

The Northwestern Lutheran

Jan 29
Rev C Buenger Ave
5026 19th

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:5

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No. 19.

THANKS FOR THE SUMMERTIME

I thank Thee, Father, for the summertime,
The golden days of glory and delight—
The days when the glad year is in its prime,
Warmed by Thy love, and by Thy smile made bright.

And for the peaceful armies of the flowers
That hang their banners out above the sod,
Saluting with sweet scents the passing hours,
And blessing me, I thank Thee, O my God.

I thank Thee for the melody of rills,
And for the glad bird-music in the air,
And for the echoes of the purple hills,
And children's voices at their evening prayer.

I thank Thee for the rush of mountain streams,
And for the beauty of the quiet lake,
And for the generous warmth of dancing beams,
And for a world grown happy for Thy sake.

I thank Thee for the cool, calm summer sea,
The playful ripple of the gentle waves,
And for huge billows tossing restlessly,
And for their music in the moss-lined caves.

I thank Thee for the long, sweet days of light,
And for the gloaming, with its hues sublime;
I thank Thee for past seasons of delight,
That came to me with the glad summertime.

—Marianne Farningham in *The Lutheran Witness*.

THE TESTIMONY OF THE LUTHER MEMORIAL STONE

Explanatory: Upon the request of Pastor Bergmann, while visiting Germany in 1925, a stone weighing 220 pounds was broken out of the walls of the Castle Church of Wittenberg, sent to Rhinelander, Wis., by the present ephorus of the famous church, Dr. Riemer, that it should be built into the walls of the new Zion Lutheran Church edifice, now under construction, to serve as a memorial of the Reformation. In a special service on the 17th day of June, before the assembled congregation, this stone was dedicated. The following sermon, published by request, was preached by Rev. Bergmann at this occasion.

Text. Joshua 24:27. "Behold, this stone shall be a witness unto us, for it hath heard all the words of the Lord which He spake unto us; it shall be therefore a witness unto you, lest ye deny your God."

In Christ dearly beloved!

Poets have found sermons not only in the Bible, or in churches, or in books, but also in trees, in brooks,

in fields, in God's great garden of the out-of-doors. This is nothing strange. Jesus found a wonderful sermon in the lilies of the fields, in the sparrow falling from the roof, in the hen gathering her chicks under her wings, in so many things beside Moses and the prophets. Copying from Christ, one of our best poets (Shakespeare) claims: "And this our life finds tongues in trees, books in the running brooks, sermons in stones, and good in everything."

It is true. There is a beautiful sermon with a golden promise found in the morning dawn; another with love's lingering farewell in the setting sun. There is a sermon of calm assurance in the star-studded firmaments at night. Yes, there is no place in the universe, but the hand of God did touch it. "He has not left himself without a witness." The heavens declare the glory of God and the firmaments show forth his handiwork." So the inspired singer of old declares.

But there are sermons even in stones. Jesus said to denying pharisees who would forbid the children to sing the praises of Christ: "I tell you that if these should hold their peace the stones would immediately cry out."

Here before you is a stone that is to be cemented into the walls of your new church. And if your new church edifice is to be a sermon in stones then this stone will cry out before all others. It is only a common red sand-stone, but it would preach to us a sermon as beautiful as the morning dawn, as assuring as the stars at night. For this stone has seen great things. History favored this stone to witness the greatest act of God since the days of the apostles. It was broken out of the wall of the world-famous Castle Church of Wittenberg; and it comes to us filled with all the recollections of the nailing of the 95 Theses by Dr. Luther to the door of that very church, to remind us of the historical importance of the Reformation. As this stone was taken out of the very bedrock of our dear old Lutheran Church, therefore I bid you with the words of inspired Holy Writ:

"Behold, this stone — it shall be a witness unto you, lest ye deny your God." Under the guidance of the Holy Spirit let me voice to you to-day:

The Testimony of the Luther Memorial Stone

- I. As a witness of past mercies.
- II. As a memorial lest we deny our God.

I.

Joshua had assembled all Israel in Shechem. He was old and stricken with years. There was one more last, definite message he was to bring to God's people. Knowing that the time of his departure was at hand he entreated the children of Israel: "Choose ye this day-whom ye will serve — but as for me and my house, we will serve the Lord." He recalled to them how Father Abraham had pitched his tents in these very plains of Shechem; how Jacob had fed his flocks on these pastures; and how the blessing pronounced upon their fathers still continued upon them. He recited to them how the grace of the Lord had rescued them from the slavery of Egypt, sustained them 40 years in the wilderness; how by faith Moses esteemed the reproach of Christ greater riches than the treasures of Egypt. He recalled to them how in these last days they had crossed the river Jordan, defeated their enemies, taken possession of the land of milk and honey and now had come to the joys the Lord God of Israel alone can give.

Arguing from these past mercies Joshua urges Israel to follow in the footsteps of their fathers. He charges them to put the strange gods from among them. In the name of Jehovah he once more renews the covenant between the Lord and His people. Unanimously they utter the vow: "We will serve the Lord" (verse 21). Joshua wrote the words of this treaty into the book of the law of God (verse 26). And then, as when an important official act is concluded, he calls for a witness. We read: "**And took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us, for it hath heard all the words of the Lord which He spake unto us.**"

So Joshua set up a senseless stone to witness this covenant here made between man and God. The stone near the sanctuary was to preach to them and to their children, convincing them of the greatness of past mercies. Every time they saw this stone they should be reminded of what great things God had done for them. "**This stone shall be a witness unto us,**" Joshua said. This stone from the plains of Shechem — it had seen Father Abraham passing through these very fields, when the call of the Lord urged him to leave his homeland, and to go into the land the Lord would show him. The stone that had witnessed the promise given to Abraham: "Unto thy seed will I give this land" (Gen. 12:6-7). The stone that had seen Jacob (Gen. 33:18-19); the stone that had heard the words of the Lord now spoken by Joshua, and that had heard the joyful response of the people, that stone shall be a witness, "**for it hath heard all the words of the Lord,**" that stone was set up by

Joshua in that Old Testament hour of worship that it declare unto Israel the past mercies of the Lord.

Of such mercies this Luther Memorial Stone would also preach. Like the stone of Joshua, this also is a historic stone. In the middle ages, before Columbus discovered America this stone was built into the walls of the so-called Castle Church of Wittenberg, Germany. There it saw the young monk with deep hollow eyes who preached a Gospel that sounded like the angel's message on the fields of Bethlehem. This stone saw the multitudes that flocked to hear this Augustinian monk. Deep spiritual darkness rested over the land, but there was a ray of light in Wittenberg. When John Tetzel came into Germany with his horrible sale of indulgences, the supreme hour of deliverance had come at last.

This stone witnessed how the young Luther in holy anger at such abomination, practiced in the name of religion, nailed up his famous 95 Theses. **How far and how long** the sounds of Luther's hammer would be heard in the world neither he nor any one else in his day knew. We know to-day that the echoes of his hammer sounds have not as yet died out.

Not merely would this Luther Memorial stone, taken from that very church, tell us of this great historical act, or what manner of man Dr. Martin Luther was, or how that stupendous work of the Reformation was started, but above all this stone would cry out that in those struggling days "the help of the Lord has come out of Zion," that "the right arm of the Lord has gotten us this victory."

This Luther Memorial stone testifies of the past mercies of God. It leads us back in thought to that first eventful 31st day of October, 1517. In the nailing up of those 95 sentences of protest against superstition and popery, falsehood and ignorance, God was making His voice heard before that medieval Pharaoh of Rome. Again God was saying "**Let my people go!**"

In Egypt it was bodily slavery, but in the middle ages it was spiritual serfdom. **Conscience and the very souls** of men were whipped by satanic taskmasters. The commandments of men pressed heavy upon the necks of our forefathers. The Pharaoh of Rome demanded even more than the death of the firstborn. Thousands of the best in Israel were lured into monasteries and nunneries hoping to find rest; but here all hopes were drowned in the vain works of self-righteousness. Believing that they could earn their way to life, they struggled till their souls died within them, for where there is no Christ, there is no way, no truth, no life.

When this stone here first looked upon the haggard monk in Wittenberg, it was like unto the day when Moses was pulled out of the waters of the Nile; for Luther himself had been caught in the destructive floods of his day. He, too, had to learn by bitter

experience that not in the precepts of Rome, but that only in the Holy Scriptures, peace, joy, and freedom are found.

And did not Luther find the Bible in Erfurt, and did not God speak to him, even as unto Moses in the burning bush? And did not Luther see the way to freedom? But when he proclaimed the liberty of Jesus Christ and said unto Pharaoh: "Let my people go!" Pharaoh hardened his heart.

Ten plagues swept over the land; like the lice and frogs in Egypt false prophets sprang up, each one crying, "Here is Christ and there is Christ." Our defeated enemies again rejoiced. The peasant war broke out; the cause of Luther seemed lost. He himself had not been seen since the Diet of Worms. The champion of Protestantism had disappeared. Again were the children of Israel saying: "We know not what happened to Moses." And the troubled in Israel came to Carlstadt and Muenzer saying: "Make us other gods," and they did.

Then came those sorrowful days when this stone saw huge howling crowds gathering before the old Castle Church. They broke the doors and laid rude hands upon the sacred vessels of the sanctuary. Every picture was torn from the walls. Whatever could not be taken out was marred and ruined. The old altar split into kindling wood; every statue demolished. In impotent fury the peasants stormed against law and order, revolutions broke out — Germany was in an uproar.

In a stormy December night this Luther Memorial stone saw a gray knight riding through the streets of Wittenberg. For three nights he remained in hiding. Long nightly councils were held. At last the lost hero of the Reformation, for it was none other than Dr. Luther, again stepped into open battle. And like unto David he led his people from one victory to another.

On the 22nd day of February, 1546, this stone heard the tolls of the bells of the Castle Church for Luther's funeral. The great in Israel had fallen. 65 fully armed knights of royalty led the funeral procession. They were followed by the hearse; then Luther's wife and children, and last the great weeping multitude. Underneath the very pulpit from which Luther had preached, inside the Castle Church, the Reformer's body was laid at rest. Unlike other fore-runners of the Reformation, his body was never disturbed to this very day. Not even one hundred feet away from Luther's body, this stone kept vigil, and with other stones held up the roof over that blessed spot in the Castle Church so dear to every Lutheran Christian.

Outside the peasant war was raging. The cause of Luther's work again seemed lost, until that heroic King of Sweden, Gustave Adolphus came to the rescue

of the German Lutherans, and in the battle of Lutzen dealt the final blow to our enemies; he himself was picked up dead from that battlefield.

So this Luther Memorial stone could keep on relating the history of the Reformation, but what we Lutheran Christians will admire the most is the grace and mercy of our God.

Though the enemy mustered out his thousands, though the cause of the Reformation seemed doomed, yet the God of our fathers was with us. In back of Luther we see the Creator of all things, we hear him pronouncing the ancient words over the darkness of the middle ages: "Let there be light," and there was light.

In back of this stone there stands Christ the chief cornerstone of the Christian Church. On Mt. Calvary this chief stone was embedded into the vermilion cement drawn from His own sacred veins. The terrible ceremony, upon which the sun refused to look, which caused the earth to tremble, is over now. "It is finished," He said, — Our salvation is complete. And that chief cornerstone gives this Luther Memorial stone its only meaning. Christ is the real champion of the Reformation, and this stone tells of the wonderful things God has done for us; it witnesses of His past mercies.

We Lutherans and our Lutheran forefathers still have reasons to sing:

With might of ours can naught be done,
Soon were our loss effected;
But for us fights the Valiant One,
Whom God Himself elected.
Ask ye, Who is this?
Jesus Christ it is,
Of Sabaoth Lord,
And there's none other God,—
He holds the field forever.

As Joshua, we will place this stone (into the walls of our new church) near the sanctuary, and when our children and the stranger within our gates will ask us: "What means this stone?" We will tell them: "Behold, this stone shall be a witness unto us, for it hath heard all the words of the Lord which He spake unto us." We will tell them of God's work in the Reformation, of the grace of our Lord Jesus Christ; that this stone was taken from the walls of the Castle Church of Wittenberg to witness unto us the wonderful mercies God has shown us in the past.

II.

Not only of the wonders of the past is this keepsake to remind us, but it will also be a worthy memorial, lest we deny our God. This stone is not merely a precious relic of the past but it also has a living message for our to-day and our future.

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The chief reason why Joshua set up the stone at Shechem near the sanctuary was, that it should continually remind the children of Israel to remain true to the God of the covenant and the vows they had made unto Him. "This stone," he said, "shall be a witness unto you, lest ye deny your God." Lest Israel should forget, this stone would remind them, condemn their sin, witness against their neglect, and reproach their unfaithfulness and denial.

Lest we forget, this stone is placed as a memorial into our new church. The battles we have to fight are not different, are not any the less in terrors and dangers. The battlefield may have been shifted, but we have the same old evil foes to conquer: the devil, the world and our flesh.

With Joshua I would say to you: "Behold, this stone shall be a witness unto you, lest ye deny your God." That danger is always present. "Lead us not into temptation," Christ taught us to pray. How many in Israel denied their God and forgot His mercies? "Who believes our preaching?" the prophets complained in later days. When Jesus came into His own, they denied Him room in the inn, and finally they rejected Him altogether. How many since the day when this Luther Memorial stone looked upon the miracles of God in Wittenberg have denied and turned aside. There was a time when all of Germany, France and part of Spain, in fact nearly all Europe was won for the Reformation. But when popery came with fire and sword, with wars and torture and death, then many denied. To-day how many have not denied the most solemn pledge they made on their confirmation day. The world lured, the flesh lusted, Satan tempted — and truth and loyalty, pure and undefiled religion, Christ life and salvation, all is thrown to the winds. For vanities men deny the Lord their God. And where is there one among us who has not known those bitter hours of denials? Once the crow of a rooster brought a well known denier to repentance. We read of him: "the cock crew, Jesus looked at

Peter, and he went out and wept bitterly." In our new church, the very sight of this Luther Memorial stone will call us to repentance, for it will be set up near the sanctuary to be a witness unto you, lest ye deny your God.

And though we have denied, this memorial brings us a message as comforting as any in the New Testament. You will notice that there is an emblem hewn into the face of this stone. It is Luther's Coat of Arms. The very seal Luther had selected for himself and used to seal letters of importance. There is a cross and a heart in the center of a five-petaled rose. The rose represents joy, Christian joy because it is five petaled, symbolic of the five wounds of Christ. The heart is the heart of a Christian. The cross, the cross of Christ. All of which means that the heart of a Christian is walking on roses, is joyful even though it stands right under the cross of affliction. This is surrounded by a ring meaning that this joy of the Christian heart is not like the joy of the world, but like the ring without beginning and without end, in other words eternal. Do you know of such eternal joy centered in the cross of Christ? It was the joy of Luther, it is the joy of the Lutheran Church, it is the joy Jesus came to give. Those of you that have it rejoice that your names are written in heaven, those of you that seek it, you will find it on the way of faith in Christ Jesus who died for your sins: Believe in the Lord Jesus Christ and all joys are yours. O that we would be reminded of that celestial joy every time we look at this Luther Memorial stone with its Luther emblem, and in the face of such heavenly joy, give thanks that we may not lose the inheritance of our forefathers and deny our God.

This stone comes to us with the marvelous tales of several centuries of church history. It has seen and heard much which is of such supreme interest to a Lutheran Christian. To-day again it "has heard the words of the Lord." It has also witnessed your prayers, and hymns and your devotions. It has witnessed our worship in this our old church; it will be called into our new church with its face looking into the nave of our new building. God willing this stone will see us enter our new church edifice on some memorable Sunday this fall. It will hear the vows of sponsors made at the new baptism font; it will hear our children making their confirmation vow; it will listen to bride and bridegroom voicing their pledge of faithfulness "until death do us part." It will see our dead and our weeping Marys and Marthas, widows, fatherless and bereaved. But it will preach to all of the enduring mercies of our God. It will remind us in our joys and sorrows, that what was done for our fathers, the Lord is willing and anxious to do also for us. Surely this stone will be a witness unto us of past mercies and present joys and duties.

Like Samuel who set up a stone between Mizpeh and Shen (1 Samuel 9:12) to commemorate the help of the Lord, and called that stone Ebenezer, saying: "Hitherto hath the Lord helped us." So this stone is an Ebenezer, "a stone of help." We are doing a great work. The building of our new church will tax our very best talents, and thoughts and support. We can not expect to build that church in any other way but as I mentioned to you before under opposing difficulties, and with the help of God. Behold now the walls are going up, men and devils notwithstanding. We are ready now to cement this precious memorial stone into our walls, having laid the cornerstone already. This stone is preaching to our friends and foes: 'Hitherto hath the Lord helped us.' This stone is an Ebenezer.

Like the stone of Jacob upon which he pillowed his weary head upon his flight, and saw the angels of the Lord ascending and descending and a ladder reaching from earth to heaven; so this stone leads us back in thought to the nights of anguish when God manifested Himself just as wonderfully to a troubled monk in Wittenberg. Like Jacob who took and pledged to build a house unto the Lord, so this stone will also stir us to higher devotion and greater zeal for the Lord, and when we see this stone on the inside wall of our new church, it will then not be out of place to whisper in glad adoration: "Verily this is the gate of heaven, God is in this place and I knew it not."

When I showed this stone to different parties, each saw the importance, the historical beauty in this stone. Some expressed their emotions. One asked: 'Is this stone really from the Castle Church? How did you get it?' One little boy asked, "Probably Luther had his very hand upon that stone, maybe he leaned against it sometime." But whatever our emotions may be, any one who understands a little of the history of the Reformation is moved by the silent testimony of this memorial stone. And if on this day I am to dedicate this stone, I can find no more fitting words than those that will be engraved upon a bronze plate and fastened underneath this stone in our new church, words which express the chief purpose of this stone, words which bring us an ancient message of grace and mercy, words with Christian joy for today and comfort for to-morrow, and they are none other than those of Holy Writ:

"Behold this stone shall be a witness unto us, for it hath heard all the words of the Lord which He spake unto us; it shall be therefore a witness unto you, lest ye deny your God." Amen.

Every saved soul is called to be a herald and a witness; and we are to aim at nothing less than this, to make every nation, and every creature in every nation, acquainted with the Gospel tidings.

—Dr. A. T. Pierson.

COMMENTS

"Can't Justify Them Morally" "You can defend the Protestant denominations ecclesiastically but you can't justify them morally," says Dr. John Haynes Holmes, a well-known writer on religious subjects and pastor of the Community Church in New York City, in an admittedly intemperate outburst against "denominationalism." We are quoting from *The Literary Digest*:

If the churches only differed from one another on issues alive and worth while, we might find some excuse for the existence of denominational divisions.

If this church here in this public square were a church of capitalists who preached as well as practised the religion of private profits, and this church here in the back street a church of Socialists who stood for the religion of "each for all and all for each"; if one church were a church pledged to the gospel of nationalism, and another church were a church pledged to the gospel of internationalism; if Mars were openly worshiped before this altar, and the non-resistant Christ sincerely worshiped before that altar; then the situation would at least be understandable.

The issues that in the eyes of Dr. Holmes are not "alive and worth while" are those of doctrine. We see clearly from his words that his eye is fixed on the things of this world as on the things that count. He can understand that the issues between the capitalist and the socialist, between the nationalist and the internationalist, the pacifist and the militarist, are important enough to separate men from each other, at least to provoke discussion and an effort to gain adherents to one or the other. But he cannot understand that, for instance, the doctrine of the Lord's Supper is so important that the Christian who accepts the words of his Lord as they stand will withdraw from the fellowship of the other who denies what the Son of God teaches.

For this reason Dr. Holmes sees as difficulties in the way of union pride, prejudice and pelf, and declares that we will not get rid of "this pestiferous abomination of sect except we become Christians. When we become Christians," he says, "we will accept the dictum of Christ Himself that we are His disciples if we 'have love one for another.' Love one for another, in the fellowship of the common life of love, must unite us all in one body of brethren in Christ, for love by its nature can do no other."

Intemperate enough, indeed, this "outcry" of Dr. Holmes and a most uncharitable judgment and condemnation of untold numbers of Christians. And un-Scriptural in the extreme. They who accept the Bible as the inspired Word of God and faithfully adhere to it to the extent of refusing to fellowship those who deny what God teaches are declared no Christians and lacking the love that Christ seeks in His disciples. They are accused of causing the divisions in the church, while the Scriptures declare the very opposite to be the case: "Mark them which cause divisions and

offenses contrary to the doctrines which you have learned, and avoid them."

Truly, our Lutheran Christians have no reason whatever to feel disturbed about this outcry of Dr. Holmes. Let them continue to confess the truth and to witness against all error, even though they bring down upon themselves the disapproval of Dr. Holmes, for the Bible assures them of the approval of Him who is the Head of the Church.

J. B.

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"Make Your Church Name Known" Under the heading, "Make your church name known, The Presbyterian Advance says:

Our Richmond contemporary, The Presbyterian of the South, makes an editorial suggestion that is worth passing on. It points out that "in these days when people are traveling as they never did before, and when much of that traveling is done in automobiles along country roads, there is constant desire to know the names of churches that are seen along the highways." The editor then remarks that, having taken several auto trips through the country, his curiosity was rewarded in very few instances, though many churches, large and small were passed. He adds that it would help to cure the erroneous impression that "there are no Presbyterian churches in the country" if every such church bore a modest sign showing its ecclesiastical connection, and he thinks many persons would plan to attend the services of a nearby church if they were aware that it was a church of their own denomination.

It is probably true that travelers would be drawn to their own churches in many cases if the denominational connection were known. Often a tourist camp is not far from a roadside church, and probably many would prefer to stop over Saturday night and Sunday morning near a church of their own type. But something else is true. Often the members of a church could render valuable service and establish valuable relations of fellowship if the name of the church were known. For instance, there is a small but neat church of our own denomination which stands at the bend of a highway in constant use by persons traveling between northern states and Florida. Doubtless many of them would find a sense of satisfaction in knowing that the building houses a congregation of the Presbyterian Church in the U. S. A., but on many occasions much more intimate relationships might be established. A breakdown or some special need might develop at that point. If travelers knew that members of their own ecclesiastical family were convenient it would be natural to get in touch with them and mutually helpful associations would follow. In short, could not a country church serve better and a wider constituency if it were known by a name to be what it is?

Just substitute Lutheran for Presbyterian and give your attention to the matter. We are not exactly friendly to much of the publicity that is being advocated in our day, but this is a thing of which we heartily approve. We have often felt a desire to know whether or not a church we were passing was one of our own. Our traveling Lutherans could only derive gain from seeing the home of their sister congregations and entering them to hear the sermon and to worship.

J. B.

Progress We know that our readers take a keen interest in the progress of our work at Thiensville. Fortunately we can, on page 296, offer them a picture that speaks louder than words do. This picture was taken on August 29th. Incidentally, little is to be seen of the chapel wing, as that has not progressed further than the foundation. The plan is to complete the mason work unit after unit, starting with the dormitory, in order to enable the carpenters to follow immediately with the roof construction. Then the roofer will begin laying the slate on the dormitory wing and continue around the group. That will speedily put the entire group under roof, and the work will no more be delayed by unfavorable weather.

Work will soon be begun on the bridge, which has to be widened to at least twenty feet. After the masons have finished their work, the final grading of the grounds can be done.

There is something invigorating in progress. It spurs us on to renewed efforts. Under its stimulating influence we easily overcome obstacles that before seemed insurmountable.

That is the reason we are offering this view of the new Seminary. There is still much for us to do, and the last obstacles in our way have to be surmounted. The remaining third of the grand sum of \$750,000.00 on which we counted still has to be raised.

The remaining \$250,000.00 which we expect to receive within the next few months will relieve Treasurer Buuck of the greatest part of his worries, for so far he has been compelled to borrow freely in order to meet the payments falling due.

We feel confident that the completion of the New Ulm building project and the progress we are making at Thiensville will spur all of our congregations on to make a final vigorous effort to do their share.

We have again sent out letters to about one hundred and eighty congregations and are now preparing a circular to be distributed to all the communicant members of those congregations that have not finished their work in order to aid them in achieving a complete success. If we should have overlooked a congregation, kindly notify us of the fact as we are most anxious to reach all of them with our appeal.

Our correspondence offers us much encouragement, showing, as it does, that the brethren are with our work heart and soul. While our receipts have been rather small in August, we are hopefully looking forward to a great influx of contributions during the months of September and October.

Contrary to the hopes we entertained a year ago, we will have to re-write our ledger sheets. This means many hours of work for our volunteer secretary. We would like to have the sheets up to date and as correct as this is possible in view of the many changes that take place in the course of a year.

The literature we are mailing in these days will perhaps show this or that brother that we have not noted his removal to another charge or that we are giving him congregations and preaching stations that are not any more in his charge. Kindly take the trouble to apprise us of the fact.

A correct list now will make it easy to make our final full report to the synod in 1929.

Re-invigorated by the vacation we have enjoyed and under the stimulating influence of the autumn weather, we should be easily able to finish this work in a comparatively short time.

We earnestly urge you to send your moneys in as soon as they have been collected. They are sorely needed. And remit them directly to us.

John Brenner.

ARE LIES NEEDED AS MUCH AS BULLETS?

A very remarkable book has just been published in England, the general theme of which is that lies are just as necessary in winning wars as bullets. It is a comprehensive study of the propaganda used by all the governments engaged in the late war and reveals the startling fact that all of them continually and deliberately depended upon lies to sustain the enthusiasm and morale not only of the soldiers at the front but of the people at home. The department of lies was as highly organized and systematized as the department of munitions. While the munition factories were turning out the bullets for the soldiers the publicity departments were turning out lies for the press and the speakers used by the government.

Many illustrations are given. Thus the stories of German atrocities in Belgium were deliberately invented and dressed up by hired writers with vivid imaginations and spread broadcast through the publicity departments of the various allied nations. As a matter of fact the German soldiers were no worse and no better than those of other nations. A careful study of the atrocity stories made by an impartial commission revealed the fact that they had no foundation. They were lies put forth by government agencies to stir the soldiers and people to frenzied endeavor to win the war. They were ammunition.

The German press, controlled by the government, kept up a systematic process of lying throughout the war. While the German armies were being defeated and pushed back day after day, the German press came out daily with flaring headlines about the victories of the armies. The Allies were being driven back day by day, and the German troops were moving irresistibly toward Paris, they said. Nothing could withstand them, and if the German people would only make one supreme sacrifice, the triumph of Germany would be complete. (There was considerable protest in Germany after the truth came with terrible

shock, about this deceit, but nothing was done about it for lying is as much a part of war as bullets.)

Our own country was not free from it. Not only were the atrocity stories freely circulated through the press, but we had "five minute men" retailing them from every street corner. (In Germany speakers were retailing the same stories to the people, only it was the English and the French people who were committing unspeakable atrocities.) I am not sure that all these speakers were consciously telling lies, but agencies supplying the substance of the speeches knew they were lies.

The fact that wars must be won by lies as well as by bullets is one of the most terrible indictments of the whole war system. Bullets maim the body, lies maim the soul. Several years ago the famous Scotch preacher, Dr. Walther Walsh, published a book which attracted wide attention called "The Moral Damage of War." In it he showed the aftermath in England of the Boer war: crime, vice, brutality, drunkenness and theft. But here we have lying recognized by the governments as a legitimate weapon of attack and defense. Indeed, the only conclusion one can come to after a study of all this propaganda of the World War is that no war can be won except by the use of lies. Lies are as necessary as bullets.

As I write these words my eyes fall upon a sentence from Sherwood Eddy's remarkable article in *The Christian Century*: "What the War Did to My Mind." He is speaking of this very point, namely that war means the outlawry of truth. He says: "We were driven to a vast system of organized propaganda. For we could not induce or coerce the followers of the Prince of Peace to go out and leave twenty-six millions dead, of combatants and non-combatants, without organized mass lying. We simply could not tell the whole truth, and nothing but the truth and yet conduct a successful war."

—Lutheran Herald.

INTERESTING OLD ORGANS

In Boston, Mass., may be seen one of the most interesting organs in all the world. It is the little instrument on which Oliver Holden, the Charlestown carpenter, composed "Coronation," the famous, soul-stirring tune to "All Hail the Power of Jesus' Name." In England Peronet's great hymn had always been sung to a tune known as "Mile's Lane." But Holden, who was something of a composer as well as a carpenter, was not satisfied with the English music. It was in 1793 that he was fingering the keys of his little organ, when the wonderful inspiration came to him. The composer is gone, but the organ is still carefully preserved.

The Mormons of Salt Lake City boast of possessing another famous organ. It is an immense instrument of very unusual mellow quality in spite of its great power. The Mormons attribute this to the fact that it was built entirely of wood. No nails being available in the Great American Desert when the organ was constructed, the

Mormon craftsmen used wooden pins in the construction of the big pipes.

In the year 951 A. D. a most unusual organ was built for the cathedral at Winchester, England. It had only 400 pipes, but there were twenty-six pairs of bellows, and seventy men were required to pump enough air to operate it. Three organists were also required, and there were ten pipes to each key, with no stops to shut any of them off!

Electric blowers for organs are a comparatively modern contrivance, and many of the famous organs in Europe have not yet been equipped with this mechanical device. In the great cathedral of Notre Dame, Paris, if a visitor will peek behind a swinging panel, he will discover a man, laboring with great difficulty in a cubbyhole, as he steps from one huge treadle to another, vainly trying to keep them both down. He is supplying the power that swells forth in magnificent music as the air rushes into

him, too, moment after moment sped by while he gazed in silence. When he handed back the glass the botanist noticed that the tears were streaming down his bronzed cheeks.

"What's the matter," said the botanist, "Isn't it beautiful?"

"Beautiful?" said the shepherd, "It is beautiful beyond all words. But I am thinking how many thousands of them I have trodden under foot!"

Have you ever thought how many opportunities to accept Christ you have trodden under foot in your lifetime? God's opportunity is now. "Now is the accepted time." He has no other. It takes only one short minute of time to make one of God's "nows" of opportunity. So you have sixty nows every hour of your life. That means a thousand for the waking hours for each day. That means hundreds of thousands for every year of your



Progress on the New Seminary at Thiensville —

the pipes of the great organ. Some day an electric blower will be installed, perhaps, but—then a disconsolate organ blower will bewail the coming of the age of machinery that deprived him of a job!

— The Lutheran Companion.

TRAMPLED "NOWS"

By James McConkey

A Scotch botanist sallied forth to the hills one bright day to study his favorite flowers. Presently he plucked a heather bell, stretched himself at length upon the ground, and began to scrutinize it through the microscope. Moment after moment passed and still he lay there gazing, entranced by the beauty of the little flower. Suddenly a shadow fell upon the ground where he lay. Looking up he saw a tall, weather-beaten shepherd gazing down with a smile of half-concealed amusement at a man spending his time looking through a glass at so common a thing as a heather bell. Without a word the botanist reached up and handed the shepherd the microscope. He placed it to his eye and began to gaze. For

life, and perhaps many millions ere your span of earthly existence is ended. Opportunity, with her millions of nows, will be against you in that last great assize! I fancy I hear her voice on the witness stand.

"A thousand times a day I came to him. I was with him in the tender hours and influences of youth. I came to him in the pleadings of his sainted mother. I drew near him in hours of bereavement and sorrow. I spoke to him through his devoted friends. I touched him in the prayers and pleadings of his dearest ones. I sounded a warning hundreds of times from the pulpit. I whispered to him in night-watches as he lay in the silence of his own thoughts and the convictions of his own accusing conscience. Yet all these years he has unceasingly trodden me under foot."

Unsaved friends, there are souls in the awful place of the lost who would give a million worlds for just one more of the precious nows you are treading under foot. And when you see these trampled nows in the light of eternity, you will weep with unspeakable agony in the realization that not one of them will ever return.

— Exchange.

MEETING OF THE SYNODICAL CONFERENCE

The Evangelical Lutheran Synodical Conference of North America held its biennial convention from the 8th to the 13th of August at Omaha, Nebraska. The meetings were held in Cross Church, the Rev. Paul Rohlfing, pastor; but all the Missouri congregations of the city cooperated, both by quartering the delegates in their midst, and by helping to serve the joint noon-day meals in the basement of the church.

In the opening service, held on Wednesday forenoon, the venerable president of the Missouri Synod, the Rev. F. Pfothenhauer, D. D., preached the sermon on the First Petition of the Lord's Prayer, showing that God's name is hallowed by pure doctrine and scriptural practice. — Prof. Arndt, of Concordia Theological Seminary, St. Louis, led in the *doctrinal discussions* with a German essay on "Christ Our Only and Eternal High Priest."

Among the *business matters* that were transacted, the following deserve mention:

The election of officers resulted as follows:

President: Dr. L. Fuerbringer, of Concordia Seminary, St. Louis.

Secretary: Pastor H. M. Zorn, of Indianapolis.

Assistant Secretary: Pastor Herm. Gieschen, of Wauwatosa, Wis.

Treasurer: M. Albert Gruett, of Merrill, Wis.

Naturally the report of the Board of Negro Missions occupied the most prominent position in the business discussions, because this work is conducted conjointly by the synods composing the Synodical Conference. It was resolved to abbreviate the somewhat lengthy and cumbersome title, which this Board has borne so far, into:



a view of the building site taken on August 29th

He emphasized the following points:

The term "High Priest" as applied to Christ is scriptural, and was not coined by the Church.

As true God and true man, Christ was qualified to be our true High Priest.

During His life on earth, Christ as our High Priest reconciled us with God by His perfect fulfilment of the Law of God in our stead and by His substitutionary suffering and death.

This work of Christ was the fulfilment of the typical priesthood of the Old Testament.

Christ is our only and our eternal High Priest; His work is sufficient for all men for time and for eternity.

While Christ's work avails for all men, it is also true that men must by faith accept His reconciliation and thus become personally reconciled to God. Also in His state of exaltation Christ continues His work as our High Priest by making intercession for us sinners before the throne of God.

Lack of time prevented the essayist from reading the two last theses, but the whole paper is nevertheless to be published in the printed report of the meeting.

"The Mission Board of the Lutheran Synodical Conference."

It was also resolved that the "Mission Director," instead of being ex officio a full-fledged member of the Board, shall henceforth be advisory member of this body, so as to make room for a second lay member on the Board. During the next biennium the Board is constituted as follows: Prof. Theodore Graebner, Rev. Theodore Walther, Mr. Theodore Eckhardt, Mr. Theodore Steinmeyer, Prof. Boecler, Rev. E. L. Wilson, Rev. L. A. Wisler.

With regard to the important matter of appropriations, the following was resolved: In order to enable the Board to execute in the near future a number of indispensable building projects, the sum required by these projects is to be borrowed from a bank in St. Louis, on a commission of 5%, and at the rate of 5½% interest; at least 10% of the amount of the loan to be repaid annually, so that the whole loan will be liquidated in ten years. This loan is to be secured by a first mortgage on the properties of the Negro Mission. Under this arrangement total appropriations to the amount of \$218,000 were made, the single items being as follows:

For a Chapel in Birmingham, Ala.	\$15,000
For Addition to Alabama Luther College	6,000
For Boy's Dormitory, at the same institution ..	25,000
For Lot and Chapel in Pensacola, Fla.	6,000
For Lot and Chapel near Catherine, Ala.	1,200
For Lot and Chapel near Mapleville, Ala.	1,200
For Dwelling-houses for Teachers in Alabama.	3,000
For Parsonages at Nyland and Tinela, Ala. ..	1,850
For Chapel at Camden, Ala.	2,000
For Parsonage at Camden, Ala.	850
For Desks for Schools in Alabama	1,500
For Administration Building, Immanuel College, Greensboro, N. C.	75,000
For Indispensable Repairs to Old Building, same institution	1,000
For Luther Memorial Church, Greenboro, North Carolina	30,000
For Donation for Erection of Ebenezer Church, Greensboro, N. C. (attended by our white professors)	7,500
For Church in Philadelphia	25,000

In addition to these appropriations for building purposes, the estimated budget for current expenses for the next year is \$145,000. In order to bring the needs of the Negro Missions before our members, pastors are urged to canvass their congregations for subscriptions for "Die Missionstaube" and "The Pioneer" at the time of their annual Missionfestival. — There is a growing desire among the members of our colored congregations to become the owners of their church property, and in compliance with this desire a plan was adopted by which the Mission Board is empowered to make this transfer under certain safeguards and restrictions. — It was also resolved to re-open Luther College at New Orleans as a general high school and as a feeder to the theological department of Immanuel College at Greensboro.

The plan of having all the missions in foreign countries, conducted by the different synods, transferred to the Synodical Conference, which has been agitated in certain quarters, was referred back to the several synods for discussion and action. Likewise the question of starting a mission in Africa, which is being urged by our colored brethren in the South, who have already a fund among themselves as a starter for this work.

Another important matter of business that came before the Conference was an amended mode of procedure to be observed in the case of difficulties arising among the various synods composing the Conference or their respective congregations. A committee elected at a former session has worked out such a plan, embodying several important changes from that pursued in the past, and this amended plan was adopted at this session.

Other matters: On Sunday forenoon the pulpits of our various Omaha churches were, of course, filled by visiting pastors. In the afternoon a mission service had been arranged at Fremont, about 30 miles from Omaha,

to which the delegates were transported in automobiles by members of the Omaha congregation. At this service Pastor Bergemann, the venerable President of the Wisconsin Synod, spoke in German, and Pastor Fuller, of our colored mission in North Carolina, in English. — Owing to certain conditions beyond the control of the Conference, the Monday evening service, with which the sessions are usually concluded, was omitted this time.

And finally it remains to be said that, according to the statement of Dr. Fuerbringer, the newly-elected president, this was the best attended convention in his recollection.

Geo. Luecke.

IMMANUEL CONFERENCE

The pastors, teachers and delegates met in conference in Mt. Calvary Church, Kannapolis, N. C., July 26th to 29, 1928.

Besides the regular business of conference the following papers were read and discussed with profit.

Young People's Societies, What They Should Be and What They Should Do, Miss Wilmar Barnhardt, our teacher at Salisbury, N. C. The First Article, Rev. A. Roberts of Spartanburg, S. C., and the Second Article, Dr. Nau. All papers were well received. There was quite a crowd on Sunday, the last day of conference. At eleven o'clock the Rev. F. J. Vorice of Charlotte, N. C., preached from Matt. 13:44. In the afternoon the undersigned preached on Luke 19:10. The closing sermon was delivered by the Rev. J. E. Shufelt of Rockwell, N. C. Text used 1 Cor. 16:13.

After this service the Conference was brought to a close to meet next summer at Spartanburg, S. C.

FROM OUR CHURCH CIRCLES

Lake Superior Conference

The Lake Superior Conference meets at Florence, Wis. (Pastor Croll), on October 1, evening, to October 3, afternoon.

Confessional address: C. J. Henning, Hoffman.

Sermon: W. Roepke, G. Schroeder.

Beside the assigned papers the Pastors K. Geyer, T. Hoffmann and A. Gentz are to read papers.

Paul C. Eggers, Sec'y.

Southwestern Pastoral Conference

The Southwestern Pastoral Conference will meet September 25th to 27th, Tuesday noon to Thursday noon, at Hustler, Wis. (Rev. Herman A. Pankow).

Services: Tuesday evening.

Confessional address: H. Pankow, F. Popp.

Sermon: P. Monhardt, G. Pieper.

Papers: C. E. Berg, Exegesis, 1 Cor. 9:1; Rich. Siegler, 1 Thess. 4:12; H. Paustian, Isagogic on Gos-

pel of St. Matthew; C. W. Siegler, Augustana, Article 15.

Announcement should be made as soon as possible, and also whether you intend to come by train or auto. If by train, on the Northwestern Road, Hustler is the station, and on the Milwaukee & St. Paul Road, Camp Douglas is the station. Gustav Vater, Sec'y.

Winnebago Pastoral Conference

The Winnebago Pastoral Conference will meet on September 25th and 26th in the Congregation of Pastor O. Hoyer at Winneconne, Wis.

An English service will be held on Tuesday evening.

Sermon: F. C. Weyland.

Opening session on Tuesday morning at 9 o'clock.

Following papers will be read:

- 1) Exegesis on 1 Tim. 6: 1ff by W. Pankow.
- 2) Heathenish influence on Jewish customs at the time of Christ by H. Kleinhans.
- 3) Reading of a sermon of the previous Sunday by A. E. Schneider.
- 4) The intermingling of Law and Gospel by H. Klingbiel.

Since the Conference will celebrate the 25th anniversary of Pastor O. Hoyer to be celebrated in an English service on Tuesday evening, the usual Communion service for the Conference will be dropped.

F. C. Weyland, Sec'y.

Southeastern Delegate Conference

The Southeastern Delegate Conference (Michigan), will meet on September 25th and 26th, 1928, at Livonia, Mich.

Essays: On the Lodge, Pastor Eckert.

Titus, Chapter 1, Pastor Peters.

Intent of the Churchly Press, Pastor Wenk.

The Spiritual Life of the First Christians in the Early Congregations Compared With That In Our Congregations of To-day, Pastor P. Koch.

Sermon: Pastor Koch (Pastor Nikolai).

Confession Address: Pastor Wenk.

Announce with Pastor Peters, Wayne, Mich.

H. C. Richter, Sec'y.

Mixed Pastoral Conference of the Southwest Minnesota District

The Mixed Pastoral Conference of the Southwest Minnesota District will meet, D. v., October 9th to 11th, at New Ulm, Minn. (G. Hinnenthal, pastor).

Sermon: Brandes (Brauer).

Confessional Address: Kelm (Koehler).

Papers by Fritz, Fritzke, Beck, Strassen.

Announcement by September 30, is desired by the local pastor. F. A. Kolander, Sec'y.

Pastoral Conference of the Western Dakota-Montana District

The Pastoral Conference of the Western Dakota-Montana District will meet October 9th to 11th, at Bowdle, So. Dak.

Opening service at 9:30 A. M.

Papers to be read are:

- 1) Exegesis of 1 Tim. 3.
- 2) Anleitung ueber kirchliche Stilistik.
- 3) Vorlesung einer Predigt.
- 4) Organization of Sunday Schools.
- 5) Geschichte der Kindertaufe.

Services combined with the celebration of Lord's Supper will be held in the evening of October 9th.

Timely announcement is requested.

W. J. Schmidt, Sec'y.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet October 16th and 17th, 1928, at Slades Corners, Wis. (Wm. R. Huth).

Sermon: Rev. M. Plass (Rev. W. Reinemann).

Confessional Address: Rev. O. Heidtke (Rev. Walter Hillmer).

Papers: The Preaching of Jesus and of the Evangelists, Rev. Wm. Lehmann.

The Doctrine of Holy Communion, Rev. E. Jaster.

Die Stellung der Frau in der Heiligen Schrift, Rev. Th. Volkert.

K. K. K., Rev. A. Bartz.

The Names of our God, Rev. O. Heidtke.

Please, announce! Wm. R. Huth, Sec'y.

Convention of Associated Lutheran Charities

The 27th Annual Convention of the Associated Lutheran Charities will take place in the Twin Cities, September 25th to 27th. The sessions will be held at the Curtis Hotel, Minneapolis, Minn. The convention sessions begin at 9 o'clock Tuesday morning. All delegates will be quartered in the hotel. Announcements are to be sent to the Secretary of the Convention Committee, Miss J. H. Deckman, 3236 34th Ave. S., Minneapolis, Minn., and must reach the secretary before September 18th. Guests may also be quartered at this hotel at reasonable charges, but reservations must be made in due time. — Rev. Geo. Kase, Secretary, 6024 Grand Vista Ave., Cincinnati, Ohio.

Geo. H. Kase, Sec'y.

Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt 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.

Church Dedication

Not quite three years ago a Lutheran missionary hopefully steered his debt-ridden car toward the West, — Witten, South Dakota, to be exact, where he intended to serve his Savior in the blessed work of bringing the message of the cross to scattered Lutherans and white heathens. Behind him he left the big city with its many magnificent churches, yes, he left behind him his home church, one of the finest to be seen.

He was installed. But not, as one would probably suppose, in a magnificent Lutheran Church; no, not even in a modest Lutheran chapel, because there was none as yet. The installation took place in an unfriendly sectarian church, whose chilly atmosphere does not appeal to a Lutheran's religious feelings. No altar, no pulpit; just the bare walls, with probably a sacrilegious picture. How different from what he had left! What a contrast!

To-day, however, this occurrence need not be repeated. When this notice appears in print, a decided change will have taken place at Witten. Another Lutheran missionary will have been installed into his office, this time, however, in a sunny, friendly House of Worship, which radiates a truly Lutheran spirit. For on July 29, the little flock of Lutherans at Witten dedicated its own House of God.

Surely God's grace and almighty power have been with us in this undertaking. Though Satan made onslaught after onslaught to hinder and suppress the work, the powerful arm of the ascended Savior, though invisible, was ever seen to break the enemy's hold, thereby demonstrating concretely the truth of Christ's last word to His disciples: "Lo, I am with you alway, even unto the end of the world." "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

The Pastors F. Brenner, Chairman of the Mission Board, and B. Lange preached the festival sermons, both dwelling on the thought: The joy and gratitude of the Christian who is privileged to dedicate his very own House of God.

We thank the Mission Board for its promptness in granting a loan from the Church Extension Fund. No less grateful are we to the congregations which presented us with altar, pulpit, lighting equipment, and organ; and to the individual Christians, who favored us with altar and pulpit hangings, Bible, Agenda, and organ music.

The enemies of our faith hamper our work of saving souls whenever possible, even going so far as to have had published in a newspaper a year ago the slanderous announcement that the pastor was withdrawing from the field, because he had lost all his members. May the Lord strengthen the little flock at Witten that, despite opposition and the bitter hatred of the unbeliever, they remain faithful to the Word inscribed on the pulpit antependium, we preach Christ crucified.

Abide with us!

Destroy our foemen's power, crush their vain boasts,
Lord, be our strength and tower!

Abide with us!

O, shatter Satan's wiles, Lord Sabaoth,
Our refuge in all trials.

R. H. K.

Installations

Authorized by President Aug. F. Zich the undersigned installed Rev. Ernst Schoenicke as pastor of St. Paul's Sv. Luth. Congregation at Greenleaf, Wis., on the 11th Sunday after Trinity.

Address: Rev. E. Schoenicke, Greenleaf, Wis.

F. C. Uetzmann.

* * * * *

Authorized by President A. F. Zich of the North Wisconsin District, the undersigned on the nineteenth day of August installed the Rev. Kurt Timmel as pastor of St. Paul's Church, North Fond du Lac, Wis.

Address: Rev. Kurt Timmel, 805 Michigan Ave., North Fond du Lac, Wis. W. M. Heidtke.

On the 9th Sunday after Trinity the Rev. W. Krenke, was by request of President J. Witt installed by the undersigned as pastor of Trinity Ev. Luth. Church, Grafton, Nebr., God bless this new congregation and their first pastor.

Address: Rev. W. Krenke, Grafton, Nebr.
H. Kuckhahn.

* * * * *

On the 11th Sunday after Trinity, August 19, Mr. G. Wachter was installed as principal of the parish school of the First German Ev. Luth Congregation at Manitowoc.

Address: Mr. G. Wachter, 2416 Meadow Lane, Manitowoc, Wis. L. H. Koeninger.

Acknowledgment and Thanks

The Ladies' Aid at Plymouth, Nebraska, donated a comforter for the sick rooms in Dr. Martin Luther College. To the kind donors I beg to express our sincere thanks.
E. R. Bliefernicht.

MISSION FESTIVALS

Nodine, Minn., St. John's Church, A. Eickmann, pastor. Speakers: Wm. Keturakat, Jul. Bergholz. Offering: \$269.45.

First Sunday after Trinity

Wabasso, Minn., Bethany Church, E. R. Baumann, pastor. Speakers: G. Schuetze, A. Martens. Offering: \$63.00.

Second Sunday after Trinity

Town Emmett, Renville Co., Minn., Bethany Church, F. Zarling, pastor. Speakers: Prof. E. R. Bliefernicht, O. Volz. Offering: \$177.25.

Sixth Sunday after Trinity

Woodville, Wis., Immanuel's Church, J. C. A. Gehm, pastor. Speakers: W. Franzmann, W. E. Maas. Offering: \$110.00.

Seventh Sunday after Trinity

Town Flora, Renville Co., Minn., St. Matthew's Church, F. Zarling, pastor. Speakers: G. Hinnenthal, Aug. Sauer. Offering: \$146.67.

Eighth Sunday after Trinity

Carson, No. Dak., Trinity Church, W. J. Schmidt, pastor. Speakers: W. R. Krueger, W. Herrmann. Offering: \$76.75.

Ninth Sunday after Trinity

Verdi, Minn., Immanuel Church, Paul W. Spaude, pastor. Speakers: Alfred Martens (German), Henry Albrecht (English). Offering: \$92.34.

Tenth Sunday after Trinity

Lake Benton, Minn., St. John's Church, Paul W. Spaude, pastor. Speakers: R. Poethke (German), Carl Kuske (English). Offering: \$105.57.

Kendall, Wis., St. John's Church, Geo. Kobs, pastor. Speakers: M. Nommensen, H. Pankow, G. Pieper. Offering: \$219.10.

Peshtigo, Wis., Zion's Church, Kurt R. F. Geyer, pastor. Speakers: Carl Kionka, Hoffman. Offering: \$190.00.

Remus, Mich., St. Paul's Church, D. Metzger, pastor. Speaker: O. Frey, German and English. Offering: \$78.77.

Winner, So. Dak., Trinity Church, Wm. P. Holzhausen, pastor. Speakers: R. Kremer, Edw. Hahn. Offering: \$72.55.

Town Center, Wis., St. John's Church, A. Werner, pastor. Speakers: P. C. Eggert, A. Froehlke. Offering: \$161.75.

No. St. Paul, Minn., Christ Church, R. C. Ave-Lallemant, pastor. Speakers: H. Boettcher, Theo. Kock. Offering: \$250.00.

Eleventh Sunday after Trinity

Libertyville, Ill., St. John's Church, W. H. Lehmann, pastor. Speakers: A. Streufert (German), M. Buenger. Offering: \$250.00.

Garrison, Nebr., Zion's Church, A. Schumann, pastor. Speakers: M. Lehninger, Prof. W. Schaller, R. Horlamus. Offering: \$125.97.

Hubbleton, Wis., Immanuel's Church, Philip Lehmann, pastor. Speakers: Lawrence Lehmann, Alfons Engel. Offering: \$60.00.

Dorset Ridge, Monroe Co., Wis., Immanuel's Church, Geo. Kobs, pastor. Speakers: E. Hertler, A. Berg. Offering: \$68.65.

Fairburn, Wis., St. Paul's Church, H. A. Scherf, pastor. Speakers: W. J. Hartwig (German), I. G. Uetzmann (English). Offering: \$109.00.

Scio, Mich., Salem's Church, W. Bodamer, pastor. Speakers: H. C. Nitz, J. Nicolai, S. Jedele. Offering: \$866.20; Ladies' Mission Society, \$150.00. Total: \$1,016.20.

Bristol, Wis., Zion's Church, Edwin Jaster, pastor. Speakers: O. Theobald (German), Theo. Volkert (English). Offering: \$129.12.

Dale, Wis., St. Paul's Church, F. A. Reier, pastor. Speakers: Wm. Bergholz, J. G. Pohley, Th. Oehlert. Offering: \$287.56.

Whitehall, Wis., St. Paul's Church, A. Hanke, pastor. Speakers: G. Gerth, H. Zimmermann. Offering: \$111.38.

Twelfth Sunday after Trinity

Lowell, Wis., Salem's Church, O. W. Koch, pastor. Speakers: Walter Pankow, V. Mennicke, Paul Pieper. Offering: \$251.34.

Brady, Mich., Christ Church, H. Engel, pastor. Speakers: J. J. Roekle, B. Westendorf. Offering: \$158.69.

Near Gresham, Nebr., St. Paul's Church, A. B. Korn, pastor. Speakers: R. Horlamus, W. A. Krenke, A. Schumann (English). Offering: \$234.25.

Greenfield, Wis., Christ Church; Caledonia, St. Paul's Church; Town Merrimac, Emanuel's Church; G. Gerth, pastor. Speakers: A. Hanke and H. Reimer. Offering: \$161.85.

Hortonville, Wis., Bethlehem Church, G. E. Boettcher, pastor. Speakers: L. B. Mielke, G. A. Dettmann, L. E. Mielke (English). Offering: \$212.37.

White Butte, So. Dak., Redeemer Church, D. F. Rossin, pastor. Speakers: G. O. Keschult, A. H. Baer. Offering: \$43.80.

Black Creek, Wis., Immanuel's Church, John Masch, pastor. Speakers: L. Mielke, P. Eggert, Geo. Schroeder. Offering: \$139.45.

Rockwood, Wis., Edward Zell, pastor. Speakers: Schink, W. Heidtke. Offering: \$77.05.

Marshall, Wis., St. Paul's Church, M. J. Hillemann, pastor. Speakers: G. Stern, F. E. Stern. Offering: \$133.22.

ITEMS OF INTEREST

Christians by Correspondence

As a direct result of the development of Christian evangelism through newspaper advertising, a correspondence course in baptismal instruction has been established in Japan. Many persons attracted by the advertisement in the Japanese papers who, because of their remote residence, cannot easily get in touch with the mission centers apply for further information by mail, says Allgemeine Missions Nachrichten. A correspondence course of instruction in the Christian religion has been arranged which is based upon an assumed average education in secular lines and a knowledge of Buddhism. The course calls for the study of one book each week, but the next book is issued only after the preceding book has been completed and the pupil has passed successfully a written test. It is stated that quite a number of people have completed the course successfully and have later been baptized into the Christian Church.

BOOK REVIEW

German Gospel Sermons With English Outlines. By Adam Fahling. Concordia Publishing House, St. Louis, Mo. Price: \$3.00.

These are popular sermons applying the old truths to our new and everchanging conditions. A special feature of this sermon volume is that each sermon is followed by its outline in English. For this reason it will afford homiletic assistance to pastors who preach in both languages on the same text at their regular services. The outlines in English, however, are such that they can easily be enlarged upon without following the sermons in German, so as to produce almost entirely new sermons. And this, we believe, is an advantageous feature of this excellent sermon volume especially for our younger clergy.

J. J.

Luther on Education including a Historical Introduction and a translation of the Reformer's two most important educational treatises. By F. V. N. Painter, A. M. Professor of Modern Languages in Roanoke College, and author of a "History of Education." Price: \$1.50. Concordia Publishing House, St. Louis, Mo.

Luther was a Reformer not of the Church only, but also of the schools. This is thoroughly set forth in the present volume. Originally it has been printed by the Lutheran Publication Society in 1889, and has been reprinted by Concordia Publishing House in 1928, and well does it deserve reprinting, for there is an amount of valuable material presented here on Luther as an educator. The following are the contents of the book: Chapter I. Causes of the Reformation. II. The Papacy and Popular Education. III. Protestantism and Popular Education. IV. Education before the Reformation. V. Luther. VI. Luther on Domestic Training. VII. Luther on Schools. VIII. Luther on Studies and Methods. IX. Letter to the Mayors and Aldermen of the Cities of Germany in behalf of Christian Schools. X. Sermons on the Duty of Sending Children to School.

The year 1929 making the quadricentennial of Luther's Small Catechism the reading of this book will furnish a timely study.

J. J.

The Church At Corinth a picture of the true Church of to-day. By Prof. John Th. Mueller, Th. D. Price: \$1.25. Concordia Publishing House, St. Louis, Mo.

The author says in the preface to this book: "The essay does not aim to be a comprehensive commentary on Paul's important First Epistle to the Corinthians, its purpose, rather,

is to point out its most important lessons for the Church of to-day. The author has endeavored to show that the church at Corinth is a picture of the true Church of to-day 1) in preaching the message of Christ crucified, and 2) in applying that message to the various problems confronting the present-day Church."

A study of the First Epistle of Paul to the Corinthians in its application to present-day conditions of the Church is much needed in our time, and we believe that this treatise on the same will render valuable service.

J. J.

Happy School Days. By Margaret Sangster. Price: \$1.25. Concordia Publishing House, St. Louis, Mo.

Originally published by Forbes and Company in 1909 this book has been reissued by Concordia Publishing House, St. Louis, Mo. Yet we see no reason why this book has been reprinted by a publishing house like Concordia. While almost every phase in the life of a school girl has been touched upon in this volume, and that, too, in a creditable fashion, yet we fail to find the most important phase — that of spiritual training. Too bad that this feature is lacking entirely.

J. J.

Register zu Dr. Franz Pieper's Dogmatik. 1) Sachregister. 2) Namenregister. 3) Verzeichnis der Bibelstellen. Zusammengestellt von E. Eckhardt, Concordia Publishing House, St. Louis, Mo. Price: \$2.00.

An indispensable compendium for the study of Dr. Pieper's great work: "Christliche Dogmatik." Let every student of theology purchase and diligently use it. Results will not be found wanting.

J. J.

The Concordia Organist. A Volume of Hymn Preludes. Compiled by J. H. F. Hoelter. Price: \$2.00.

The compiler says in his preface: "Our chief aim has been to provide preludes suitable for any church service, simple enough for the beginner, yet interesting enough to engage, possibly also to invite the elaboration, of the experienced organist." Preludes are presented here from such composers as Schumacher, Wismar, Hoelter, Kaepfel and Haase, besides from the collection of Faerber. From what we have heard played on the organ we find these preludes lovely and dignified.

J. J.

Our Great Outdoors Mammals. By C. W. G. Eifrig, Instructor in Nature Study, River Forest, Ill. Rand McNally & Company, New York.

This book of 257 pages is an excellent work on our outdoors mammals. The author shows a thorough knowledge along the lines of zoology, and he presents the subject matter in a most interesting style. The purpose for which the book was written is, as stated in the preface, "to be of service to teachers and pupils, to old and young, in school and in the home, and bring them to a higher and greater appreciation of the beautiful and wonderful handiwork of the Creator about them and kindle a lasting interest in the things of our great outdoors." The book may well be employed as a supplementary reader in our schools, as well as for reading in the home circle. Its whole outfit — paper, print, illustrations, and binding — is of the first rank. We heartily recommend it for use in our schools and for home reading.

J. J.

The Young People's Movement in the American Lutheran Church. A Review and an Estimate. By Gerald Jenny. Augsburg Publishing House, Minneapolis, Minn. Price: \$1.25.

"The Young People's Movement — what is it, and how old? What prompted its rise? How did it progress? What is its present extent?"

"What merits attach to young people's work? What has it done for young men and women in a spiritual sense? What are its relation and value to the Larger Parish?"

"The following history undertakes an answer to these questions for the movement in the Lutheran Church. Once the theme of a Master's thesis in moral sociology at the University of Wisconsin, advancing a view of the movement in the country church and containing a series of tables on the distribution of church and league among city, towns, and country, the treatise now includes only the histories of the several synodical leagues, along with a summary and an estimate of the movement."

With these prefatory words the author points out the aim and purpose of his book. Whether or not he has, succeeded in gaining his point will be seen by reading this interesting book from start to finish. One thing must be conceded that the book, written in a popular and interesting style, contains a wealth of information and data on the Lutheran young people's societies in America, and that it is remarkable for the vision shown by its author with regard to organized work among the youth in its relation to the Church. J. J.

The World Is Our Field. By F. J. Lankenau. Price: \$1.50. Concordia Publishing House, St. Louis, Mo.

This book, interestingly written and profusely illustrated, presents "a bird's-eye view of the world's field of missions, missionary opportunities, and missionary needs, with a detailed, graphic account of what could and should be done even in our own so-called Christian land and within the bounds of our own Lutheran circles." The author, Rev. F. J. Lankenau, who is well known in Synodical Conference circles for his missionary zeal, here portrays the great mission work that at present is being carried on among the peoples of the world, and points to larger territories both at home and abroad which still need evangelizing. Well did the author choose as a title for his book "The World Is Our Field." May it be instrumental in inciting many to carry out the royal command of our Lord: "Go ye into all the world, and preach the Gospel to every creature." J. J.

Gruesse. Von E. A. Wilh. Krauss. Dargeboten aus Dankbarkeit gegen den Entschlafenen. Northwestern Publishing House Print, Milwaukee, Wis. Price: \$1.50 net.

The book is a tribute of gratitude to Dr. E. A. W. Krauss, deceased; it contains sermons, letters, and verses written by the departed; appended to the collection is the sermon held by Rev. C. C. Schmidt, D. D., at the funeral of Dr. Krauss.

The sermons are on John 3:16, Matt 15:21-28, Luke 5:4. They offer a very fine exposition of the respective texts and particularly the last-named, held before the graduating class of Concordia Seminary, St. Louis, Mo., in 1923, should be read to their profit by all students and pastors.

The letters cover a very wide field but are mostly answers to requests for advice on pastoral subjects and so make interesting reading, while they prove the writer to have been a man widely read and of deep Christian convictions.

The poems, some serious, some in a lighter vein, give variety to the book in its memorial character and prove to us that among the estimable characteristics of the deceased a pleasing geniality was not lacking.

We recommend the book to such of our readers as are able to read German. G.

Bible History: The Divine Record of the Untiring Efforts of Love in Establishing Our Happiness — for Christian Day Schools — in the Words of the Bible. Published by Authority of the Ev. Luth. Joint Synod of Wisconsin and Other States.

To our teachers who conduct our parochial schools and are conversant with Dr. Ernst's German Bible History textbook this book will appear as a most welcome addition to the helps for their arduous task. Dr. Ernst's book was made the basic guide and its principles were applied throughout in working it out. The aim of the book is not to furnish a collection of Bible stories, disjointed and therefore of necessity suggestive of much supplementary reading, but to present a continuous narrative of the history of our salvation from the beginning of time till the establishment of the universal church in the world.

The introductory notes, preceding various parts of the book, are intended as helps to the student and teacher for a quick orientation and as directives for further investigation.

The illustrations also are from Dr. Ernst's German Bible History; the maps appended are as found in the new Northwestern School Bible.

The language is simple being the language of the Bible, serving at the same time to familiarize the student with the language of the English version of the Book of Life. We heartily recommend the book for adoption in all of our Christian Day Schools. 345 pages with illustrations and 13 maps, bound in durable blue cloth. Price: \$1.00. Published by the Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis. G.

RECEIPTS FOR SEMINARY AND DEBTS

Month of August, 1928

Rev. O. B. Nommensen, Zion, So. Milwaukee, Wis..	\$ 23.16
Rev. Theo. Volkert, First Ev. Luth., Racine, Wis...	13.15
Rev. G. E. Bergemann, St. Peter's, Fond du Lac, Wis.	47.00
Rev. G. Bradtke, Kripplein Christi, Town Herman, Dodge Co., Wis.	28.35
Rev. L. F. Karrer, St. Andreas, Milwaukee, Wis...	20.00
Rev. A. Koelpin, Trinity, Johnson's Woods, Milwaukee, Wis.	10.00
Rev. H. Knuth, Bethesda, Milwaukee, Wis.	10.00
Rev. K. F. Krauss, Emanuel, Lansing, Mich.....	125.00
Rev. Henry Bruns, Zion, Sanborn, Minn.	15.00
Rev. Fr. Cares, St. John's, Frankenmuth, Mich....	35.00
Rev. W. E. Pankow, St. John's, Markesan, Wis. ..	20.00
Rev. Rud. F. W. Pietz, St. John's, Lomira, Wis. ..	37.40
Rev. F. Zarling, St. Matthew, Town Flora, Minn...	11.00
Rev. W. Frank, Zion, Town Lynn, Minn.	24.67
Rev. Arnold Schultz, Trinity, No. Milwaukee, Wis.	307.10
Rev. P. G. Albrecht, Jerusalem, Town Cottonwood, So. Dak.	21.70
Rev. W. E. Pankow, St. John's, Markesan, Wis...	35.00
Rev. O. J. Peters, St. John's, Wayne, Mich.	2.00
Rev. H. Cares, Zion, Silverwood, Mich.	11.40
Rev. P. Burkholz, Trinity, Town Mequon, Wis. ...	10.00
Rev. J. Klingmann, St. Marcus, Watertown, Wis.	20.00
Rev. Edmund Sponholz, St. John's, Mukwonago, Wis.	43.00
Rev. Edmund Sponholz, Mt. Olive, Mukwonago, Wis.	12.00
Rev. C. E. Berg, St. John's, Ridgeville, Wis.	10.00
Rev. W. E. Pankow, St. John's, Markesan, Wis. ..	20.00
Rev. M. F. Stern, Immanuel, Plum City, Wis.	150.00
Rev. M. F. Stern, Trinity, Waverly, Wis.	5.00
Rev. Edmund Sponholz, St. John's, Mukwonago, Wis.	25.00
Rev. I. J. Habeck, Trinity, Minocqua, Wis.	26.00
Rev. I. J. Habeck, First Lutheran, Woodruff, Wis.	80.50
Rev. I. J. Habeck, Zion, Mercer, Wis.	48.50

Rev. J. Mittelstaedt, St. Paul's, Hillsboro, Wis.	50.00
Rev. P. Burkholz, St. John's, Mequon, Wis.	28.00
Rev. E. H. Palechek, St. Petri, Chaseburg, Wis.	50.00
Rev. L. Kaspar, Immanuel, Greenville, Wis.	45.00
Rev. L. Kaspar, Immanuel, Town Clayton, Wis.	15.00
Rev. J. Glaeser, St. Paul's, Tomah, Wis.	75.21
Total	\$ 1,512.14
Previously acknowledged	489,015.48
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	\$490,527.62

Expenses, August, 1928

Northwestern Publishing House, Halftones	\$ 16.86
A. J. Breitwisch	22.80
A. J. Breitwisch	5.70
Jack's Letter Service	9.00
	<hr/>
	\$ 54.36

Congregations That Made Their Quota In August, 1928

152. Rev. I. J. Habeck, 1st Luth., Woodruf, Wis. \$174.35—\$5 81
153. Rev. J. Mittelstaedt, St. Paul's, Hillsboro, Wis. \$440.00—\$5.65
Dr. Martin Luther College Fund. \$30,356.76

Special

Donation by Architects and Contractors, for the Improvement of Grounds	\$ 40.00
	John Brenner.

DAKOTA-MONTANA DISTRICT

August, 1928

Pastors:

H. C. Sprenger, Argo, So. Dak.	\$ 176.00
K. G. Sievert, Hazel, So. Dak.	325.00
E. Schaller, Mound City, So. Dak.	32.00
Herbert Lau, Goodwin, So. Dak.	121.55
Herbert Lau, Gary, So. Dak.	73.25
Herbert Lau, Altamont, So. Dak.	58.00
R. F. Gamm, Ipswich, So. Dak.	8.95
W. G. Schmidt, Carson, So. Dak.	62.00
W. T. Meier, Watertown, So. Dak.	243.80
Theo. Bauer, Eales, So. Dak.	78.00
Theo. Bauer, Akaska, So. Dak.	14.19
J. P. Scherf, Roscoe, So. Dak.	21.29
S. Baer, Haynes, No. Dak.	20.00
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	\$1,234.03

ADAM J. HEZEL, Treasurer.

WEST WISCONSIN DISTRICT

July, 1928

Pastors:

Wm. A. Baumann, Beyer Settlement	\$ 230.04
Wm. A. Baumann, Iron Creek	183.21
Aug. Bergmann, R. 1, Wausau	193.70
I. M. Brackebusch, Stoddard	112.54
H. Brandt, Neillsville	14.35
Hy. Geiger, Randolph	28.12
Walter Gutzke, March	25.00
I. J. Habeck, Woodruff	19.40
H. W. Herwig, Lewiston	18.90
M. J. Hillemann, Marshall	12.54
F. Kammholz, Rib Lake	100.35
O. W. Koch, Lowell	384.69
J. Klingmann, Watertown	100.30

C. F. Kurzweg, T. Norton	423.52
W. C. Limpert, Altura	143.25
J. Mittelstaedt, Hillsboro	19.75
J. Mittelstaedt, Wonewoc	73.00
H. A. Pankow, Hustler	11.00
S. Rathke, Cameron, Barron, Sumner	140.91
M. F. Stern, Eau Galle	34.00
M. F. Stern, Waverly	6.50
M. F. Stern, Plum City	28.00
G. M. Thurow, Waterloo	222.17
Theo. Thurow, Sun Prairie	74.75
Gust. Vater, Little Falls	30.35

Budgetary	\$2,605.80
Non-Budgetary	24.54

Total received July \$2,630.34

H. J. KOCH, Treas.

GENERAL TREASURER'S STATEMENTS

July 31, 1928

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$117,399.05	\$ 41,667.18
Educational Institutions	136,111.33	178,590.38
Home for the Aged	5,951.02	8,254.45
Indian Mission	27,178.95	49,227.70
Home Mission	77,643.02	122,510.13
Negro Mission	16,474.59	21,780.06
Mission in Poland	3,404.94	9,937.65
Madison Students Mission	904.09	2,242.14
Indigent Student Support	4,873.32	7,287.65
General Support	13,162.90	19,342.08
To Retire Bonds	6,541.02	
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	\$409,644.23	\$460,839.42
		409,644.23
Deficit		\$ 51,195.19

**Statement of Collections for Budget Allotments and Arrears
13 Months**

	Receipts July 1, 1927 to July 31, 1928	Allotments 13 Months	Arrears on July 31, 1928
Pacific Northwest	\$ 1,163.95	\$ 1,919.67	\$ 755.72
Nebraska	11,820.05	11,086.07	
Michigan	33,247.60	42,232.67	8,985.07
Dakota-Montana	14,898.64	13,677.62	
Minnesota	62,954.11	80,530.02	17,575.91
North Wisconsin	67,520.06	108,605.14	41,085.98
West Wisconsin	71,114.65	111,628.61	40,513.96
Southeast Wisconsin	65,437.63	110,236.86	44,799.23
	<hr/>	<hr/>	<hr/>
District Collections	\$328,156.69	\$479,916.66	\$153,714.97
From Other Sources	4,138.12		6,073.12
Total Collections	\$332,294.81		\$147,621.85
Revenues	77,349.42	89,375.00	12,025.58
	<hr/>	<hr/>	<hr/>
Total Receipts	\$409,644.23	\$569,291.66	\$159,647.43
Disbursements	460,839.42	460,839.42	*108,452.24
Deficit	\$ 51,195.19		\$ 51,195.19
Unappropriated		*\$108,452.25	

THEO H. BUUCK,
Treasurer.