

# The Northwestern Lutheran

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

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## PRECIOUS PROMISES

Gal. 3:15-22

Trusting in Thy promise sure,  
Gracious God, my Father,  
I can ever rest secure,  
Though the storm-clouds gather.  
Thou art mine;  
I am Thine;  
Naught from Thee shall sever  
My saved soul forever.

Christ, Thy Holy Son, came down  
From His throne in glory;  
Laid aside His royal crown  
To win Heaven for me.  
Dying, He  
Ransomed me!  
In pure love He sought me;  
With His Blood He bought me.

Thy blest Spirit witness bears  
In Thy Word eternal  
That Thou hearest all my prayers!  
Thy deep love paternal  
Calms my fears, —  
Dries my tears, —  
All my wants supplieth, —  
No true boon denieth.

Free from Sinai's demand,  
Free from condemnation,  
On Thy promises I stand, —  
Surety of salvation.  
Saved, forgiv'n,  
Heir of Heav'n,  
Satan cannot harm me.  
Why should death alarm me?

Let me saving faith maintain  
Through Thy Holy Spirit,  
Till eternal life I gain  
Through my Savior's merit.  
Justified,  
Sanctified,  
Let me praise and bless Thee;  
In true love confess Thee.

Thy sure promises I know  
Will endure forever.  
Let me while I dwell below  
Glory in Thy favor.  
Thy blest Word,  
Dearest Lord,  
Guides me to the portal  
Of the realm immortal.

There, by joy celestial thrilled,  
Sweetest songs I'll sing Thee,  
And, for promises fulfilled,

Endless homage bring Thee!  
Salem's shore  
Evermore  
Shall resound with praises  
Thy loved Zion raises!

Epistle Lesson Hymn for the  
13th Sunday after Trinity.

Anna Hoppe.

## A MIDSUMMER SERMON

### The Feeding of the Four Thousand

Mark 8:1-9

This is the season when city people take every opportunity to go to the woods, lakes and mountains, to spend a few days, weeks or months of simple life.

It costs money. It takes time. It causes all sorts of inconvenience and annoyance, risk of life and limb, strenuous physical labor which most of the vacationists would not think of doing at home.

Isn't it foolish?

Not at all. It is good sense.

After exercising and straining the same set of muscles and nerve centers for three hundred and sixty-five days in your regular occupation, thinking the same line of thought, worrying over the same old troubles, looking at the same old walls, eating at the same old table and sleeping in the same old bed, you feel that the best kind of rest is a complete change of scenery, occupation and mode of living. Lying in the hammock won't do. There are a number of other muscles and nerve centers, dreadfully neglected throughout the year and craving for action. The surest way to forget your old troubles is to look for new ones.

Work and rest must go together. You can not work without resting. You can not give without taking. You can not exhale without inhaling.

It is the natural law underlying the Old Testament Sabbath.

Labor is divine. "My Father worketh hitherto, and I work." The great works of God, creation, redemption, sanctification, preservation, are the sum and substance of our spiritual knowledge, faith and hope. All the angels work night and day in the infinite workshop of God. And when God made man, He immediately put him to work in the garden and gave him the woman for an helpmeet. Human activity, the desire to work, is not the consequence of sin, but a divine gift.

But rest is also divine. God worked six days, then He rested. He looked at the work that He had done, and behold, it was very good. He enjoyed it, appreciated it,

Rev. C. Buenger  
65 N. Ridg  
Jan 26

loved it. And the desire of man for conscious recreation, enjoyment and appreciation of God's work and his own, contemplation, admiration, exploration, is no less God-given than labor itself.

In our text we see some four thousand Jews on a several days' vacation in the wilderness. They had left their homes and workshops to satisfy their curiosity, to see and hear something they had never seen or heard before. Whatever they thought of Jesus, they followed him in search of new thoughts, new experiences, new thrills, new viewpoints of life. On and on, from hamlet to forest and vale to mountain, until their lunches were consumed and there was no place far and wide to get new food.

Wasn't it a foolish thing to do? Indeed not. It was the most sensible thing they had ever done.

It was more sensible than they themselves realized. This vacation trip was personally conducted by Jesus Himself. He had invited them to come with Him: "Come unto Me all ye that labor and are heavy laden, and I will give you rest." The one great subject of all His preaching was, "Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Be not anxious, saying, What shall we eat? what shall we drink? wherewithal shall we be clothed? Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you."

By inviting them to come with Him, He assumed the whole responsibility. It was His business to see that they suffered no harm. Under His leadership, who made the blind to see, and the deaf to hear, and the lame to walk, and the dead to live, it would have been utterly foolish to worry about a meal or two.

Did the forefathers of these same people famish on their forty years' journey to the promised land? Did they not get their bread from heaven as regularly as the sun rose in the morning and their meat as regularly as it set in the evening?

So, when Jesus told the people to sit down for their meal and took the few loaves of bread and the few little fish and made them multiply in the act of distribution, He only did what is natural for God to do, to provide for the wants of His people. A great miracle, truly, from the viewpoint of human science and natural law, but the simplest and most natural thing in the world from the viewpoint of divine wisdom and the divine law of fatherly love.

To rest from your labor; to forget your troubles, worries, disappointments, fears; to view your life, past, present and future, in the light of Divine Love, forgiving, comforting, soothing, cheering; to go back, not only to nature, but to the Author of all things created, to marvel at His works, to worship at His feet, to cast all

your cares on Him, to trust in Him for all your wants in time and eternity; that is the Kingdom of God, happiness supreme, Heaven.

That is the Sabbath of the New Testament, the new seventh day of the creation, an eternal holiday.

The difference between work and rest, or between Law and Gospel, is mostly mental or spiritual. If you work in your garden because you love to do it, it's not work at all, however strenuous it may be, but rest and play. If you do it under compulsion, it's hard work, and the more you shirk and stall, the harder it gets. To the unbeliever, the Word of God is all law, a lesson to be learnt, a problem to be solved, a task to be fulfilled, an intellectual feat to be accomplished, an examination to be passed, a pious exercise to be performed. To the believer, it is all Gospel, freedom, revelation, peace, happiness. The effort, sacrifice and suffering connected with Christian life is to the Christian what the self-imposed hardships of the woods and mountains are to the vacationist.

The age of the New Testament, in which we live, is a continuous, eternal holiday.

We need not work for a living in the spiritual sense. That work was finished on the cross of Golgatha by our Savior alone. Spiritual life is the gift of God. The word "spirit" means "breath." Breath is inhalation and exhalation. Hearing the word of God is the inhalation, the works of love are the exhalation, of the spiritual life.

The Christian is he who joins the four thousand and follows the call of the voice: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." The heathen stays at home and keeps on worrying about his meals, clothing and general welfare.

The unbeliever may be highly religious, but his religion is fear, worry and drudgery. In the Christian religion, fear is killed by the power of love, worry by faith, slavery by the liberty of the Gospel. "For I am persuaded that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

And our daily bread? Indeed, we must follow the law of nature expressed in the words, "If any would not work, neither shall he eat." We must work for a living. But to worry about it is heathenish, unlawful, unconstitutional in the Kingdom of God. Why should we say, "Our Father," and pray, "Give us this day our daily bread," if we were to do our own worrying? The Lord Himself attends to that personally, not because we deserve it, but because He has promised to attend to it, and because He cannot help doing it, because He loves us.

Christian life in this world is a pilgrimage. It takes time, effort and money. It brings hardship and suffering. But it is not the helpless groping and staggering of the unbeliever, who never knows where he is going or

who is leading him; who wants rest, but does not know what it is or where to find it; who worries, toils and struggles, only to sink deeper and deeper into the slough of despond. Christian life grows stronger, richer and fuller in trial and temptation. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, thy rod and thy staff, they comfort me."

O. Hagedorn.

### COMMENTS

**Genuine Saint for Cleveland** For the first time the whole body of a saint is resting on American soil. "Saint Christina, the virgin, who inspired the early Christian worshipers in the Roman catacombs," was given to Bishop Joseph Schrembs, of Cleveland, by the pope. The other day the sacred relics were taken off the ship that brought them and were transferred to Cleveland, where they will find their shrine in the cathedral. We have had bones, wisps of hair, and other "holy" things in America before. Just recently a piece of an arm bone that is exhibited in Washington, D. C., was reported to have worked another miraculous cure; the bone cured a little boy completely of two seemingly fatal mastoid abscesses.

Ridicule will do little to cure Roman Catholics of such superstition as the exhibition of relics involves. They are immune to irony and sarcasm. And indeed, a country which harbors one million Christian Scientists and numberless other cults has little cause to lift its eyebrows when the Romanists import guaranteed saints. If we were to say anything about the matter we would not attack the saintly bones and their superstitious worshipers, we would try to tell such who would listen that God has prepared His salvation in Christ and that the Gospel of Christ alone has the power to save. There is nothing gained in curing Romanists of their pathetic faith in relics. Unless they hear and believe the saving Truth it does not matter much which of the numberless perversions of the Truth they bow to.

The question often occurs to many of us: What do the so-called intelligent Romanists think of this infantile superstition? The answer is many-sided for Rome is many things to many men. There is a group of Romanists, of which the Englishmen Belloc and Chesterton are outstanding leaders, who have set up a theory about miracles of all sorts, including those wrought by saints and their relics, that involves mere exercise of the will to believe. They then proceed to argue the plausibility of their theory with great dialectic shrewdness and if we attempt to follow them we shall soon find that their "faith" in miracles is but a foil for their lack of faith in modern scepticism. That is not the faith in saintly miracles that is so great a factor in the power of Rome with the masses; it is on the contrary a veiled threat against the power of Rome

for these sons of Rome are entirely too clever for the church's good. Rome bears with them and employs their names in its advertising but it does not rejoice over them and does not spread their views.

There are others who maintain a certain spirit of aloofness whenever the question of miracles is raised. They do not become audibly vocal on the question; they feel correctly that if they silently disagree the church will not make any fuss about them and they may continue within the fold. A perfunctory acquiescence is all that is needed. That was so before the days of Erasmus who had little trouble in making his peace with Rome after all the world had been informed of his rationalism, and that has been so ever since. Today there are not a few Romanist scientists who may permit themselves the widest latitude in their views without calling forth the papal anathemas — for Rome has not yet spoken on this or that particular subject.

For its intelligent children Rome would have no need of saints and relics. It has them for the uncultured and unthinking of high and low estate who are everywhere in the majority. It debauches these and says in extenuation: It is for their own good; if we give them these things upon which their imagination may fasten itself they will be content.

To carry out this policy — for policy it is, and nothing more — which gives everyone what he wants provided he accepts the domination of the church, Rome has its vast body of priests, monks, and nuns, trained for the purpose. All of them are trained to perpetuate the little tricks of habit which the church fastens on its faithful from their infancy.

This summer we encountered a lay brother Capuchin at Calvary who acted as our guide in viewing that quaint place. A few questions sufficed to launch him on an enthusiastic recital of the greatness of his order. He gravely explained that the order boasted of a remarkable preaching brother, now in Italy, who had upon his body the stigmata of Christ and possessed the miraculous gift of being able to dictate answers to the many letters that were addressed to him without being compelled to read them. Impressively he went on to assure us that this great man was not accessible to the casual visitor but that carefully made appointments were necessary for a personal interview. The simple-minded old monk was just the kind of authority who made his very ignorance count in relating his tale. A devout Romanist would swallow the fanciful tale whole because the "good old monk" so very evidently believed it himself. Bishop Schrembs seems to be somethink like this old Capuchin. There are other bishops who specialize in other things. Rome needs them all, uses them all, and sees to it that it has the variety it needs. Saint Christina's bones will not suffer neglect.

Incidentally, Holy Hill, near Hartford, a shrine kept by the Capuchins and reputed to have effected miracu-

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lous cures of the lame and the halt is preparing to erect a large church on the site of the old one. Another indication that Bishop Schrembs and his Slav constituency are not alone in their appreciation of the power of Rome-controlled miracles; the German Romanists of Wisconsin, usually considered to be somewhat emancipated in their views, appear to be quite as medieval.

H. K. M.

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**Lutheran High Schools** In our last issue there appeared an article entitled **Reasons for Establishing Lutheran High Schools**. It is not our purpose now to add other reasons to those presented by our esteemed contributor. We merely want to call attention to this article again and to urge our readers to give it careful and prayerful consideration.

Every true Christian wants to help build the Church of our Lord. A person whose every want has been, and is constantly being, supplied by the Lord Jesus will not disregard any need of the Church of this our Lord.

The writer clearly establishes the fact that the times and the welfare of our youth demand Lutheran high schools and shows how such schools will prove a blessing to our church and its schools, to our family and to the state as well.

While the writer does not explicitly define the character of the schools he has in mind, he does not by any means leave us in doubt as to this matter.

He is not pleading for mere business and technical schools conducted by Lutherans. He wants schools that offer a truly educational course; schools that give the young the Christian conception of life and instruct and train them for a life in the fear and the service of our God; schools in which the Gospel reigns supreme, where everything pertaining to our life is presented in its light, and life in all its phases is brought under its enlightening and sanctifying influence; schools that are a workshop of the Holy Ghost.

Naturally, we cannot expect our state or any one else to establish such schools for us. We must found and maintain them; and only men and women of our faith can serve in them as teachers and educators, as preachers of the Gospel, in fact.

So this appeal is an appeal to us, to our love for the Lord Jesus and for His Church. It is an appeal to every Christian to give this need of the Church his earnest attention, to devote himself to this problem in self-sacrificing love. It is an appeal to young men and women whom the Lord has endowed with the necessary gifts to prepare themselves to serve the Church as teachers in such schools. Let us regard it in this light and not shut our hearts against it. The conservation and the proper training of our youth will ever be one of the foremost duties of the Christian as he serves God in the home and in the congregation.

That we are able to meet this duty, is clearly shown by the writer, and experience bears him out. Let the Lutheran High School in Milwaukee teach us how the Lord enables us to fulfill our duty. This school was not started in the ideal way. The congregations were not ready to found a high school. Individual Christians had to organize for this purpose. There were long years of hard struggles and constant appeals to the heart of the members of our churches. But finally the living sermon of this private Lutheran school prevailed. The Lord had employed it to enrich the congregations in knowledge and understanding and to fill them with the spirit of service and of sacrifice. They assumed the school and are now conducting it under the blessing of God.

In this manner the Lord makes us able to do things for which we have not in ourselves the strength. And God is not limited in his power. Let us again remember our congregation in Kenosha, which has a high school of its own, and which is now, as we are informed, going to enlarge the school building to take care of the increase the Lord has provided.

We are glad to be able to report that our synod has in this spirit resolved to acquire the schools for girls at Mankato, Minnesota, if satisfactory arrangements can be made. Perhaps it would be the best solution of this problem that our synod would establish high schools in the various centers of population within its confines, using the present colleges only for the collegiate department. Such plans will bear discussion. But the one necessary thing is that we hear and heed such appeals and make them our own personal concern. If we only recognize our duties and our responsibilities in this respect and have a heart for the cause of our Lord, He will Himself show us the way and will enable us to meet all the wants of His Church. He will sustain and prosper us in our efforts.

We add a few words from the Lutheran Church Herald:

At this time of the year it is proper that we should give some consideration to the interests of our higher schools, our colleges, normal schools, and academies. In a very few weeks thousands of our most promising young people will set out from home to take up their scholastic training. For several years they will be separated from the influence of home, parents, and the local church. During these years momentous changes will take place in the lives of these young people. Their character will receive its final formation. The life-aims and purposes will be settled and their attitude towards religion and the moral issues of life will receive their final form.

These young people will, when they finish their work, assume a position of large importance in the community. We naturally expect them to become leaders among and have influence on their fellows. An irreligious, pushing, aggressive, and flashy college man, or a frivolous, smart, and sophisticated college woman will set their stamp on a large body of imitators, while a God-fearing, sober, and modest college graduate may have an equal influence for the better. In view of such facts we certainly cannot afford to leave these young people without direction and wise assistance during this critical period of their career or to turn them over to those of other churches and creeds to be guided and informed.

We hope, as well as we expect, that the large majority of our own young people will attend our own schools. If that is to be the case, however, we must develop a vigorous interest in and a warm support of our own church institutions among our church people at large. These institutions are historically the first enterprises of a large nature which we undertook. In former times they gathered the affections and the hopes of our church people about them. In later years it seems that this attitude has been weakened. Our colleges and academies are not regarded with the same intense fervor which we give to the work of foreign missions. Somehow we do not grasp the work of teaching and educating as being a part of winning the world for Christ. That is clearly enough shown by the comparatively small response towards that branch of our church treasury.

For that reason we do need to remember that after all our schools are the foundation upon which all the rest of our church work is built. If they are not kept in a flourishing condition and if they are not held in high affection and kindly interest by the Church, all the rest of our work will suffer.

J. B.

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**Michigan Marriage Law** The law requiring five days' interval between the application and the issuance of marriage licenses in the State of Michigan went into effect August 26th. The law appears to be similar to the one in force in Wisconsin for some years. It will affect the business of the St. Joseph boat which used to bring boatloads of matrimonially inclined couples to the Michigan lake cities over the week-end.

The Illinois laws are not formidable. Our Wisconsin couples flit across the state line in great numbers to take advantage of them. If the Illinoisans went to Michigan it must have been for the sake of the thrill of an elopement.

That surely accounts for the Gretna Greens that are found at the borders of so many American states. Some few elopers invade such a conveniently located border city and advertising and the herd instinct to the rest.

The newspapers recently reported with unconcealed glee that the daughter of the "marrying parson" of Elkton, Maryland, which served as the Gretna Green for couples from southern Pennsylvania, eloped herself and was married by a rival practitioner.

It is needless to add that Lutheran pastors are never "marrying parsons" for the simple reason that eloping couples have no claim to a Lutheran pastor's services.

H. K. M.

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**"To Church in a Body"** Some way or other the phrase "they went to church in a body" grates on our sensibilities. It smacks too much of an organized party making a demonstration. Least of all are we reconciled to the appearance of church societies at services in a body; within the church as a worshiping communion there are no subdivisions or castes. Even the appearance of such distinctions should be shunned. We did, however, hear of a group attendance the other day that we could understand. A certain family after having been scattered for many years got its members together for a reunion and agreed that they would go to church in a body. If there is any subdivision within the church that is in good standing it is the family and if families come to church in a body that is as it should be. A stronger feeling in this respect might be helpful in getting the children back to church; too many children are herded into Sunday Schools on a Sunday morning with the understanding that they will be "excused" from church attendance.

H. K. M.

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**What of our New Seminary?** What of our new seminary? This question was heard many times during the convention of our synod. It was discussed on the floor and acted upon. The decision was to abide by the resolution of 1923, which demands that the moneys for the building project be raised and the debt as established in that year be paid before building operations are begun. This decision will in itself not give our members the right understanding of the situation. This is how matters actually stand: Our need of a new seminary plant cannot be questioned, even though it is admitted that Saginaw simply had to be taken care of during the past biennium and that the most pressing needs of New Ulm must be met immediately.

The need of a new seminary does not only exist; it is being felt, keenly felt, as the statements made by delegates on the floor plainly showed. We were told that many congregations are anxiously waiting to see the work begun and that they are chafing under the delay. One conference memorialized the Committee to the effect that we now erect as many units as the moneys in hand permit. This sentiment was so strong in the meeting that it looked for a time as if it would prevail. The only obstacle to a resolution instructing

the Committee to erect two units of the plant with the moneys in hand was the resolution of 1923. Some held that the spirit of the resolution in question would not be violated if the moneys in hand were used now, but the synod hesitated to create even the appearance of a breach of faith though at the cost of a further delay of this necessary work. Hence the final decision.

The synod wants a new seminary. Many members are growing impatient. Many congregations have contributed, some more than their proportionate share. Many have not yet begun to work. Many have contributed, but have fallen short of the average by far. What are we going to do about it? Leaving aside entirely the consideration of the needs of our seminary, how will the fact that so many have done nothing or given insufficient affect the body of our synod? Let every congregation and every individual member carefully consider this question. We have been assured that many of the congregations that have not yet begun to work are by no means opposed to the project or even indifferent towards it, but simply have not felt the necessity of quick action. We are sure that such congregations will now realize that they have been mistaken and will hasten to do their share. The synod is keeping faith with its members even at the cost of a more than unwelcome delay, they will say, then let us, too, keep faith with the synod and with the brethren that have done their share by getting to work at once. Here is a report on the Building Fund:

Amount received from F. W. Gamm to Jan. 1.....	\$151,352.86
Amount received from F. W. Gamm Jan. 1 to Aug. 14	37,217.79
	\$188,570.65
Profit on Bond Sold, 1924 .....	\$ 190.62
Profit on Bond Sold, 1925 .....	400.75
	\$ 591.37
Interest received 1924 .....	\$ 6,220.81
Interest received to Aug. 1, 1925 .....	5,429.67
	\$ 11,640.48
Less accrued interest paid out .....	2,859.77
	\$ 8,780.71
Accrued interest earned to August 1, but not yet received .....	2,746.45
Total earned and accrued interest .....	\$ 11,527.16
<b>Total Disbursements of Committee</b>	
To bank for telegram and insurance on bonds .....	\$ 9.45
For safety deposit box .....	2.50
	\$ 11.95

It does not tell the whole story. We have on hand now for the new seminary about \$208,000. The debt of \$289,000 has been reduced to about \$171,000. Should we not be able to wipe out this debt and to complete the building fund in about two months? The Building Committee will without doubt soon address another

appeal to every congregation. But, why wait for an appeal from the Committee? Is not the appeal of the situation as we see it loud and strong enough to compel us to take action?

We may not be able to collect so much cash in a few weeks; but it should be possible to get subscriptions to cover the whole amount. Let us get to work, reporting to Mr. Gamm and keeping in touch with him. Let us get to work **now!**

J. B.

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**Censorship** The censoring of books, public exhibitions of objects of art, moving pictures, dramas, and any other displays that are before the public is an everlasting bone of contention between those two everpresent groups of citizens who, for want of better terms, are called conservatives and liberals. Freedom of speech, freedom of the press, freedom of art are some of the shibboleths of the liberals; protection of the youth of our land against contamination by lewd displays is urged by their opponents. The opportunities for controversy are endless. Never was there anything approaching agreement on the subject and never will there be agreement. Now and then individuals, like the late Anthony Comstock, through sheer perseverance score a temporary "success" in suppressing some objectionable book or display, but even then the advertising they give more than offset the publicity which they have suppressed.

Last season the New York play producers were outdoing each other in staging smut. There was a little flurry and a citizens' censorship committee was appointed but all went on serenely as before and the question of which plays were mere smut and which were artistic smut, and therefore immune, is still unsettled in most minds.

To many it seems that there is scarcely need to worry about public indecency in our day. There is a limit and that limit seems to have been reached. There is nothing left for anyone to do against which anyone is in need of protection. We have been exposed to everything.

In the sporadic outbursts of the suppressionists it might have been noted once again that Lutherans were not interested. Not that they have no understanding for the need of censorship but rather because they understand the problem in its elements. There are those who cannot be protected, least of all by prohibitions and legal restrictions. And there are others who are amply protected by a censorship which they exercise within themselves according to standards that are interwoven with the very fibre of their life. These others are Christians. If they are such who hear the Word of God and are, as Christians should, constantly gaining knowledge of the things of the Spirit they are quite secure, as were the early Christians in the very hotbeds of dissolute and licentious antiquity.

If you have a sense of decency and you are offended by anything that you meet, shun it and you will not only have kept the stain from yourself but will also have done the most effective thing to discourage those who make it their business to traffic in filth. If the filthmongers still find their business profitable it is only because their clientele is filthy with them.

That is also the only possible treatment of things that offend one's religious sense. In Dublin a German film depicting the life of Christ was shown under the title I N R I. The Dublin board of censors unanimously decided to forbid its showing because it was "a stupid perversion of the sacred narrative and a whitewashing of Judas Iscariot." The objection raised by the Dubliners is no doubt true and just what one might expect from those who seem to have gained control of the moving picture industry, that is the Jews. It would have been far more telling if the film had been compelled to show in empty houses; that would have taught a real lesson to those in need of it and would have deprived them of the advertising they value so highly.

H. K. M.

### COLORED MISSIONS

The second General Conference of workers and delegates from the colored churches of the Synodical Conference convened at Concord, N. C., in Grace Church from the twelfth to the sixteenth of August. In the opening service, the Rev. C. Peay, one of our colored ministers preached, basing his sermon on Rev. 3, 11: "Hold that fast which thou hast, that no man take thy crown." The sermon was timely, and fitly portrayed the spirit that should pervade the activities of the days of conference to follow.

The venerable Rev. Prof. F. Berg of Immanuel Lutheran College, Greensboro, N. C., was elected permanent chairman of the conference; The Rev. G. A. Schmidt, Superintendent of the Alabama Mission, vice-president; the Rev. M. N. Carter of Chicago, secretary; and the Rev. E. H. Wildgrube of New Orleans, treasurer.

The business transacted and subjects discussed were of such a varied nature that a detailed account would become tedious, however, we are sure that the brethren of the Wisconsin Synod will be interested in reading a few of the more important resolutions adopted and of the doctrinal essay that was discussed.

The conference resolved to declare its intention of becoming a permanent organization. It must be remembered that the colored churches, which are the fruit of the labors of Synodical Conference, have no synodical affiliation. All that understand the work and have the success of our mission at heart, are living in the hope that some time in the future (we know not when) the colored churches will be in a position to form their own synodical body, which will then be able to become a member of Synodical Conference, even as Missouri, Wisconsin and others are members of that body. This Conference of workers and delegates becoming a per-

manent organization is a step in this direction, paving the way for a future synod.

To the end that a permanent organization might be effected, a constitution committee was appointed. This committee was instructed to draft a constitution, which is to be presented at the next conference. Conference appointed a standing resolutions committee, which is to meet previous to the convening of next conference for the purpose of considering resolutions which shall have been sent them by that time.

It was resolved that the various workers and congregations take a vital interest in furthering the success of the Colored Lutheran (the official publication of this body, G. A. Schmidt, Selma, Alabama, editor).

It was resolved that a memorial be submitted to the Mission Board to the effect that the conference favors the beginning of mission work in Africa and that as an earnest of good will in this matter, a collection be lifted in all our colored congregations this fall and that same be submitted with memorial aforementioned.

A resolution was passed to send Christian greetings and congratulations to the Diamond Jubilee celebration of the Wisconsin Synod, through Pres. F. Albrecht, who, as a member of the Mission Board, was present.

Elaborate preparations were made for the celebration of the 50th anniversary of the mission work among the colored people by the Synodical Conference. This celebration is to take place at the next Conference which is to be held in the summer of 1927 at Selma, Alabama.

This conference of our colored brethren was a truly Lutheran conference in every detail, also in regard to the paper read. Dr. Nau, the newly called Director of our college at Greensboro, N. C., delivered a paper on the timely topic, "The Image of God." Each point read by the essayist called forth a lively discussion. It surely would have been an inspiration to many of our white brethren to see that a large number of lay-members joined in the doctrinal discussion of this somewhat deep subject.

Even as at the conference of our various synodical bodies much time is devoted to the consideration of the institutions of higher learning, so this conference devoted much time to the discussion of the plan recently set forth by the Board for Colored Missions. The plan briefly is this: That students wishing to prepare themselves for the ministry, go to Greensboro for their training, while those wishing to study for the teaching profession might take their full course of instruction at Selma, Alabama, or finish the high school course at Greensboro college and then go to Alabama for the final training. After the plan of the board was considered from all sides, it was resolved that conference go on record as endorsing the procedure of the honorable Board.

On the evening of the 12th, the opening service was held; on the evening of the 13th, an educational service was held in which the recently called Prof. Beck of Greensboro delivered the sermon; on the evening of the

14th, inspiring reports were given by representatives of the various districts of our mission; on Saturday evening, August 15th, the Alumni Association of Immanuel College met. At the Sunday morning service, the Rev. Dorpat delivered the confessional address, and the Rev. M. N. Carter preached the sermon. The latter preached on the prophecy of Isaiah, Chapter 35, in which the promise is given that the heathen will be brought into the fold of the church. He showed how God was accomplishing this in the present day among the children of Ham in our own country through the Lutheran Church. Approximately 150 persons communed at the Lord's table.

In the afternoon, gathered in the large court house auditorium of Concord, a congregation of more than 600 people heard inspiring sermons delivered by the Director of our Missions, the Rev. C. F. Drewes, and the Rev. Lash, a colored minister. The former spoke on John 8, 31-32: "If you continue in my word, then are you my disciples indeed, and you shall know the truth and the truth shall make you free."

The Rev. Lash held an inspiring missionary address in which he stressed the need and duty of personal mission work.

Dr. Nau, Director of Immanuel College then addressed the large audience of Colored Lutherans, encouraging them to send their boys to our college in order that they might be prepared to enter the office of the holy ministry.

And just a word in conclusion. The undersigned, who is of the same racial color as the reader, believes that it would have been an inspiration to every zealous Christian in our Lutheran Church to have had the opportunity to attend this conference, speak to the various workers and partake of the hospitality that was extended to all. As may be seen from this conference, God has signally blessed the work of our hands among these people. Let us pray the Lord of the harvest that He will continue to send laborers into His harvest, who will bring fruits for eternal life.

Andrew Schulze.

### WHY A CHRISTIAN DAY SCHOOL?

In the strict sense of the word man has never and will never bring forth anything original. God alone is original, man at best can merely make a weak and puny attempt to imitate the wonderful works of God. However, every imitation is mechanical and lifeless, and therefore every work of man is mechanical and lifeless, dead. Wherever we find originality and life it is not a work of man, but a work of God; and wherever we find an imitation, something that is mechanical and lifeless, it is not a work of God, but a work of man. We may take any work that has been brought forth by man, and invariably we find that it is always mechanical, lifeless, dead, because it is invariably a poor and an unworthy imitation of some wonderful work of God. Take for example the aeroplane: It is man's awkward imitation of the bird; and as such it is

mechanical and lifeless. Likewise the submarine, an imitation of the fish; or the artificial light, an imitation of the natural, God-created light, is mechanical and lifeless. As good as the imitation appears, yet you could not hope to make the grass grow or the beautiful flowers bloom by means of artificial, imitation light. Thus also is the radio man's imitation of the natural, the God-given means of communication. To employ the terms of radiology, your heart is the original broadcasting station and your mind, your intellect, is the original receiving station.

The source of thought, as well as of feeling, will, and emotion is the heart. Not out of the fulness of the mind, but out of the fulness of the heart the mouth speaketh. The mind, the intellect, is merely the receiving station of the thoughts, the will, the feeling, and the emotions broadcasted by the heart. The intellect is not the source of anything, but merely receives from the source, from the heart. We read, not out of the mind, the intellect, but out of the heart proceed evil thought, murders, adulteries, fornications, thefts, false witness, railings (Matt. 15:19). Therefore, if the broadcasting of the heart received by the brain and sometimes made audible by the mouth is sinful, then no adjusting or perfecting of the receiving station (of the intellect) can make the broadcasting pure. To make that clear: You may receive a disgusting program over your radio, but no improvement on your receiving set will give you a good program when a disgusting program is broadcasted. If you are bent upon receiving a good program, you must strike home at the source and make provisions that a good program is broadcasted.

And therein lies the secret of true education. All education apart from Christ merely tends to improve the receiving set, the intellect, but lets the broadcasting station, the heart, continue to broadcast its program of sin. The adjusting and improving of the receiving set does not change the disgusting program, but only brings it out more clearly. Educating only a child's mind, developing and polishing the intellect, as all education apart from Christ does, will not change the condition of the child's heart, but its highly developed intellect will only give the child a better chance to carry out the evil designs and intents of the sinful heart. Educate a child without changing the rotten program of its sinful heart and you make it but a clever devil. And that is why all modern education which merely develops the mind and lets the by nature corrupt heart of man untouched and unchanged merely offers man new channels through which the evil and sinful intents of his heart may find expression. All education apart from Christ puts the pump, the intellect, into perfect condition which draws its water from the cesspool of sin; the better the condition of the pump, the more sin it will spout. And how sin is spouting from the intellectual engines which have been



produced by our modern education we have before our eyes every day. A mere glance at the headlines of the daily papers bears this out.

And if we do not wish to have our children join the ranks of them that have a highly developed intellect which is in the service of sin, if we do not wish to make intellectual engines of our children, which only spout sin, then we must educate the heart of our children. We must give them bread, and not stone; the means of life, and not the means of death. The heart is central; it is the source of thought, will, feeling, and emotion. And this source is by nature filled with the ignorance of sin. True education is therefore the education of the heart which dispels the ignorance of sin, which restores man to the original wisdom, to the wisdom, which he lost through sin. In the 111th Psalm we read: "The fear of Jehovah is the beginning of wisdom." Here we are told wherein true education, the education of the heart, consists. Christ and Him crucified **alone** can change the by nature rotten program of a sinner's heart. Therefore **all** knowledge, if it should truly educate, must be imparted to the child with the **express aim** of instilling the fear of the Lord in the child's heart, and then it will be made wise unto salvation, and all knowledge will then serve it to praise and to glorify not self, but Christ, the Savior.

Dare you deny your child a true education, a Christian education? For your child's sake, do not be satisfied with man's imitation-education, which at best is only mechanical, lifeless, and dead; which merely improves the receiving station (intellect), but permits the broadcasting station (heart) to continue its program of sin.

M. A. Zimmermann.

#### ATTACKS CHRISTIAN RELIGION AND DIES

Almost immediately upon resuming his chair after making a bitter attack upon Christianity, George Whale, Chairman of the Rationalist Press Association, keeled over against the table, and in a few minutes was dead.

The startling occurrence took place at a dinner given in London recently to observe the centenary of Thomas Huxley, and to encourage the campaign against Christianity. The last few minutes of the infidel's life were devoted to a ruthless attack on the Christian religion and against Protestant ministers. The speaker ridiculed the Holy Ghost, made fun of the New Testament and belittled Christ and His teachings. The more than 200 guests at the banquet cheered the blasphemous phrases and laughed heartily at his slurs against Christianity, but five minutes later they saw him sink in death. Their shouts turned to hushed whispers, smiles left their awestruck faces.

One of their number had arisen to propose a toast to the chairman, glasses were lifted high, an outburst of applause was breaking forth, when a sudden hush fell, and all eyes turned to the leader. They saw him slump

forward in his chair. The banquet was at its close, and already the orchestra was striking into the strains of the opening dance. But the presence of death stilled the instruments. No official announcement was made of the tragic happening, but the word quickly passed about the crowded room, and the guests, by common consent, quietly departed. George Whale had solved the mystery of the universe and discovered whether he, or the Man of Galilee, knew best whence comes the soul of man and whither it goeth.

— The Fellowship Forum.

#### THE OLD WOMAN'S QUESTION

After an infidel had concluded a lecture in a village in England, he challenged those present to discussion. Who would accept the challenge but an old, bent woman, in antiquated attire, who went up to the lecturer and said:

"Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but my Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with Jesus. That's what my religion has done for me. What has your way of thinking done for you?"

"Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but —"

"Oh, that's not the question," said she; "keep to the point, sir. What has your way of thinking done for you?"

The infidel endeavored to shirk the matter again; the meeting gave vent to uproarious applause, and the champion had to go away discomfited by an old woman.

Let us change the picture. The mother of Hume, the infidel philosopher, was once a professor of Christianity. Dazzled by the genius of her son, she apostatized from her early faith, and followed him into the mazes of skepticism. Years passed and she drew near the gates of death, and from her dying bed wrote to him in the following pathetic letter:

"My dear Son, — My health has failed me. I am in a deep decline. I cannot long survive.

"My philosophy affords me no comfort in my distress. I am left without the hopes and consolations of religion, and my mind is sinking into a state of despair.

"You can afford me some substitute for the loss of the hopes of religion. I pray you hasten home to console me, or, at least, write to me the consolations that philosophy affords at the dying hour."

Said the most noted infidel in America, by the coffin of his brother: "Life is a narrow vale between the cold and the barren peaks of two eternities. We

strive in vain to look beyond the heights. We cry aloud, and the only echo is the echo of our wailing cry."

Said the learned and courted infidel Voltaire: —

"In man, there is more wretchedness than in all animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good, he suffers various ills, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not. The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains carcasses rather than men. I tremble at the review of this dreadful picture, to find that it contains a complaint against Providence itself, and I wish I had never been born."

This is the best infidelity can do. Listen now to the words of a dying Christian. Said the godly Halliburton:

"I shall shortly get a very different sight of God from what I have ever had, and shall be meet to praise him forever. What a wonder that I enjoy such composure under all my bodily pains, and in view of death itself! What a mercy that, having the use of my reason, I can declare his goodness to my soul! I bless his name; I have found him, and die rejoicing in him. Blessed be God that ever I was born."—Exchange.

### OUR PROSPERITY

According to the United States Chamber of Commerce there is a motor car in operation in the United States for every seven inhabitants of the country. Eight billions of dollars are spent annually for automobiles. Two billions go for new cars and the balance for gasoline, repairs and accessories. There are 17,500,000 motor cars in use in the United States, according to the figures presented.

Without going into a discussion of the economic effects of the motor industry, it is shown that during the rise of the motor era in America saving deposits have nearly doubled, individual bank deposits have more than tripled and life insurance in force has increased two and a half times.

One of the first facts which strikes the average tourist to Europe is the scarcity of motor cars. In Bulgaria there are no more automobiles than in the average small American city. Nowhere across the Atlantic is there anything like the proportionate number of automobiles as in America.

This indication of prosperity in America may or may not be a blessing. It all depends upon whether it is not possible that the people are living too close to the margin at present. What would happen if the present good times should change and there should be a period of financial depression? It is claimed "that our automobiles are not owned principally by the wealthy as in Europe. The greater portion of them belong to the farmer, the teacher,

the mechanic, the clerk, the small merchant, the railroad man, and so on." This is good and well if at the same time the savings bank account of these same people are growing. The day will come when the earning capacity of these people will be materially reduced. Will they then have anything more than their automobile to fall back on? Or will they become wards of the State?

—The Lutheran Companion.

### SELFISHNESS

It is surprising how many Christians lead a selfish life. But is not that statement a contradiction? Can one be a Christian and let selfishness rule in his life? Not if by Christians we mean only those who are the followers of the Master, who are cleansed from sin and consecrated by His saving blood and serve in the mind of Christ. They still have the selfish nature, but through and in Christ they daily suppress it, and the spirit of love is the controlling power. And these are the only ones who rightfully bear this most blessed and honorable name.

But this name is generally applied to all who have been baptized, whether they continue in the right relation to Christ or not.

Hence to avoid confusion and wrong impressions this term must be qualified so as to mean the children of God. We speak of them as true Christians or believing Christians.

But there are the Christians so-called, who either with the prodigal son have gone away into the strange land of sin and shame, or with the "elder brother" stand outside of the Father's House, selfish, self-centered, and proud. There are many of this kind of false Christians among us. Out in the cold and cruel world we meet the prodigal sons and daughters. In our congregations we find more of the "elder brother" type than of the "younger brother" type. They are actuated by selfish motives in all their pursuits. They say, Lord, Lord, but do not the will of the Father. They need no repentance, because they are always right, have no faults and always know best what others should be and do. They are the hardest class of people to get along with, and the most difficult to convert. These holier-than-thou Christians are severe in their censure and judgment of others, and will have no associations with the prodigal that returns from a life in sin and becomes a genuine Christian. Jesus said concerning these self-righteous and proud people: "Publicans and harlots go before you into the kingdom of God."

The warning words of Christ are needed to-day: "Beware of the leaven of the scribes and pharisees!"

Dear reader, examine yourself honestly before God that you may not belong to this large class of selfish and self-sufficient church members, Christians so-called. —C. K. S. in "Inner Mission Messenger.

## MEMORIZING BIBLE VERSES

The great value of storing up Scripture passages in our memory should appear from the following considerations.

Experience proves that the Holy Spirit uses them as points of contact in calling us from the ways of sin to saving faith in Christ. Many converted souls can testify to the truth of this. Bible verses memorized in childhood days, and perhaps long forgotten, are brought to the surface and used as material by the Spirit of God in rousing us out of sleep, convicting us of sin, and leading us to repentance.

When repentance has affected its preparatory work in the heart, the same Spirit frequently uses some other memorized passage to kindle faith in the Lord Jesus Christ, giving us life and peace, and setting us free to serve the living God.

Following the experience of regeneration other memorized verses become the means of nourishing the newborn life and furnishing the food upon which it grows and thrives. They illumine and inform faith and fix the Christian hope on the things that are above. They make us spiritually rich. They add to the wealth that is wealth indeed, and which we take with us when all things else are left behind.

They strengthen us for Christian service. They contain a spiritual dynamic that compels us to action. They urge us to obey God's will and to perform deeds that further His cause upon the earth. They prompt us to confess Christ before men and to become witnesses of His goodness and mercy. They provide us with the very content of our testimony and with the power that opens the way for Him to the hearts of men. They furnish us with the language and the spirit of prayer and praise.

Again, they give us "peace and joy in the Holy Spirit." As the literary man or woman finds delight in declaiming secular poetry, so the Christian knows the rapture of reciting verses or longer passages that have become the song of his heart and the inspiration of his life.

In health and prosperity they are our sunshine by day and our stars by night. In illness and loss they are our stay and comfort. In old age, when sight and hearing fail, they are our entertaining company, our pleasant occupation, our heavenly consolation. And when the evening shadows gather and the darkness of night settles down upon all earthly scenes, they are the hand of God that sustains us and guides us safely into the home above.

But they are also valuable for others. In winning souls for Christ, how handy they are in a chance conversation, or even in a greeting on the street. What we say fails to impress; but what God says has an effect that is not easily disregarded. The choice of a passage, or a phrase, suggested to us by the Spirit

that directs us in this work, proves again and again that "the word of God is living and active" to make conquests for His kingdom. It has a strange power to warn the erring soul and pierce a guilty conscience, to speak peace to a troubled heart, to bid the perishing look up and live.

They are valuable in comforting and encouraging fellow-Christians, to strengthen them in weakness, to give them victory in temptation. How often a Bible verse, quoted from memory in a conversation with a brother, has kindled a new hope, saved from sin, roused him to renewed effort, or poured oil on the troubled waters of his soul.

In ministering to the infirm, the sick, or the dying, a memorized and quoted verse is invaluable. Especially when a Bible is not at hand, or when the patient is too weak to follow an extended passage. What a pity when a caller approaches a bedside and has nothing of this to share with his or her friend! These verses in the heart and the mind also bring with us an atmosphere that enables us to draw near to these souls in a manner that paves the way for something more than a sympathetic word or a common greeting.

Finally, in our daily life and conversation memorized Bible verses create an environment that bids men take notice that we have been with Jesus, that we are not alone, that He is present with us. They make us a means of wholesome influence in all our associations and are the radiating source of unknown blessings, yes, the very answer of God to many a secret prayer.

"Let the word of Christ dwell in you richly," dear reader. Fill your memory from its divine treasury. Have "small change" handy for ready use. Spend it freely on those in need. This was the secret of the power exerted by prophets and apostles, by martyrs and missionaries, by pioneer preachers and witnessing laymen. This was the strength and the support of the Savior Himself in temptation and on the cross. On your lips too it shall continue to be "the power of God unto salvation to every one that believeth."

— C. J. S. in The Bible Banner.

## "JUSTIFIED BY FAITH"

By faith in Jesus we are "just" in God's sight. By trusting in our Substitute we put on His righteousness and are "right" in the sight of God. As long as we believe in ourselves and our own deeds, this is all we have to offer, and it is enough. It is imperfect. And then — there is also your sin! We stand ashamed and condemned before the judgment-seat of God.

But when we rely on the merits of our Savior, our sins are taken away, because faith identifies us with Him so completely that we suffered and died — we atoned for our sins — in Him. We kept all the commandments and fulfilled the entire law in Him. We

wrought out a perfect righteousness in Him. All that He did we did; all that He endured we endured; all that He acquired we acquired; all that Jesus, our Representative, has is ours by faith. And having "put on Christ and being found in Him," we are the objects of God's favor and grace instead of His displeasure and curse, so that of every believer in Jesus He says: "This is my beloved son in whom I am well pleased."

Christ's obedience is my obedience. I have no other. But by my unquestioning faith in Him I have His. Faith possesses it and says, "Christ is my obedience." Pleading His desert I boldly claim as my own all that He has done and gained. It was not for Himself. It was for me. And by appropriating that salvation I have peace with God through our Lord Jesus Christ."

O blessed Gospel! O precious Faith! Treasure it, brother! It is worth far more than gold. Nourish it and strengthen it during these days against the day of trial and temptation! And when earth's shadows flee may the cross of Christ "shine through the gloom before your closing eyes!" — The Bible Banner.

#### ANOTHER WAY

A few weeks ago we were called to the front door by a ring of the bell and on getting there found a boy of twelve or fourteen who appeared to be blind and who offered for sale a tasty looking booklet with the rather suggestive title, "Straightening Out Mrs. Perkins." Seeing that the boy was blind we took the book and gave him the dime, thinking little about the book whether it might be worth anything or not. We came in and passing through the dining room threw the book on the table and went about our work without any further thought of blind boy or book.

A few days after, having a little leisure, we picked the book up thinking it might be an interesting story to see how Mrs. Perkins was straightened out; we read. We soon found it interesting as we had rather expected, but, like mother Eve in the garden of Eden, our eyes were soon opened, for what we found was a cleverly written story how a certain Mrs. Campbell undertook to straighten our Mrs. Perkins on the Seventh-day Adventist business with the result that Mrs. Campbell herself was "straightened out" and became an enthusiastic Adventist.

Our first thoughts were: was the boy really blind or was he only pretending blindness? If he was really blind and was selling booklets to earn a few pennies, did he as by accident get this particular book or was there some design in it? Clearly the explanation is that the Adventists hit upon this fetching plan to dispose of some of their proselyting wares. And as for ourselves we humbly accepted another lesson from life's school of experience. Always look at what you buy even if it is from the hand of a blind boy, especially if it is literature. Proselyting Adventists, Russellites,

Spiritists and the like are everywhere trying to sneak their books and leaflets into our homes.

—Lutheran Standard.

#### FROM OUR CHURCH CIRCLES

##### Notice — Directory List of Northwestern Lutheran Annual and Gemendebblatt Kalender

Pastors, professors, teachers, lady teachers who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state—  
Your full name.

Whether you are pastor, professor, etc.

Your place of residence (street and number if possible)

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

If the latter is the case, which is the nearest city?

In which direction is it from your place of residence?

How far is it away?

This notice also applies to such as have so far not held office and were therefore not listed.

Address your card to

Northwestern Publishing House,  
263 Fourth St., Milwaukee, Wis.

#### Assignment of Calls

The Committee for Assignment of Calls met at the Seminary, Wauwatosa, June 5th. Seventeen candidates for the pastorate and ten teachers' position in our schools were to be assigned to their respective places. All candidates were assigned; however, five calls for teachers could not be supplied. The list of candidates and places allotted to them is as follows:

##### Candidates for the Pastorate

Albrecht, Christian, Tucson, Arizona.  
Bolle, Carl, Hurley, Wisconsin.  
Fischer, Gerhard, Prentice-Tripoli, Wisconsin.  
Herrmann, Walter, Hazelton, North Dakota.  
Knoll, Frederick, Liberty, Wisconsin.  
Krause, Gustav, Kenosha, Wisconsin.  
Krenke, Walter, McIntosh, South Dakota.  
Kuckkahn, Herman, Geneva, Nebraska.  
Marti, Reuben, Morning Site, Iowa.  
Palmer, Roman, Willow Lake, South Dakota.  
Rohda, Dudley, Saginaw, Michigan, Tutor.  
Rossin, Donald, Lemmon, South Dakota.  
Senger, Franz, Bruce-Birchwood, Wisconsin.  
Uetzmann, Immanuel, Picketts, Wisconsin.

Voigt, Walter, Monticello, Minnesota.  
 Winter, Venus, Kenosha, Wisconsin.  
 Zorn, Kurt, Watertown, Wisconsin, Tutor.

**Candidates for Teaching**

Bolte, Irene, Newburg, Wisconsin.  
 Brenner, Anita, Waukesha, Wisconsin.  
 Buenger, Esther, Sleepy Eye, Minnesota.  
 Haehlke, Laura, Tomah (Ridge), Wisconsin.  
 Jautz, Arvin, Benton Harbor, Michigan.  
 Meyer, Laura, Lewiston, Minnesota.  
 Mueller, Frieda, Monroe, Michigan.  
 Oswald, Kurt, Weyauwega, Wisconsin.  
 Wilbrecht, Bertha, Hortonville, Wisconsin.  
 Witt, Carl, Boyd, Minnesota.

F. E. Stern, Sec'y.

**Red Wing Delegate Conference**

The Red Wing Delegate Conference meets on the 15th and 16th of September at Bremen, Minn. (Jul. Lenz).

Themes for discussion: A full report of Synodical proceedings, Rev. A. Eickmann.

Relation Between Church and State: Rev. F. Zaring.

Exegesis on 1 Tim. 3 (German): Rev. F. Wiechmann.

Sermon: G. Sauer (Theo. Albrecht).

Confessional address: Wald. Sauer (Arn. Eickmann).  
 Wm. Petzke, Sec'y.

**Crow River Valley Conference**

The pastors of the Crow River Valley Conference will, D. v., be in session at Pelican Lake (Rev. C. Schrader) near Buffalo, Minnesota, from 2:00 p. m. September 15 to 5:00 p. m. September 17th.

Papers have been assigned to the Reverends J. Schulze, J. Guse, J. Schaefer, and W. Sprengeler.

Sermon: H. Albrecht, M. Wehausen.

Confessional address: E. Bruns, G. Fischer.

Henry Albrecht, Sec'y.

**Southern Delegate Conference**

The Southern Delegate Conference convenes September 13th, 14th Sunday after Trinity, in Waukegan, Ill., Rev. A. C. Bartz, in the afternoon from 2 to 5.

W. Reinemann, Sec'y.

**Notice to the Members of the West-Wisconsin District**

Mr. F. W. Gamm has resigned as treasurer of our district. Undersigned has appointed Carl F. Walk as his successor in office. Henceforth all collections are to be sent to Mr. Carl F. Walk, Neillsville, Wis.

G. M. Thurow, President.

**Eastern Delegate Conference**

The Eastern Delegate Conference will convene in Tp. Franklin (Rev. H. Monhardt) on the 27th of September. The sessions begin at 10 A. M. Paper to be read: Sollte die Frau in den Gemeindeversammlungen das Stimmrecht haben? (Rev. P. Brockmann).

A. Koelpin, Sec'y.

**Installations**

In accord with the call extended to him, the undersigned installed Candidate Christian Albrecht at Tucson the 16th of August. He will teach in Grace School at Tucson and serve as pastor of the mission parish Douglas-Warren.

Address: Rev. Christian Albrecht, 721 N. 2nd Ave., Tucson, Ariz.

E. Sitz.

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On Sunday, August 16, Mr. Kurt Oswald was installed as teacher of the St. Peter's parochial school of Weyauwega, Wis.

Address: Mr. Kurt Oswald, Weyauwega, Wis.

\* \* \* \* \*

August 16th Mr. C. H. Kraemer was installed as teacher of Jerusalem School, Morton Grove, Ill.

Address: Mr. C. H. Kraemer, Morton Grove, Ill.

O. Heidtke.

**A Call for Nurses**

The Lutheran Sanatorium and Hospital of Hot Springs, S. D., is looking for a class of a dozen nurses at once. Girls wishing to become nurses must be 18 years of age and have at least a 2 years high school education, a complete high school education, however, is to be preferred. Girls, are you willing to serve your sick neighbor in his state of helplessness in that great National Health Resort, Hot Springs, S. D., where the sun will smile on you for 322 days during the year and where you will do your work with a light heart? Board and education will be free to you and your pin-money will almost pay your running expenses. If you are in earnest, apply for particulars immediately to Miss Ida Gerding, Supt., Lutheran Sanatorium and Hospital, Hot Springs, S. D.

**Dedication of St. James Church, Glenham, S. D.**

About seventeen years ago the people of this vicinity were served by Rev. W. Sauer from Mound City. As the mission places became more numerous and some self-supporting Mobridge and Glenham were united as one parish, and in 1916 a resident missionary was called to Mobridge to serve both places. Until 1921, when a basement was built on a lot purchased by the congregation in the village of Glenham, they were compelled to use a community church and other buildings at a time which was inconvenient for them.

The basement home of the congregation was a most welcome place after many sad experiences with rented buildings, but even that became inadequate for the growing congregation, so it was decided to build and also enlarge by adding an altar niche.

Sunday, July 12th, the new house of worship was dedicated to the service of the Triune God. Rev. W. F. Sauer of Watertown preached in the morning in the German language. In the afternoon Rev. A. Blauert of Mound City preached in the English and Rev. A. Fuerstenau of Akaska in the German language. The evening sermon was delivered by Rev. M. Cowlasky of Timber Lake in the English language. Friends and relatives had assembled from far and near to rejoice with the members of the congregation.

The Lord made willing hearts and hands so that the 21 members could erect the church free of debts and without the help of the "community."

It is a frame building 28x40 with a 10x10 tower, 58 feet high, and an altar niche 10 feet deep and represents a cost of \$4,000.00 including the basement, Chalice, plate, goblet, candelabra, altar and pulpit coverings were donated to the congregation by St. John's Congregation (Rev. J. Brenner), Apostle Congregation (Rev. F. Graeber), and W. and E. Schmidt Co. all of Milwaukee, which gifts we highly appreciate. All honor and glory to the Lord. May He continue to bless this congregation and keep it in faith in Christ Jesus.

E. R. G.

#### Change of Address

Rev. J. Baur, R. R. 3, Fairfax, Minnesota.

#### MISSION FESTIVALS

**Mukwonago, Wis., Mt. Olive Church,** E. Sponholz, pastor. Speakers: O. Nommensen, H. Wojahn, E. Sponholz (German). Offering: \$90.00.

##### Trinity Sunday

**St. James, Minn.,** E. C. Birkholz, pastor. Speakers: K. Sievert and Prof. A. Schaller. Offering: \$145.00.

##### Third Sunday after Trinity

**Spirit, Wis., Zion's Church,** M. Glaeser, pastor. Speakers: Wm. Fischer and Gerhard Fischer. Offering: \$67.00.

##### Fifth Sunday after Trinity

**Renville, Minn., St. John's Church,** R. Schierenbeck, pastor. Speakers: J. Bade, Aug. Sauer, A. Baur. Offering: \$287.00.

**Amery, Wis., Redeemer Church,** O. P. Medenwald, pastor. Speakers: W. Petzke, W. F. Beitz. Offering: \$93.28, Sunday School \$2.50 — Total: \$95.79.

##### Eighth Sunday after Trinity

**Hopkins, Mich.,** D. Metzger, pastor. Speakers: F. M. Kraus, W. Schumacher. Offering: \$162.00.

##### Ninth Sunday after Trinity

**Bristol, Wis., Zion's Church,** Edwin Jaster, pastor. Speakers: E. C. Kiessling, W. R. Huth. Offering: \$74.62.

**West Salem, Wis., Christ Church,** H. R. Zimmermann, pastor. Speakers: C. E. Berg, P. Froehke, M. A. Zimmermann. Offering: \$343.00.

**Manistee, Mich., St. Paul's Church,** E. E. Rupp, pastor. Speaker: H. Lange. Offering: \$128.00.

**Streeter, N. Dak., Trinity Church,** E. Hinderer, pastor. Speakers: P. Schlemmer, E. Hinderer. Offering: \$87.50.

**Tomahawk, Wis., St. Paul's Church,** M. Glaeser, pastor. Speakers: J. H. Paustian, Gerh. Gieschen and Walter Sievers. Offering: \$150.00.

**Crandon, Wis., Argonne, Wis.,** Ph. Lehmann, pastor. Speakers: F. Raetz, W. Fuhlbrigge. Offering: Crandon, \$40.44; Argonne, \$8.50 — Total: \$48.94.

**Witten, S. Dak., St. John's Church,** Wm. Holzhausen, pastor. First Mission Festival. Speaker: Belno R. Lange (English). Offering: \$13.55.

#### Tenth Sunday after Trinity

**Mission, S. Dak., Zion's Church,** Theodor Bauer, pastor. Speakers: Geo. Pullmann, Gerhard Press. Offering: \$107.87.

**Winner, S. Dak., Trinity Church, Hamill, S. Dak.,** (Preaching Station), Wm. Holzhausen, pastor. Speakers: Gerhard Press (German), Otto A. Pinnt (English). Offering: \$62.63.

**Sparta, Wis., St. John's Church,** A. Berg, pastor. Speakers: L. Kirst, C. Siegler, M. Zimmermann. Offering: \$315.00.

**Greenfield, Christ Church; Caledonia, St. Paul's Church; Town Merrimack, St. John's Church; Vil. Merrimack, Emmanuel's Church,** G. Gerth, pastor. Speakers: J. Reuschel, G. Gerth. Offering: \$181.00.

#### ITEMS OF INTEREST

##### Report Discovery of Tomb of David

That the very tomb of King David of Israel has been unearthed is reported from Jerusalem. Excavators for the Palestine Exploration Fund have discovered in the Ophel quarter of Jerusalem a series of underground rock-cut chambers. These consist of a large central room with five smaller chambers branching out from it, each five feet square. Near by are other rooms, of varying dimensions, on the walls of which are tool marks as indicative of a period reaching back to 1200 B. C. A similar series of rock chambers, with galleries, was found on the eastern side of Ophel, entered from the face of the rock scarp under the Jebusite east wall of the city, and closed by a curious stone wall. Whether or not we have here the actual tomb of David, the explorers believe that the chambers form parts of a series of tombs of kings of Israel or Judah.

Plans for complete excavation of the ancient City of David on Mount Ophel were announced over two years ago. Much work remained to be done in exploring the original stronghold of the Jebusites, the palace of David, and the tombs of kings of Judah. This position was captured about the year 1000 B. C. by King David (as described in 2 Samuel 6:6-9). Mount Ophel lies on the southeast side of the city, just outside the southern wall and in the area between the wall and the Pool of Siloam, which marks the southern area of the site, ten acres had been reserved by the administration for excavation. Last November Professor R. A. S. Macalister announced the discovery of the north wall of the Jebusites and a tower. Later it was announced that the breach made in the wall by King David had been discovered, as well as an ornamented portico added by King Solomon, and of defensive works hurriedly erected by King Hezekiah to resist the Assyrian Sennacherib. Other discoveries were later announced of works constructed at an even earlier date. The work of excavation has been carried on by a number of societies.

— The Continent.

**Deat Rate of German Youth**

The toll of war and impoverishment upon the lives of the German people has been great and the greatest burden has been borne by children and our young people. According to figures just published by Allgemeine Evangelische Lutherische Kirchenzeitung (Leipzig), the mortality rate by age in Germany during the past decade has been:

Under 20 years .....	55.44
From 20 to 30 .....	4.75
From 30 to 40 .....	5.37
From 40 to 50 .....	5.78
From 50 to 60 .....	7.38
From 60 to 70 .....	9.59
From 70 to 80 .....	8.27
80 years and over .....	3.42
 Total .....	 100.00

Thus it is evident that during the past 10 years more than half of the deaths among the German people occurred before they were able to develop their full strength of activity, and in most cases, in childhood and early youth. About eighty per cent of all Germans die before they reach the age of 60 years, while the normal life-time of the people of Europe is considered to be conservatively not less than 70 years.

— N. L. C. Bulletin.

**Advertising the Church**

Dr. S. E. Young, a Presbyterian minister of Brooklyn, speaking before a New York newspaper staff, said:

"Yes, church advertising was very much on the increase last year — not all newspaper advertising. A good amount is spent by the churches on selected mailing lists, but these mailing lists die very soon. A newspaper cannot be a back number. It has to be up to the minute to exist. Invitation cards sent out and little posters help a little sometime, and something spent on church signs. But we could fill most any church building in New York City any Sunday by putting enough advertising in the paper a week in advance if we had anything at all worth hearing. I think some of this screaming advertising is just merely the Rev. John Jones getting to his church people who would otherwise have attended the Rev. John Smith's church—whereas advertising ought to be for the sake of getting to church people who pay little attention to church ordinarily."

**Hebron Academy to Become Junior College**

Hebron Academy at Hebron, Nebraska, at the request of many patrons and with the consent of the Lutheran Joint Synod of Ohio, will add the necessary courses to become a standard junior college. The freshman year will be introduced this fall, and the sophomore year next fall when the new class is ready. Additional equipment and faculty members have been provided and the University of Nebraska has already approved the plans for the junior college, guaranteeing university credits for students.

— N. L. C. News Bulletin.

**Shorts**

The Iowa Lutheran Synod plans a Lutheran hospice and home for young men in Minneapolis and is now receiving money by contribution to make the project possible.

\* \* \* \* \*

According to Lutherische Kirchenzeitung there are 1,000,000 Lutherans in New York City and Chicago who do not belong to any church.

At a recent sale in England, 130 pounds was paid for a copy of "the letters wherein Henry the eighth made answer unto a sertayne letter of Martin Luther."

\* \* \* \* \*

A European periodical compares, without comment, the fact that greater Berlin, Germany, has 297 churches, of which 244 are Lutheran and 53 Catholic, and that 317 motion picture theatres operate throughout the city.

\* \* \* \* \*

Evangelische Kirchenblatt, (Posen, Poland), is responsible for the statement that women are now admitted to the college of theology at the University of Debreczin, Hungary, and are permitted to take the final examinations and to teach although they are not ordained or permitted to hold office as pastors.

\* \* \* \* \*

Gotthold (Agfalva, Hungary) July 15th, is publishing the Augsburg Confession, article by article, to inform its readers of the tenets of the Church.

**SEMINARY BUILDING FUND**

Contributions to May 1, 1925 .....\$278774.56

Contributions May 1, to August 15, as follows:

Abelmann, J. H., Wilton .....	27.00
Aeppler, C. W. J., Dundee .....	12.50
Albrecht, H., T. Lynn .....	20.00
Albrecht, Im. F., Fairfax (1st payment) .....	2235.00
Albrecht, P. G., Tolstoy .....	5.00
Albrecht, T. H., Lake City .....	100.00
Albrecht, T. H., West Florence .....	10.00
Baer, S., Zeeland .....	5.00
Baer, S., Hague .....	5.00
Bast, C., W. Mequon .....	68.00
Baumann, E. R., Wabasso .....	15.00
Baumann, J. R., Red Wing .....	371.76
Baumann, Wm. A., Rusk .....	50.00
Bendler, A. C., Milwaukee (1st payment) .....	2000.00
Berg, A., Sparta .....	150.00
Berg, C. E., Ridgeville (1st payment) .....	550.00
Bergmann, Aug., T. Maine .....	160.00
Birkholz, Edw. A., Marshall .....	40.00
Bodamer, W., Scio .....	225.00
Bradtke, G., Iron Ridge (1st payment) .....	329.00
Cares, F. W., Frankenmuth .....	60.00
Clabuesch, A. J., Broomfield .....	15.00
Dysterheft, A. J., T. Helen .....	150.00
Eggert, P. C., Abrams (1st payment) .....	25.00
Eggert, W. A., Wausau (1st payment) .....	5.00
Ehnis, G., Monroe .....	33.00
Eckert, O., Fremont .....	71.00
Fritz, E. G., T. Wellington (1st payment) .....	1500.00
Gamm, Edgar, Moberidge .....	25.00
Gamm, Julius, La Crosse (1st payment) .....	7061.38
Gausewitz, C., Milwaukee .....	20.00
Gladosch, B., T. Morrison .....	635.00
Hagedorn, O., Milwaukee .....	125.00
Henning, J. F., Eagleton .....	40.00
Hertler, E. G., La Crescent .....	10.00
Herwig, H. W., Lewiston .....	18.00
Hillemann, M. J., Stetsonville .....	25.00
Hinnenthal, G., New Ulm .....	75.00
Huth, Wm. R., Slades Corners .....	10.00
Kehrberg, C., Mosinee .....	20.00
Kionka, E. H., Denmark .....	5.00
Kirst, E., Clarkston (1st payment) .....	33.58
Koch, O. W., Lowell .....	10.00
Koch, T. E., Nye (1st payment) .....	81.00

Korn, R. P., Cream .....	15.00	Schrader, C. J., Pelican Lake .....	36.00
Krauss, F. M., Lansing .....	717.50	Schroeder, M. C., Pardeeville .....	50.50
Krueger, A. C., Minneola .....	315.00	Schulz, P., Tittabawassee .....	20.00
Krug, L. C., White Bluffs .....	11.04	Schumacher, H. C., Milton .....	90.50
Kuether, H. A., Smith's Mill (1st payment) .....	130.00	Schumann, W., Markesan (1st payment) .....	157.00
Lederer, C. A., Saline .....	558.00	Seefeldt, W., Grafton .....	101.00
Meier, W. T., Raymond .....	349.50	Siegler, C. W., Bangor .....	222.00
Meier, W. T., Clark .....	59.00	Siegler, C. W., Portland .....	10.00
Meyer, Louis W., Star Prairie .....	3.00	Siegler, Rich. ....	100.00
Mittelstaedt, J., Wonewoc .....	150.00	Sievert, K. G., Grover .....	30.00
Mittelstaedt, J., Hillsboro .....	50.00	Sitz, A. P., Wisconsin Rapids .....	25.00
Monhardt, P., T. Wellington (1st payment) .....	425.50	Sprengeler, Walter, Hancock .....	41.00
Motzkus, W., Bruce .....	30.00	Sydow, A., Tacoma .....	15.00
Naumann, Paul G., Bay City .....	15.00	Thurow, Theo., Sun Prairie (1st payment) .....	452.50
Nickels, W. C., Redwood Falls .....	151.00	Weber, P. W., E. Bloomfield .....	29.00
Nommensen, O. B., South Milwaukee .....	86.50	Wenck, E., Toledo .....	100.00
Peters, O. J., Wayne (1st payment) .....	500.00	Werr, A., Cambria (1st payment) .....	92.00
Petzke, W., Frontenac .....	5.00	Weyland, F. C., Readfield (1st payment) .....	446.00
Reim, E., Fox Lake (1st payment) .....	598.00	Weyland, F. C., T. Caledonia (1st payment) .....	230.50
Rische, M., Kirchhayn .....	49.00	Weyland, F. C., T. Winchester (1st payment) .....	324.00
Schaller, H., T. Flora .....	2.00	Wichmann, F., Potsdam .....	23.00
Scheitel, G. W., Echo .....	230.00	Sale of Junk on Seminary grounds .....	25.00
Scherf, Herm., Fairburn (1st payment) .....	303.00		
Schlei, W., T. Eaton .....	1184.29	Total .....	\$305084.11

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