grant us grace eternally
To praise Thy love divine.

Grant us obedience to Thy Will,
With grateful hearts let us fulfill
Thy blest commands of love!
Thy boundless mercy we will praise,
O dearest Lord, through all our days,
And evermore above!

ANNA HOPPE,
Milwaukee, Wis.

On the Gospel Lesson for the 14th
Sunday after Trinity, 1919.

COMMENTS

The Day of Trouble The spirit of unrest seems abroad in the world. Less than a year ago not a few of us hoped and prayed that the war might only come to an early end and we fondly thought that then peace and prosperity would dwell with us again. We were wrong, our troubles are not yet over; the scene has merely shifted and we have strife in all the districts of our broad land. Strikes and walk-outs are the order of the day and the conflagration is spreading to departments which were otherwise always considered "fire-proof." An added feature is the deep distrust and the great lack of confidence which many display toward the "helpers" of days passed: "give us no more 'investigation', they avail us nothing", is their cry. The high cost of living is generally said to be at the bottom of it all. The proposed cures are many and different. Some say: "There's plenty in the land, make the hoarders unload"; and they point to the vast stores coolly waiting for higher prices in the cold storage fastnesses of the country. Others say; "We are not producing enough; don't strike, go to work; the prices will come down when there is more to sell." Again others state: "We are not yet really at peace; after ratification all will be different." These latter would have us swallow the peace pact and the League of Nations covenant with hide and hair and horns without any sweetening or even a "chaser" and then promise us a speedy recovery.

To us it would seem that selfishness, the self-seeking of the individual or group of individuals, is at the bottom of our troubles. We are not as great as we thought we were: it is time to drop all the cant about being disinterested saviors of the world and, in place, to do some wholesome self-examination. We are now being punished for "posing"; let's acknowledge it and try to make a new start. Now, I do not mean that we are ready for another "drive"; what I do mean is a private matter between the individual and his Maker. You may answer that the average American does not own up to having one. Well, that is his loss. You believe in Him and you know that in Christ Jesus He is gracious to the penitent. As such let us approach Him and remind Him of His promise: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." G.

Northwestern College In the columns of this issue our readers will find a most encouraging report on Northwestern College by Acting Director E. E. Kowalke. This report is by no means exhaustive, having been wrung from the Director in the eleventh hour before copy day. But we felt that our readers should hear the good news as soon as possible. Director Kowalke has promised us a more extensive report for the near future. J. B.

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Declined With Thanks We have something that our friend and comrade-in-arms, John Bull, does not want—the prohibition agitator. Having uplifted this country and made it safe for sobriety, our esteemed “saviors” have turned their reproachful glances on other lands—with a view to conquest. Our brother has caught that look and his answer is, in the vernacular of the day, “nothing doing.” We can just picture to us his dry smile as he says it. Yes, that is the condition of affairs, if what we read in the Wisconsin News is true:

Paris—“British passport officials here now ask holders of American passports wishing to go to England:

“Are you interested in prohibition?”

If the applicant's reply is affirmative, the British officials refuse to visé the passports, according to the Paris edition of an American newspaper. Two Americans have already been refused passports.”

This is indeed a setback. The field looks so promising that to a reformer's mind it must appear in the light of a great hardship to have to resign all hope of working it. Well, let's not be discouraged; there may on closer inspection be other lands where personal liberty is not curtailed by harsh passport officials and the reformer can reform according to his own sweet will. In view of the fact that these workers have worked so long and so well we confess that they are entitled to an extended vacation trip. If they should make it possible to find a field for their activities we could in their absence attend to some little affairs such as that mentioned in the following. G.

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Wine Is Denied For Sacrament So says the following news item from Des Moines, Ia.:—“The manufacture and sale of sacramental wine must stop in Iowa, Attorney General Havner declares. It matters not if it is to be used in connection with religious services, its manufacture or sale is in violation of Section 2382 of the supplemental supplement to the code. The attorney general was not aware that wines of this nature were being manufactured until applications for permits reached him from various sources, the applicants being under the impression that the wine could be made if a permit was granted by the attorney general. Havner re-

plied to these requests for permits with the information that the manufacture must stop at once.”

The above is startling, if true. If the manufacture and sale of sacramental wine are prohibited, then the transportation of wine within the state and even its administration in the Sacrament are probably also prohibited. Prosecution then becomes persecution and must be met in prayerful reliance on Him who said: “We ought to obey God rather than man.” G.

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“Where Laws Fail” “Many people to-day think if they can pass laws enough we can force men to be kind and generous. History is full of tragic failures resulting from such ideas. Paternal governments have never thrived. A man who is not better than the law allows is a danger to society, for we do not look to the civil code or the court decisions for our morals.”—Judge Frederick E. Crane, New York Court of Appeals, in Leslie's Weekly.

Judge Crane has in mind the present class struggle, for he continues: “Stability in government and in rules of property and commerce requires that changes come gradually and infrequently, or else we have what the present socialists are showing us—chaos.” But these words of wisdom should be given a broader application. For years we have been having a veritable epidemic of so-called moral legislation. Our specialists and reformers are hoping against hope that this will rapidly bring about the final perfection of mankind. Judge Crane is right, they are mistaken. It can be readily understood that an unbeliever will hold such view, but Christian churches should know better and confine themselves exclusively to that work which actually changes the naturally selfish heart of man, leaving the outward control to the civil government. J. B.

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A Complete Education “I call that a complete and generous education, which fits a man to perform justly, skillfully and magnanimously all the offices, both public and private, of peace and war.”—Milton.

Even then, when we consider only this temporal life, none but a Christian education can truly be called complete and generous; but this is still more the case when we remember that “God hath appointed us to obtain salvation by our Lord Jesus Christ.” J. B.

VANITY

Severus, Emperor of Rome, when he found his end approaching, cried out, “I have been everything, and everything is nothing.” Then ordering the urn to be brought to him, in which his ashes were to be enclosed on his body being burned, he said, “Little urn, thou shalt contain one, for whom the world was too little.”—Cheever's Anecdotes.

THE INJUNCTION OF THE FIRST COMMANDMENT

Would men but realize the import of what the first commandment implies! How different would be their attitude toward God! What a blessing it would bring to them! How it would lead them to the foot of the Cross, musing contritely over their shortcomings and pleading for forgiveness! But alas, how few stop to consider what this greatest of all commandments implies. Where are those who can implicitly say with the Psalmist: "Whom have I in heaven but thee? And there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever." Hence the necessity of pondering the injunction of the first commandment.

Its form is prohibitive; but every prohibition implies a command. Thus when the Lord says: "Thou shalt have no other gods before me!" it implies the precept: "Thou shalt have Me alone as thy God."

What does this mean? It does not mean merely to know there is a God, nor even to know who or what the true God is. St. James, speaking of those who know there is a God, even one God, says Chapter 2, 19: "Thou believest that there is one God, thou doest well: the devils also believe, and tremble," which is as much as to say: To rest here, and entertain a good opinion of your attitude toward God, merely on account of your believing, that there is a God, against the atheists who deny Him, or that there is but one God, against the idolators, who worship many gods, is to believe in God no more than the devils do. It will render you miserable; you will tremble before Him, even as the evil spirits, who tremble not of reverence, but hatred and opposition to that one and only God of whom they know He lives.

To know there is a God, and to have God are two entirely different aspects of the matter. When the Lord says: "Thou shalt have Me alone as thy God", He means, Thou shalt **know** Me as I have revealed Myself in the Scriptures, as thy Creator, thy Redeemer, Him that sanctifies and saves thee. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent? John 17: 3. It is to give up ourselves to God as the Gospel directs, or as Luther says in his Larger Catechism: "Therefore the sense of this commandment is this: It demands true faith and confidence of the heart towards the one true God, and that it cleave unto Him alone."

How is this done? How do we have God, the Creator, Redeemer and Sanctifier as our God? No better explanation can be offered than the one given in our Catechism: "We should fear, love, and trust in God above all things."

First, we should fear God above all things, more than man or anything that can possibly encompass

us in the whole realm of life or nature. It is not the servile, slavish fear, associated with fright and terror, demanded here, as we find it in Adam and Eve after the fall. But it is the fear that looks upon God with awe and reverence, giving all glory to Him. "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him." Ps. 33, 8. "Ye that fear the Lord, praise Him; all ye the seed of Jacob, glorify Him; and fear Him, all ye the seed of Israel." Ps. 22, 23. "Fear God, and give glory to Him." Rev. 14, 7. Such is the injunction of the divine Word. It points out the omnipotence and sovereign majesty of God with a view of inculcating due reverence and fear of God; it asks us to recognize God as the Holy One, as the One who has supreme authority, the one Lord of the universe and our Savior.

The fear of God is a mainspring of our obedience to the will of God as revealed in His commandments. Thus it would eagerly avoid displeasing God through sin and disobedience. Is Joseph tempted by that adulterous woman of Potiphar to yield to her sinful lusts? Knowing that the eye of the all-seeing One is upon him, that by yielding to such temptation he would offend against the holy will of God, it is the fear of God that prevails in him and puts into his mouth the words: "How then can I do this great wickedness, and sin against God? Gen. 39, 9. Or why did Daniel of old suffer to be thrown into the lions' den rather than submit to the decree of the king to ask every petition whatever for thirty days from no god or man, save from the king? Why? Because Daniel feared God more than those which can kill the body, but are not able to kill the soul, because he feared Him which is able to destroy both soul and body in hell.

What was it, furthermore, that made Luther take such a firm stand at the Diet at Worms, bidding defiance to priests and potentates and powers, before whom he was summoned to recant the teachings in his publications, refusing point blank to surrender his convictions and his conscience, but making that memorable declaration of his, "unless I am convinced out of the Holy Scriptures, or by clear and distinct arguments, I may not and cannot retract; here I stand, God help me?" It was this, that Luther feared God more than all the powers of the world. Where such fear is manifested with the willingness to sacrifice all, even one's own life, rather than be disobedient to the will and Word of God, there God is truly honored and worshipped.

Furthermore, to have Him who has created us, who showers His blessings upon us all the days of our life, both bodily and spiritually, who seeks our true welfare in time and would lead us to eternal bliss—to have Him as the one and only God, is to **love** Him above all things. Such love of God finds expression in the words of the Psalmist quoted above: "Whom have I in heaven but thee? And there is none upon earth

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

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

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

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

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

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

that I desire beside thee. My flesh and my heart fail; but God is the strength of my heart, and my portion forever." Hardly can the love of God in a human heart be uttered more forcibly. So much is this the love of God, that it is the love of God to the utter exclusion of all things. Aside of God heaven with all its glory and bliss is void and empty, and the earth with all its treasures and pleasures would be barren and desolate to him who knows but one object of his possession and desire, and that is God. Nor is this all. Such love of God is consistent even with the exclusion of one's own self. Let a man's suffering and agony be so great that his flesh and his heart fails him; he shall be strong to bear it all without complaint if God is his own; he would still cling to God and live in spite of death and destruction, since God is his strength and his portion forever. "Such love of God is demanded of us that heaven and earth cannot make us happy if we have not God, and that all suffering and misery is turned into joy by the knowledge that God is our own."

Would we look for an illustration of such love toward God? What of the martyrs of primitive Christianity? What of those early Christians who under the reign of the Roman Caesars were seized and imprisoned for confessing their faith in the one true God, their Savior, against paganism and its false gods? Some of them being sent to the amphitheaters, where they were bound to pillars and given to the mercy of tremendous, half-starved, Numidian lions; others having been wrapped in flax, dipped in pitch, fastened to poles, set up about the promenades and summer-houses, and lighted for torches! Truly, those ancient Christians have given evidence that there is such a thing as loving God above all things.

Yet such love of God is not sentiment only. It is a power which manifests itself in our actions. As a child will gladly do the will of its parents because it loves them, so he who loves God will obey His commandments from his heart. For "this is the love of

God that we keep his commandments." 1 John 5, 3. The perfection of love is to have no other will but His who is love itself: to desire nothing, choose nothing, endeavoring nothing but what pleaseth God. In resignation and obedience is love consummated. Thus was Abraham ready to offer up Isaac unto God because the Lord asked it of him, showing by this action not only that he loved the Lord more than his own son, but that his love consisted in true obedience and resignation.

Finally, to have God as the one and only God we should trust in God above all things. To trust in God means to put our entire confidence in Him, to rely upon His omnipotence, that He is strong and mighty to help and sustain in all needs, upon His kindness and love, that He is always willing to lend a helping hand and that He loves us with a love unfathomable, upon His truthfulness, that He keeps what He promises. Such trust asks for our utter and unreserved faith in God as Father, Mediator, Comforter; as Fountain, Channel and Giver of every blessing, of whom, and through whom, and by whom are all good things we need. And the language which faithfully echoes such trust in God, is such language as this:

"Only upon God doth my soul wait;
From Him cometh my salvation.
He only is my rock and my salvation—
My defence: greatly moved I shall not be,
My soul, wait thou only upon God:
For from Him alone is my expectation."

Ps. 62, 1, 2, 25.

A commandment we have called this, imposing duty on our conscience; but it is a privilege, too, bringing blessedness with it. To realize this blessedness the grace of the Holy Spirit is to be entreated. None but Himself can teach us how to fear and love and trust in God above all things, and what a grace and privilege it is to conform to such postulates.

Like every other gift which God waits to confer on seeking souls, souls that have been sanctified through faith in Christ, and are eager to serve their God in true love and faithfulness, this grace has to be nourished by appropriate means, such as constant use of the Word of God, prayerful communication with the heavenly Father, frequent attending to the Sacrament, etc. If we would grow in a wholesome knowledge of what God demands in the first commandment, we must be much in secret meditation on its injunction, much in musing contritely over our daily shortcomings at the foot of the Cross, in approaching the mercy-seat of God who in His dear Son Jesus Christ, our Savior, He having fulfilled the claims of this as well as every other commandment in our stead to absolute perfection, graciously appropriates to us the righteousness required in this command. It is thus we increase in strength to conform to the will of God.

Do we ever make leisure in our lives for such interior exercise? Or do we only sigh after it in vain? Alas, how little do most of us know of such patient culture of the inner life! How seldom do we seek for our souls the consecrated attitude toward the one and only God, the undivided surrender, the ardor of devotion which this greatest of all commandments calls for!

J. J.

CONVENTION OF JOINT SYNOD

(Continued.)

The following are the officers of the synod and the members of the various boards and committees, the names of the newly elected or re-elected, being printed in heavy type:

President—**Rev. G. E. Bergemann**.....Fond du Lac, Wis.
 First Vice-President—**Rev. J. H. Westendorf**.Saginaw, Mich.
 Second Vice-President—Prof. John Meyer..New Ulm, Minn.
 Secretary—**Rev. G. Hinnenthal**.....Goodhue, Minn.
 Secretary for Doctrinal Discussions—**Rev. Wm. Nommensen** Columbus, Wis.

Board of Trustees

Pres. G. Bergemann, ex-officio.

Mr. John Behnken, Lake Mills, Wis.Term expires in 1925
Mr. Fred Gamm, Watertown, Wis.Term expires in 1925
 Rev. C. Gausewitz, Milwaukee, Wis.Term expires in 1923
 Mr. W. H. Graebner, Milwaukee, Wis. ..Term expires in 1923
 Rev. J. Klingmann, Watertown, Wis. ...Term expires in 1921
 Rev. J. Pieper, Stillwater, Minn.Term expires in 1921

Board of Theological Seminary, Wauwatosa, Wis.

Mr. Oscar Griebing, Milwaukee, Wis. ..Term expires in 1925
Rev. John Brenner, Milwaukee, Wis.Term expires in 1925
 Rev. H. Knuth, Milwaukee, Wis.Term expires in 1923
 Mr. John Gieschen, Milwaukee, Wis.Term expires in 1923
 Mr. Ad. Weinsheimer, Milwaukee, Wis..Term expires in 1923
 Rev. John Witt, Norfolk, Nebr.Term expires in 1921
 Mr. Ernst von Briesen, Milwaukee, Wis..Term expires in 1921

Board of Teachers' Seminary, New Ulm, Minn.

Rev. Wm. Sauer, Watertown, So. Dak...Term expires in 1925
Mr. J. Gawrisch, New Ulm, Minn.....Term expires in 1925
 Mr. F. Retzlaff, New Ulm, Minn.....Term expires in 1925
 Rev. R. Siegler, Watertown, Wis.....Term expires in 1923
 Rev. J. Ganm, La Crosse, Wis.....Term expires in 1923
 Mr. F. Schweppe, New Ulm, Minn.....Term expires in 1923
 Mr. H. Klatt, New Ulm, Minn.....Term expires in 1921
 Mr. E. W. Zutz, Norfolk, Nebr.....Term expires in 1921

Board of Michigan Lutheran Seminary, Saginaw, Mich.

Rev. J. Westendorf, Saginaw, Mich.....Term expires in 1925
Mr. F. A. Richter, Saginaw, Mich.....Term expires in 1925
 Rev. W. Bodamer, Toledo, Ohio.....Term expires in 1923
 Mr. P. Denninger, Lansing, Mich.....Term expires in 1923
 Mr. A. BoehringerTerm expires in 1923
 Rev. G. ThurowTerm expires in 1921
 Mr. F. SchuetteTerm expires in 1921

Board of Home for the Aged, Belle Plaine, Minn.

Rev. F. Koehler, Nicollet, Minn.....Term expires in 1925
Mr. H. Kahnert, St. Paul, Minn.....Term expires in 1925
Mr. John Kulischeck, Belle Plaine, Minn.Term expires in 1925
 Rev. A. Frey, Jordan, Minn.....Term expires in 1923

Mr. Wm. PoppenbergerTerm expires in 1923
Mr. W. Rowe, St. Paul, Minn.....Term expires in 1923
Rev. A. Winter, Mankato, Minn.....Term expires in 1921
Mr. H. WeissTerm expires in 1921

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Chronicler—**Dr. J. H. Ott**Watertown, Wis.
 Statistician—the Secretary; Assistant—**Rev. R. Siegler**.
 Railroad Secretary—**Rev. G. Ernst**.....St. Paul, Minn.

Pension Board

Mr. Claus Gieschen, Kenosha, Wis.....Term expires in 1925
 Rev. H. Bergmann, Milwaukee, Wis.....Term expires in 1923
 Rev. A. Dysterheft, Glencoe, Minn.....Term expires in 1923
 Mr. E. W. Zutz, Norfolk, Nebr.....Term expires in 1921

Mission Boards

Mr. J. Schacht was elected as member of the Board for Home Mission, and the Pastors John Glaeser and Chr. Dowidat as members of the Board for Indian Mission. By the adoption of the new constitution both of these boards have passed out of existence, but they will, for a time, place their experience at the disposal of the General Mission Board created by Chapter IX. of the new constitution, which board will be in charge of all the mission work of the synod. Every District will be presented in this board by two men, the chairman of the District Mission Board and a lay member, preferably also a member of the local board. The object of this change is the unification and the proper balancing of all our mission work, in a manner that will tend to create and sustain in every District an active interest in this work.

Board of Northwestern College, Watertown, Wis.

The new constitution provides for Northwestern College a board of nine members, five ministers and four laymen. All the former members of the board had resigned in order that the synod might reduce the number, but this was not done, as the election took place before the adoption of the new constitution. Thus eighteen members were elected, who are, according to a resolution adopted by the synod, to serve for one year. They are the Pastors: J. Klingman, J. Brenner, C. Buenger, K. Machmiller, C. Gausewitz, R. Siegler, Chr. Sauer, H. Moussa and O. Kuhlow; and the laymen W. Goerder, John Schlueter, John Behnken, F. Gamm, Dr. C. Hinn, W. H. Graebner, E. von Briesen, Ph. Lucas and Dr. F. Abelmann.

Rev. O. Hagedorn was appointed editor of the Junior Northwestern.

The following were accepted as members of the synod: The Pastors M. Schroeder, B. Kupfer, O. Bergmann, Ph. Froehlke, H. C. Nitz, J. Schubert, Dr. P. Peters, C. Sprenger, R. Vollmers, O. Netzke, W. Sprengeler, F. E. Traub, G. Kobs, Ed. Kolander, M. Glaeser, G. W. Fischer, O. Kehrberg and Wm. Fuhlbrigge; the teachers Th. Boettcher, J. W. Bischoff and Benj. Kalb.

Budget 1919-1921 (Revised)

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| A. Synodical Treasury. | |
| Interest, Traveling Expenses, Pensions, General Expenses | \$ 84,700.00 |
| B. Institutions. | |
| 1. Theological Seminary—Repairs, Current Expenses, Materials and Equipment..... | 35,650.00 |
| 2. Dr. Martin Luther College—Repairs, Current Expenses, Materials and Equipment..... | 51,150.00 |
| 3. Northwestern College—Repairs, Current Expenses, Materials and Equipment..... | 88,650.00 |
| 4. Michigan Lutheran Seminary—Repairs, Current Expenses, Materials and Equipment..... | 20,850.00 |
| 5. Home for the Aged, Belle Plaine—Repairs, Current Expenses, Materials and Equipment..... | 9,600.00 |
| 6. Increase of Salaries of Professors..... | 20,000.00 |
| C. Indian Mission | 37,750.00 |
| D. Home Mission. | |
| 1. Pacific District | 15,000.00 |
| 2. Nebraska | 9,000.00 |
| 3. Michigan | 24,000.00 |
| 4. Minnesota | 40,000.00 |
| 5. N. Wisconsin | 20,000.00 |
| 6. W. Wisconsin | 16,000.00 |
| 7. S. E. Wisconsin | 34,000.00 |
| Emergency Fund | 2,000.00 |
| Sinking Fund | 12,000.00 |
| Laboratories—Watertown | 3,000.00 |
| New Ulm | 2,000.00 |
| Saginaw | 1,000.00 |
| School Visitor—Salary and Expenses..... | 6,000.00 |
| Total | \$532,350.00 |
| Receipts from various sources..... | 82,800.00 |
| To be collected during the next bi-ennium | \$449,350.00 |

Deliberations and Resolutions

All reports that were in the hands of President Bergemann in time had been printed and distributed early enough to permit every conference to discuss them thoroughly. It is generally reported that our laymen are taking great interest in these meetings. This is shown also by the fact that several conferences submitted to the synod their criticism and recommendations on these reports.

The constitution of 1917 was adopted as printed in the Proceedings of the Synod of 1917. Then the changes proposed by the Committee on Constitution were considered by the convention. The *moderator* was voted down after a brief debate. Chapter 8, which provided for the appointing of a Publishing House Board by the

Trustees, was so amended that the members of this board are to be elected by the synod as heretofore. The present incumbents will continue in office for another term.

The discussion of the remaining proposed changes was postponed till next year.

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The committee through which our synod co-operated with the Lutheran Church Board for Army and Navy reported and made the following recommendations, which were adopted:

1) That we express to the Lutheran Church Board for Army and Navy our appreciation of its faithful and efficient work.

2) That the synod continue its relation to the Board till its dissolution in 1920, electing a new committee for this purpose. (The former members were re-appointed.)

3) That the synod sanction the agreement made by the committee that the division of the "refund" be postponed till 1920, when the Board will finally wind up its work.

4) That for the future the synod authorize the Board of Trustees to enter into a similar arrangement with our brethren in the faith whenever such exigencies may arise and that it empower the Board to appoint committees and assume financial obligations in the name of the synod.

Committee at Washington

During the late war it was found necessary that our synod be represented in Washington, as there were many occasions when matters had to be taken up with the authorities. It was not thought wise to relieve the committee appointed for this purpose of its duties immediately after the declaration of the armistice. A thorough discussion of the situation resulted in the following arrangement:

The Pastors D. H. Steffens and J. F. Wenchel, who had rendered valuable services during the trying period of the war, are to be retained as our representatives at Washington. They are to watch carefully all matters pertaining to our church, to report regularly and to stand ready to act when instructed to do so. Presidents Pfothner and Bergemann appointed an advisory committee which is to assist in and to supervise the work of the representatives at Washington: Rev. C. Dietz, Prof. A. Bergmann and Mr. Eugene Wengert, for the Missouri Synod; Rev. O. Hagedorn, Mr. E. von Briesen and Rev. John Brenner, for the Wisconsin Synod. Chairman, Rev. John Brenner; Secretary, Mr. E. Wengert. Each synod pays its proportionate share of the expenses. All transactions of the synod with the authorities at Washington should be conducted through this committee, the Wisconsin members of which are to be appointed for a term of two years by the Board of Trustees in its first session after every bi-ennial convention of the synod. Approved.

J. B.

(To be continued.)

WHAT EFFECT DO THE MOVIES HAVE ON CHILDREN?

The *Chicago Tribune* for March 8, 1919, had an interesting article in which the writer undertook to show the effect of movies on children. The article was a resumé of a talk by Prof. E. W. Burgess of the University of Chicago before the City Council Motion Picture Censorship Association.

"It used to be," said Prof. Burgess, "that we spoke of the influence of the home, school, and church on a child. Now we talk of the influence of the home, school, and the movies." According to this there has been an almost total elimination of the church, and the movie has taken its place in the life of the child. The effect of this exchange of influence is beginning to show itself.

Prof. Burgess presented statistics gathered by 237 teachers in the public schools on the effect of the movies on the minds and inclinations of children. The survey covered about 100,000 children in the grammar schools, from the fourth to the eighth grades, and some high school students.

The questionnaires sent the teachers asked five main questions. We give them here, after the *Tribune*, with a summary of the answers:—

Views of life and life's duties. What effect on children's minds?

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|---|----|
| False and distorted ideas | 82 |
| Unfitted children for future duties | 38 |
| Irresponsible and selfish views | 23 |
| Life is for excitement | 14 |
| Occult and false views | 13 |
| Non-acquaintance of any ideas | 11 |
| Broadened view of life | 10 |
| Assisted judgment | 8 |
| Made believer in "luck" | 8 |
| Dissatisfaction | 5 |
| Other bad effects | 5 |

Another question dealt with the movies causing a *lack of respect for authority*.

The answers were:—

| | |
|------------------------------|----|
| Yes | 84 |
| No | 62 |
| Yes, with reservations | 85 |

Regarding sex. Precocious regarding sex life:

| | |
|------------------------------|-----|
| Yes | 112 |
| No | 27 |
| Yes, with reservations | 30 |

Disregard of marriage ties:—

| | |
|------------------------------|----|
| Yes | 75 |
| No | 20 |
| Yes, with reservations | 24 |

Bad effect on modesty and purity:—

| | |
|------------------------------|----|
| Yes | 97 |
| No | 24 |
| Yes, with reservations | 11 |

The neurologist Dr. F. C. Zapfée told the commission at the same time that no child should spend more than one and one-half hours a week at the movies.

"Not only that," he said, "but no child should see a picture which is exciting. I suppose about 500,000 children a week see the movies (in Chicago alone). About 40,000 go tri-weekly. This is too much."

Will Christian parents still insist that the movies have a beneficial effect upon their children? Or will they in time see the danger to the child mind of these picture shows? The whole responsibility rests with the parents. As goes the father and the mother, so goes the son and the daughter. Father and mother go to church irregularly but to the movies regularly. With them go the sons and daughters. And when the habit has been once formed and the mind trained for the sensational, the realistic and exciting, the child that has now developed into a young man or a young woman has made a full substitution of the movies for the church. What has been the gain?

We are not condemning all picture shows, but we are thinking of the result to the nation when we shall no longer talk of the "influence of home, school, and church, but of the home, school, and movies."—Lutheran Companion.

NORTHWESTERN COLLEGE

The new school year at Northwestern College opened with a decided and most gratifying increase in the enrollment over that of last year. To date 93 new students have enrolled, and several others have announced their intention to enter college in the course of this month. By far the greater number of those enrolled intend to prepare for the work in the ministry, which is a hopeful sign of a growing interest in the congregations in the work that prepares young men for the "ministry of reconciliation." The increase shows, too, that the sermons on the subject of the Christian education of our young people are bearing fruit, and that the discussion of this subject in committee meetings, at conferences, and at the synod meetings have not been in vain.

The tutors have already been hard put to it to provide study rooms and to find adequate sleeping quarters for the new students, but we look forward confidently to the time when we shall have to announce that all available space in both the old and the new dormitory has been made use of. The total enrollment is now, at the end of the first week, 225, as against 189 at the end of the last school year. There are 153 students living in the dormitory, as against 125 last year. Of all the students enrolled 156 are taking the regular course.

It is our fervent hope and prayer that this increase is not a mere accident, but that it is a sign of increasing interest in the Christian education of young men and women and that it is a promise of an ever increasing en-

rollment at Northwestern College of earnest and talented young men whose ambition it is to go out into the world and preach Christ the Savior to their fellowman. K.

NOMINATION OF CANDIDATES

As the Joint Synod has decided at its meeting at New Ulm to call another professor for the Michigan Lutheran seminary at Saginaw, our ministers and congregations are kindly requested to nominate candidates for this position. The new professor is expected to teach German, English and mathematics.

Nominations are to be sent not later than Sept. 15th to

PAUL DENNINGER, Sec'y,
1012 Seymour St.,
Lansing, Mich.

CALL FOR NOMINATION OF CANDIDATES

The Northwestern College Board requests the pastors, teachers and congregations of the Joint Synod of Wisconsin and other States to nominate candidates for the newly created professorship at the college. The names and addresses of the nominees should be in the hands of the secretary on or before the 13th day of October of the current year. Qualifications: Ability to teach Latin, Greek and German through the medium of the English language.

CHR. SAUER, Sec'y,
Juneau, Wis.

CHANGE OF ADDRESS

REV. IMMANUEL FREY,
136 No. Ninth Avenue,
Phoenix, Arizona.

It is the mark of a true saint that his sorrows remind him of his sins, and his sorrow for sin drives him to his God.—Spurgeon.

ITEMS OF INTEREST

The Original Skyscraper Churches

"Few religious movements of recent times have aroused such worldwide discussion as the proposal to form a league of churches along lines parallel to the political league of nations," says a bulletin from the National Geographic society.

The bulletin recalls that this proposal came from the most unexpected source from the patriarch of the Greek church, who left the ecumenical throne, violating a precedent of 400 years, to present his plans at Paris. Unexpected, it explains, because the Greek church not only is remote from the western world's affairs, but many of its own strongholds are isolated and breathe the spirit of past ages. As an example it points to the monasteries of Thessaly, nature made skyscrapers reached by unique elevators, which are described in a communication to the society by Elizabeth Perkins as follows:

"There is a legend, perhaps it is history, that there was once a ruler in Constantinople who disliked his brother and wished to banish him to the remotest corner of his kingdom. Consequently the monarch built a monastery on a well nigh

inaccessible mountain in Thessaly and founded a brotherhood, about 400 years ago, in what seemed to be the uttermost corner of the earth.

"The monastery was called 'Metœora,' meaning 'domicile of the sky.' After the original was built, twenty-three others grouped themselves around and were inhabited for a while. They were, however, finally abandoned with the exception of three, which are still in use.

"The seven hours' trip across the plains of Thessaly to the town of Kalabaka is most enchanting. Occasionally a Greek priest, with long beard, long hair, and long garments, rides by. His high hat and his large cross indicate prominently his calling, and, if he is not in too great a hurry, a pedestrian may stop him, kiss his cross, and be touched on the forehead with a little switch, presumably dipped in holy water, and the sinner obtains absolution for the day.

"We left the train at Kalabaka, and there took horses and guides to climb to the high built monasteries. For three hours the horses had to pick their way over hillsides where, in the month of February, no trail was visible.

"As we looked in wonder at one detached colossal pillar of stone, we discovered on its seemingly unattainable summit a building. This habitation of man, half natural rock and half artificial, seemed most extraordinary. Our guides drew attention to the higher precipices, and as we grew accustomed to their outlines we saw, on all sides, monasteries tucked into the ledges of the perpendicular walls. They are not all inhabited to-day, but they are there, bearing testimony that man has climbed, and built, and lived on crags that seem impossible for the goats to climb.

"The whole of the west plain of Thessaly lay at our feet, and the white mountains of the Pindos range rose rugged and imposing before us. At the base of the rock on which Trinity is perched, like an eagle's nest, our guides hallooed and beat with a stick on a tin can, found in the bushes. Soon an answering call came back, and over the precipice, some 300 feet above us, the peering faces of several monks were seen. Then something serpentine flew into the air and as it dropped perpendicularly we saw dangling from a coil of rope what looked like a small fishnet. Down came the cable until it touched the earth at our feet, and the fishnet proved to be a large sized rope bag, which opened and spread out flat on the ground.

"One at a time were invited to step into the middle of this net and squat, Turk-fashion. The edges were gathered together onto a large iron hook, a shout was given and the net soared upward, while its occupant felt somewhat like an orange at the bottom of a market woman's bag.

"The ascent takes just three minutes. Occasionally the openwork elevator swings into the rock with a slight bump, but the monks at the top wind the windlass slowly and the bumping does not hurt, but as a compensation the view grows more beautiful every second. At last the top was reached. There was a final swing outward to get a rebound inward, several pairs of hands were outstretched to pull the net over to the platform, and then came a drop onto the stone floor! The hook was detached, the meshes opened and the passenger helped to her feet by the black robed brothers. They all gathered around with words of welcome and hands ready to be shaken in greeting.

"All we had to offer in return for their hospitality was some American post cards. The Flatiron building caused much unintelligible comment, but also the perfectly understandable remark that 'this must be the Metœora of America.' Our red haired friend also made us understand the superiority of the original Metœora in having a net bag to facilitate the mounting. Alas! we could not make him understand the greater superiority of an electric lift."