

# The Northwestern Lutheran

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

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## THE WEEPING SAVIOR

("And when He was come near, He beheld the city, and wept over it, saying:—'If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! But now are they hid from thine eyes, \* \* \* because thou knowest not the time of thy visitation.'" Luke 19:41-48).

O'er Jerusalem Thou weepst  
In compassion, dearest Lord!  
Love Divine, of love the deepest,  
O'er Thine erring Israel poured,  
Crieth out in bitter moan:—  
"O loved city, hadst thou known  
This thy day of visitation,  
Thou wouldst not reject salvation."

"Hadst thou known, beloved city,  
Of the peace I would impart!  
Hadst thou known the depth of pity  
In Messiah's anguished heart,—  
O Jerusalem, thine eyes  
Would behold my bitter sighs!  
Blind in sin, O seek repentance,  
Ere Jehovah speaks His sentence!"

Love Divine, for sinners weeping,  
O anoint my blinded eyes;  
Waken me from sin's deep sleeping,  
Bid my soul from slumber rise!  
Through Thy Sacrament and Word,  
Let Thy Spirit, dearest Lord,  
E'er reveal my lost condition,  
Grant me, Savior, true contrition!

By the love Thy tears are telling,  
O Thou Lamb of Calvary,  
Make my heart Thy Temple-dwelling,  
Purged from all carnality.  
O forgive, forgive my sin!  
Cleanse me! Cleanse me, Lord, within!  
I am Thine, since Thou hast sought me,  
Since Thy precious Blood hath bought me!

O Thou Lord of my Salvation,  
Grant my soul Thy blood-bought peace!  
By Thy tears of lamentation,  
Bid my love and faith increase!  
Grant me grace to love Thy Word,—  
Grace to keep the message heard,—  
Grace to own Thee as my Treasure,  
Grace to love Thee without measure.

Father, when in deep repentance,  
Thy blest mercy-seat I seek,  
When Thy Law's so awful sentence  
Its dread curse would o'er me speak,—  
Let my Savior's bitter tears,  
Shed for sinners, calm my fears!  
Grant His prayer of intercession,  
O forgive Thy child's transgression!

Triune God, henceforth forever,  
Thou alone my All shalt be!  
Father, let Thy Spirit ever,  
Lead and guide and comfort me!  
Purge Thou me of earthly dross,  
Let me cling to Calv'ry's Cross!  
Till, by Grace, through Jesus' merit,  
I eternal Life inherit.

ANNA HOPPE,

On the Gospel Lesson for  
the Tenth Sunday after Trinity, 1919. Milwaukee, Wis.

## COMMENTS

**A Jubilee** In the annals of the Ev.-Luth. Joint Synod of Wisconsin, Minnesota, Michigan, and other States this year marks the twenty-fifth anniversary of a special branch of its mission work—the Indian Mission in Arizona. In commemoration of this event a neat booklet has just been issued by our Publishing House, edited by the chairman of the Board of Indian Mission, Rev. O. H. Koch, said booklet presenting an interesting survey of this mission from its very inception to the present day.

It is not our intention to enter into details here, nor to reproduce the history of our mission among the Apaches during the twenty-five years of its existence, but we would earnestly request our readers, in fact all the members of the Joint Synod to purchase this booklet and read it.

From its perusal will be seen that after a quarter of a century's hard and zealous labor on the part of our missionaries the Indian mission, conducted by our Synod, has indeed not been in vain, but has been attended with abundant blessing. It is true, the results achieved are not of the imposing kind. There is no conversion of the masses that has gone on record; no flourishing congregations have as yet been established; nor do weighty statistics fill the pages of this history. But that our missionary activities among the Apaches visibly have been crowned with success, no one will deny who will make it a point carefully to compare the present status of conditions among this tribe with the former. Its once so inimical attitude toward Christian mission has in the course of these years been changed to one that now in general is more friendly. Where once the people of this heathen tribe have refused to hear and to accept the message of the Gospel, not a few have accepted it and are now attending public services listening attentively to the preaching of the Word. We have today eighty-four

baptized Indians in our mission, many of whom publicly confess their faith in the salvation through Christ by partaking of the Lord's Supper together with the missionaries. And where once Apachian parents were very reluctant in sending their children to the mission school they now cheerfully entrust them to such school. Today there are approximately 150 Apachian children attending our mission schools, located at the four stations of our mission, wherein they learn Bible history, the Lutheran Catechism, Christian songs, not to speak of the regular course in reading, writing, arithmetic, etc. Unquestionably these very children exert a wholesome influence upon their parents in the tepees, not only unconsciously by impressing upon their minds the deep significance of the Christian training they are receiving at the school, but by leading morally and physically a cleaner and purer life than hitherto, imbued by the Spirit of Christ. And who will doubt, that from these there eventually will rise a population which shall be the standard bearer of true Christianity in the future state of the Apaches?

Considering, then, that the God of all grace and mercy has been with us in this our work, and has unmistakably blessed it, we have reason to celebrate the silver jubilee of our Indian Mission to His glory and to offer our thanksgiving. It has been suggested by the Mission Board that due notices be given to the twenty-fifth anniversary of this mission in our congregations throughout the Synod by holding special services to this effect. And it would certainly be appropriate to act accordingly, inasmuch as it would not only bring this important branch of our mission work before the minds of the parishioners, but would also arouse them to further zeal in carrying on this blessed work. For it cannot be denied that an important part must necessarily be done at home. First of all, this work must be believed in, and having proven its necessity and importance, it must be conducted, and must be supported. The planning and administration must be done at home, and at home the needful men and money must be obtained; at home also we are to pray for our missionaries who are laboring in their respective fields of the mission at our calling. We may rest assured that the work committed to our hands is God's work, and will be successful. It will be what God Himself calls successful. The work is ours, and the result is God's.

J. J.

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#### A Wisconsin Ruling on the Validity of Certain Marriages

Every now and then we hear of the great need in our country for uniform marriage and divorce laws. Neighboring states frequently have conflicting laws; an attempt by one state to correct some manifest evil is nullified by its neighbor's failure to enact a similar law. Wisconsin, particularly, has a number of laws on its books that are often evaded by its citizens by the simple expedient of stepping across the state line.

There is the law which provides an interval of five days between the application for a license to wed and the issue of it to the applicants. Another law demands a certain medical examination before application can be made. Still another prohibits the marriage of divorced persons within a year.

Especially the last of these has given rise to the question: Are marriages contracted outside Wisconsin valid in that state if the contracting parties were unable by law to enter into a valid marriage contract at home? The attorney-general has made a ruling on this question and states his opinion as follows: "The general rule of law unquestionably is that a marriage valid where it is celebrated is valid everywhere. To this rule there are two well recognized exceptions—marriages deemed contrary to the law of nature as generally recognized by Christian civilized states, and marriages which the lawmaking power of the forum has declared shall not be allowed validity on the grounds of public policy."

This, however, is purely a legal opinion and in no manner constitutes a moral guide. Under a government which keeps state and church apart there will never be perfect accord between the two in such matters. The church must not depend upon the state to establish a standard of morality for its own conduct. H. K. M.

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#### Professor Haeckel is Dead

The name of Professor Haeckel is a very living thing in the memories of pastors and teachers. While at colleges and seminaries Haeckel's name was that of a familiar acquaintance; many a lecture revolved around him and his scientific pronouncements. In our day he was the chief exponent of the Darwinian theory of evolution, having carried it farther, even, than its originator. Perhaps he was not often mentioned by name in sermons, but when reference was made to scientists who made it their life's work to undermine the truth of Scripture, Haeckel was one of those meant.

He wrote more than half a hundred books to support his theories of the evolution of man from primitive forms. He was attacked by other scientists on scientific grounds and was opposed by every positive Christian. Committed unalterably to his theories he did not hesitate to deny the immortality of the soul and the existence of a personal God. His "religion" was monism, a term which he coined himself and which was to express his view that everything in creation (only he did not call it creation) was of one kind.

His influence in the scientific world suffered a decline, even among those who had no quarrel with him on religious grounds, when his facility as a painter led him to present some of his discoveries and finds in such manner that a mistaken impression had to result. Not a few accused him of scientific forgery.

Haeckel's earnestness cannot be questioned; he was a brilliant and gifted man. Devoting his great powers to

the theory of evolution, he worked untiringly for sixty years to prove its validity. He went to every corner of the earth and had devoted disciples bring him every scrap of information and evidence that might be of use. Now that he is dead, what is the result? Has he shaken the Bible truth?

We realize that the theory of evolution, in one form or another, is still in high favor with nearly all scientists; but he failed to find the proof he sought, which was to force acceptance of his theories by all men. His work is still but a theory, only an ingenious guess, a gossamer web of suppositions that can be swept into oblivion by contact with a single, solid fact. Haeckel and all his followers are still doing their work on a foundation of theory; their tireless energy fails to find the facts they seek, because there are no such facts to be found.

Christians are undisturbed by mere assertions, they are unshaken in their faith. Those others who have fallen prey to destructive science would probably have been the victims of some other delusion if there had been no Darwin or Haeckel. The net result, as we see it, leaves things just as they were: those who are enlightened by the Spirit to recognized God's Truth are secure in their faith. Those who will not be lead by the Spirit must remain in one error or another. In the life of Christians the appearance of men like Professor Haeckel means little more than an opportunity to test their own faith. Call it a temptation, if you will, but a temptation which we overcome and thereby gain strength. Having overcome we are more grateful than ever that our knowledge of God is not dependent upon the theories of a professor of zoology but has its source in the Living Word of God itself.

H. K. M.

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**Progress—But in What Direction** These are the days of surprises. The Wisconsin-News furnished us one when it printed the following:

Marinette—"For the first time in the history of local courts a clairvoyant was used in an effort to find the person or persons who stole a large number of articles from an unoccupied house in Wausaukee. Three children, Clara, Anna and Mary Schmosker were held for the crime but after an examination by Wah-let-Ka who is appearing at a local theater the defendants were discharged and officials started on a new clue divulged by the mind reader and expect to make arrests in a day or so."

We always had the impression that the courts frowned on clairvoyant practices; time and again we have read reports where the people of this "trade" have been haled before a judge and, on the evidence of a plain-clothes man, sentenced as common humbugs. It would seem by the above that the days of persecution and prosecution are over for the medium, he has come into his own at last: his place is no longer before the judge, it is beside the judge. We are truly moving; but in what direction, pray? Perhaps we can still become beholden to the Red

Man for something more than his land; how about adopting his Medicine Man to adjust our affairs from the judicial bench, the man with the biggest "medicine" for the highest court? Since the Red Man has the best of grounds for claiming to be an American such a step might be classed as progress in "Americanization."

G.

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**Cheap Help** "New York, Aug. 5.—A large contracting firm telephoned to Maj. Warren Bigelow, director of the New York free employment bureau for a gang of laborers to be paid \$37.20 a week each.

"A minute later the president of a college telephoned for a professor of mathematics at a salary of \$1,000 a year—\$19.23 a week."—Chicago Evening American.

Cheap help—the professor. The man who makes money for us is paid good wages; the man to whom we entrust our money and property receives an adequate remuneration; the clown who amuses the public commands a fabulous salary; he who panders to the vilest lusts of men is able to fleece them of all their possessions; but the man who trains the mind and molds the character is neglected. He is considered cheap help. It is strange that people do not notice that in treating the educator as they do they are pronouncing upon themselves a judgment so utterly condemning that the severest critic of mankind is not able to add anything to it.

J. B.

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**"What Sort?"** —"That church is paying its pastor today just what it was paying forty years ago. Its members were then living on farms worth \$25 an acre. Their farms today are worth \$150 an acre. You can tell by that what sort of folks they are." It is certainly to be hoped that your church is not one that can be so tersely classified.

Everybody would be religious if everybody would be permitted to make his own religion. Everybody feels himself competent.

—Is the church the pastor's constituency or his command?

—How easy to be blind when one wishes not to help!  
—The Continent.

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**Our Dead in France** Parents of soldiers whose graves are in battle areas of France are quite naturally deeply interested in the plans regarding the removal of the bodies to our country. Our government has in every case asked parents and guardians to express their wishes in this matter and thereby has implied that if so desired, the bodies of our soldier dead would be brought back to American soil. At present there is a resolution before the committee on foreign affairs which proposes the immediate return of the bodies of American soldiers.

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Recently it appeared that these plans could not be carried out because of a French law which stipulated that no bodies were to be removed from French soil for a period of three years, beginning January, 1919. This disquieting rumor has now been cleared up by the authorities. There is such a law contemplated by a bill before the French chamber of deputies, but it has not been acted upon. It is not likely that the French government would take any action directly opposed to the wishes of America, in a thing that is so purely a matter of sentiment.

H. K. M.

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To All Nations "Visit every country on earth and find out what the people want." That was the parting injunction with which a traveler a few days ago left our country for the Far East. The traveler is Charles W. Wood, a New York newspaper man, at the time when he received his novel commission connected with the Sunday editorial staff of the New York World. Twelve years back, when he was twenty-seven years old, he was a locomotive fireman; he has never visited other lands before, nor is he able to speak any but the English language; he has no guide, no schedule and definite itinerary that he is to follow; his only companion is his wife and her acquaintance of foreign lands is just as limited as his own. Rather a unique undertaking, you will say, and we agree with you. What adds to the strangeness of it all is the fact that this voyager of strange lands is being sent by no less a body than the centenary committee of the Methodist Episcopal church. Wood says, "I suppose I was selected for the job because they couldn't think of anyone else who would have so little to unlearn." His capacity in this one direction seems extended beyond the horizon when he adds, "I am not a missionary. I am not a churchman. But I happen to agree with Jesus that it is more blessed to give than to receive. I am about as rank an outsider as could have been selected for such a job, but the Methodists seem perfectly willing to let me find

out everything I can." If Wood had gone in the service of his paper no one would seek further explanation, but as things are we must say we are mystified. Wood himself does not clear the situation when he adds, "I may be able to discover some new ways in which America can be blessed." We always held that the church which commissioned him was trying to bring blessing to America by following another commission: "Preach the Gospel." Who knows, perhaps the "church" is preparing a new crusade, like prohibition, and is sending far afield for a brand-new slogan which it may inscribe on its standard! Anyway, it is a new departure; when the church of old needed men for service they were guided by other requirements. Acts 6:3: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

G.

### VOODOO WORSHIP

The shocking reports of recent Voodoo atrocities in Cuba which have come to this country through the medium of Associated Press dispatches have drawn attention to a cult which seemed to have gone the way of many other of the "isms" built on superstition and they give color to some of the tales of Dixieland written in the period following the Civil War. These reports refer to the cannibalistic practices of the Voodoo worshippers to which at least three innocent Cuban children are said to have fallen victim; the discovery of the crimes committed by the blacks was enough to rouse the whites to answer in kind and as a result "Judge Lynch" for the first time had one of his hurried sessions in Cuba. The half dozen victims with which the new system was inaugurated might be looked upon as the white man's sacrifice and, if they spoke of nothing else, they were eloquent of his readiness to deal out "justice"—to the black man. Perhaps it is in part due to the thought that the blacks may retaliate that now "fathers and mothers are living in constant fear that their little ones may be spirited away by the superstitious Negroes to be offered up in sacrifice to 'Chango,' the god of the 'Brujos,' as they are called in the Castilian language."

The Voodoos are divided in various sects, each with its separate god. Among these are "Babagueye," god of sickness; "Elecua," god of injury; "Olorryn," god of misery; and "Chango," the terrible god to whom human sacrifices are made.

"Chango," according to the Voodoo belief, was the son of Olorryn and Anaragua. He was slain by Elecua, the god of injury, and ascended into heaven from a Ceiba, or god tree, in the month of May. It is in the month of May, therefore, that the Brujos observe their holy week when Chango is expected to make a weekly visit to the earth, descending by the Ceiba, his sacred tree, always on Monday.

The followers of Elecua do not directly offer human sacrifices, although their healers sacrifice the lives of

some of their patients, by giving them poisonous concoctions, supposedly a mysterious cure for some ailment, in order to restore health to some other patient. Elecu, being the god of injury, his followers believe that good can come to one person only through injury to another.

Voodooism is not practiced by the Negroes alone. Many white persons also are said to secretly take part in their religious meetings and accusations have been heard in various quarters of the difficulties encountered by officers seeking to break up their temples because of the obstacles placed in their way by persons of influence. We present the above description to our readers as we find it given in the Wisconsin-News of Aug. 7th. Voodooism is another proof of the power which satan exercises over the heart and mind of natural man. How thankful ought we to be for the light of the Gospel!

G.

#### CONVENTION OF DELEGATES OF NORTHERN CONFERENCE

The delegates of the Northern Conference met at Newton, the Reverend Toepel, sessions beginning at 9:00 A. M. on June 23rd. The meeting opened with a short service in which the Reverend Ch. Doehler officiated. Synodical questions were the chief business of all sessions: and to three in particular much time and consideration was devoted.

The first pertains to our institutions of learning. Both the clergy and the delegates discussed with deep interest why it is that so few young men are willing to enter our colleges and prepare for the ministry and the profession of teaching. Three causes were pointed out. One undoubtedly is the fact that our time is particularly worldly-minded and its views are gaining a strong foothold even in our beloved Lutheran church; the second is but a result of the first: a lack of love toward the Savior; the third, not to be overlooked, is the low salary which the church to-day pays its ministers and teachers: both are in our day often oppressed with cares regarding their daily bread. The conference resolved to bring this whole matter to the attention of the congregations through the respective delegates and to strive to arouse more interest in our colleges and thereby in our main Christian work.

Another topic which aroused general interest and discussion was the language question. Some maintained that the time had now come to make a radical change at our colleges in respect to the language employed in the teaching: the fact that our younger generation prefers the English and the other fact that in some even strongly Lutheran states (as notably Minnesota) the German language has received a severe blow at the hands of the state legislature should incline us to make such change. Others, to the contrary, asserted that our college at Watertown, at least, afforded enough training in English to enable every graduate to carry on his work even in purely English congregations: therefore no radical change should take place.

The third question touches on our synodical papers. It was pointed out that, as a rule, our papers are backward in respect to church news; information regarding church happenings is left to reach us through other channels or comes to us months later through the medium of our own periodicals. If our congregations are to take an active part in church matters they must be *posted*—they must be informed, and this in time, and in a common, not vulgar, but drastic way. And in this respect much needs to be done. The secretary was authorized by the conference to instruct the delegates of our district to bring this matter before the synod at its meeting in New Ulm for action looking toward a change.

Still another topic came up for discussion and was considered with deep interest. This was the need of our bringing help, bodily but above all things spiritual help, to our brethren in Germany. After the church in the old Vaterland has been separated from the state, the few and impoverished Christians find it hard to uphold the preaching of the Gospel. We, who have the means, should at once bring help. We are indebted to Germany in a threefold manner. Not only was Germany the land of Luther—the real Reformation—but our main spiritual up-builders (as far as we speak of human agency in this connection) and the leaders of our Synodical Conference, at least for quite a number of years, came from there, Doctors Walther and Hoenecke. Furthermore our German brethren helped us materially when, some fifty years ago, our beloved Bading was over there collecting funds with which to build our Watertown college.

Besides the routine business transacted by the assembly a paper read by the Reverend Koch came up for general discussion. As a result of the election of officers for the coming year the Reverend Doehler is to be visitor, the Reverend Denninger, president, the Reverend Koch, secretary. The secretary was instructed to send a copy of the conference report to both synodical papers for publication. Last but not least we take occasion to gratefully acknowledge the kind hospitality extended to their guests by the Newton congregation; the ladies twice spread a bountiful board before us where all our needs for food and drink were abundantly supplied.

H. KOCH, Sec'y.

#### LUTHERANS IN THE NAVY

An examination of the cards of entering sailors at the Great Lakes training camp shows some startling results according to The Continent. "The first surprise is the astonishingly small number of men who make no religious profession. In November, 1918, the lowest ebb of enlistment, for instance, out of 2148 incoming men only four had the courage to say that they had no religion at all. Fifty-three claimed to be Jews, 453 Catholics (Roman), 1556 Protestants of all denominations. The same ratio holds fairly well during the other months.

"These figures are enlightening to those who have thought they must believe the reports that there are more

Roman Catholic men in the navy than Protestants. It appears that Protestants outnumber Catholics there almost three to one.

"The second set of curves presenting the various leading Protestant denominations gives the Methodist a very comfortable lead. As might be expected, Baptists, who are believed to love much deep water, go to the sea in goodly numbers. Presbyterians run them a close race and in one instance surpass them. The real surprise of this set of curves is that which the Lutherans make. Largely of German extraction, they were suspected of leaning in sympathy toward the Central Powers. But in the navy Lutheran young men prove that their hearts also pump red blood quickly and warmly for the Stars and Stripes. On the other hand, Christian Scientists, who fondly believe that they art outstripping all others, either do not like the navy or their sons in the navy will not own their form of religion to any great extent."

Here are facts for some slanderous-minded people, including some editors of religious papers, to ponder. The curves referred to show that in June, 1918, when the war was at its height, the order of the denominations among those enlisting was as follows: Methodists, 2821; Lutherans, 1371; Baptists, 1180; Presbyterians, 1145; Disciples, 974; Congregationalists, 415; Episcopalians, 397; Christian Scientists, 109. The last named drop to 12 in December.—The Lutheran.

### SPIRITISTIC LITIGATION

Spirit manifestations are subjects of a good deal of scientific inquiry nowadays and the reports of the investigations are fraught with interest, even to the materially minded.

New Jersey, however, which is a leader in many respects among the commonwealths of the union, has apparently become the pioneer in spiritistic litigation.

The courts of the state have been called upon to adjudicate a dispute arising from the reported return of Capt. Kidd, who is said to have indicated that in his exciting career on the earth plane he buried a great treasure of Spanish doubloons, pieces of eight and other desirable things, on a certain tract near Paterson.

This communication having been received by the owner of the property in question, he confided the good news to a couple of acquaintances who purchased the farm from him, paying him a small sum in cash and giving their notes for the remainder. They have sued to have the notes declared void inasmuch as they have dug over the entire farm without finding even a peso let alone a doubloon.

Of course there can not be a doubt that the former owner of the place received a communication from Capt. Kidd, so the event emphasizes the warning of the occult investigators, who urge that too much dependence be not placed in communications from another plane the difficul-

ties of communication and the chances of confusion being so great.

Perhaps Capt. Kidd, on returning in an astral condition, lost his bearings and indicated the wrong farm as the hiding place of his treasure. Or perhaps some frivolous spook thought it a good joke to impersonate the famous buccaneer and imposed on the credulity of the honest owner of the farm.

Anyway, one moral is obvious. Investors in real estate should buy land only on material evidence of its potential wealth. If they are inclined to make purchases because some fellow tells them that a spirit told him that there was money buried there, they will do much better if they buy Thrift stamps or an automobile or something useful with their money.—Milwaukee Sentinel.

### ANNOUNCEMENT

The "Relief Committee for the Sufferers in Europe" appointed by the venerable President of the Missouri Synod, the Rev. F. Pfothauer, has constituted itself an "American Lutheran Board for Relief in Europe" (Evang. Lutheran Synod of Missouri, Ohio, and other States) and elected its officers Mr. Theo. H. Lamprecht, Chairman; Rev. Christopher Merkel, Secretary, Rev. O. H. Restin, Treasurer and Manager. These officers, a Committee of Three, have made all necessary inquiries and wish to make these announcements:

1. The blockade against Germany being lifted means of subsistence, food and other commodities may be shipped into almost all European countries. All shipments, however, must be made through the agency of a licensed Shipping and Forwarding Company only and in packages or cases of specified sizes and packing.

2. Such licensed Shipping and Forwarding Companies guarantee safe shipment and free delivery of goods at the point of destination. They may ship foodstuffs direct to any consignee in Germany, all expenses prepaid in New York City, or they may, at their option, ship goods consigned to an individual to the "German Ministry for Foodstuffs" in Hamburg, the expenses to Hamburg only to be prepaid in New York City. In this case the "German Ministry for Foodstuffs" will forward the consignment from Hamburg on, guarantee safe shipment and delivery in Germany, and collect from the consignee whatever charges the forwarding from Hamburg on may incur.

3. The "American Lutheran Board for Relief in Europe" has made an agreement with the most experienced and reliable licensed Shipping and Forwarding Companies, which will give prompt and careful attention to all orders they receive through us.

4. As soon as shipping facilities to other European countries are perfected, due notice will be given.

5. For many months vast quantities of foodstuffs for Germany have been stored in countries neutral during the war. By the lifting of the blockade this enormous

amount of provisions can be brought into Germany. Furthermore, the export of large shipments of foodstuffs and merchandise to all European countries is well under way. Those who have money can readily buy all they need. *Therefore, by sending money only to the sufferers in Europe our American people may help them in the most expedient, most advantageous and safest way. Also the low rate of exchange of European money speaks strongly in favor of sending highly rated American money.*

6. At the present time we can accept money only for transmission to Europe. Foodstuffs, clothing, shoes and other articles we can not accept, because such goods must be repacked in New York City and shipped according to marine regulations. The work and trouble connected with such shipments at the present time, the storage and cartage and many other things would cause more expenses than anybody would be willing to pay.

7. If, however, someone would rather send foodstuffs than money to a suffering friend or relative, or send him some delicacies which he otherwise would not buy, then, first of all, he ought to write to us and ask for a list of packages and cases, as they are made up by the licensed Shipping and Forwarding Companies. From these lists he may make his selection and send us his order and the payment thereof. The prices for such packages and cases vary from \$6.00 to \$75.00 and include all expenses for transportation as stated above.

8. If money is to be sent to a certain person or family, then the sender of the money ought to know positively, that the payee in Europe is still alive, or he should mention the names of the payee's kindred in the successive order in which the money may be paid to them.

9. Moneys not designated to individuals will be forwarded by us to men of trust in all parts of Europe which have been recommended by the President of Synod. These men will conscientiously distribute the money among the needy, but first of all among those who are of the household of our Lutheran faith.

10. We are willing and prepared to assist in bringing relief to any one in all Europe who suffers, especially to the Lutherans in all countries suffering from the effects of the late war.

11. All moneys for general relief should be sent to the synodical Treasurer of the District; all moneys designated to individual persons in Europe and all communications should be addressed to:

American Lutheran Board for Relief in Europe,  
234 East Sixty-second Street,  
New York, N. Y.

THEO. H. LAMPRECHT, Chairman,  
REV. CHRISTOPHER MERKEL, Sec'y,  
REV. O. H. RESTIN, Treas. and Mgr.

#### ANNOUNCEMENT

Since the work of the Lutheran Church Board for Army and Navy, U. S. A. is gradually coming to an end and since undoubtedly a number of our young men are re-enlisting in Army and Navy, pastors and friends of these young men are requested to notify our resident pastors, who are near the camps, of the presence of these young men. Men enlisting should be encouraged to seek the acquaintance of our pastors, and to worship with our congregation nearest camp.

W. C. KOHN, Pres.,  
Lutheran Church Board for Army and Navy, U. S. A.

#### NOTICE

The Lutheran congregations at Olivia and Danube have several hundred small hymn books which they are willing to donate to any needy congregation for the asking. Books are in the English language and contain 33 hymns of the church year. Address,

REV. E. C. BIRKHOLOZ,  
Olivia, Minn.

#### NORTHWESTERN COLLEGE

The new school year at Northwestern College will begin Wednesday, September 3. New students should report for examinations and assignment to their classes on Tuesday, September 2 at 9 a. m. It is desired that new students announce as soon as possible their intention to enter college this fall.

In case the new plan for a full eight-year course, as recommended by the education committee and the conference of professors, is adopted by the synod in August, only such students can be admitted to the Sexta class as have completed eighth grade work or have equivalent preparation. Those who have no opportunity at home to take eight grade work may board and room in the college dormitory and attend the parochial school at St. Mark's congregation at Watertown. Arrangements have been made to accommodate such students.

In the coming year instruction in religion, Latin, and German through the medium of the English language will be given in classes parallel to those in the regular ancient classical department. Thus students who have no knowledge of German may enter the Sexta class and in the course of three or four years be enabled to follow the instruction in the regular classes where the medium of instruction is German. Such students should, however, enter college as soon as possible so as to receive their entire training at a Christian institution. Then, too, the farther advanced such students are in some branches the more difficult it will be to fit them into their proper classes, particularly in the ancient languages.

E. E. KOWALKE,  
Acting President.

"Nothing but what is God's dishonor should be our shame."—John Mason.

## ITEMS OF INTEREST

## The Cedars of Lebanon

The age of the famous cedars of Lebanon has long been in dispute. Local tradition says they were planted by God at the creation of the world and that they will endure until the last day. That there was a great grove of cedars on Lebanon in the days of King Solomon there can be no doubt, as it was from them that he obtained the wood for building the temple. Whether any of those now standing were there in Solomon's time is a matter of speculation.

At the present day the grove contains 389 trees, of which only fifteen are of large size. It is in the center of a great basin in the mountains, 6,000 feet above the sea. A Maronite chapel is on a mount in the shade of the trees, and here mass is said and on the feast of the Transfiguration a great festival takes place.

Several efforts to calculate the age of the cedars now standing have been made by counting the rings in the heart wood of those that have fallen. These estimates, according to Prof. A. Henry of the Royal College of Sciences for Ireland, in an article in *Country Life*, vary from 2,230 years to 2,500 years, although it may be that they are of slower growth than the specimens tested in other countries.

The largest of the cedars is thirteen feet in diameter.—Sentinel.

## Ancient Organ

In a recent number of *The King's Highway*, Ethel M. Bilbrough describes places of interest in the Pyrenees. She describes, among other things, the little village of St. Savin with its old church and abbey:

"The church is remarkable for its eleventh century work and for the quaint old organ it possesses, which is literally crumbling to pieces with age. Its few remaining pipes fall feebly against each other, and on the front panels are carved three huge fantastic heads, with cavernous holes where mouth and eyes should be. The old peasant who showed us over the church explained that in days gone by, when the organ was being played, these grotesque faces were rendered more life-like by a long tongue protruding from the mouth, whilst eyes would suddenly emerge and roll about in the sockets. This was done, our guide informed us, to keep the attention of the congregation. He wound up by the proud declaration that it was 'the oldest organ in the world.'"

## Good Will Enterprise

That is the name by which a certain form of systematized, charity and uplift work is now called in the eastern part of our country. Dr. Anderson of Milwaukee has just returned from Boston, Mass., where he studied the system in operation. He contemplates inaugurating the same in his church. For the information of our readers we quote what he stated to a reporter of the *Milwaukee Journal*:

"They were conducting a kindergarten at Morgan Memorial church, Boston," Dr. Anderson said. "Most of the children came barefoot. The church was in a congested downtown locality. When cold weather came, many children stayed at home for lack of shoes. The little folks needed dresses and stockings and coats. Other parts of the city were throwing away what these children were in need of. The pastor said to his well-to-do friends everywhere: 'Take this bag. Place into it anything you do not need and let us have the bag when it is full.'"

"This was the origin of the Good Will enterprise of Morgan church, which now has a plant valued at \$600,000, sup-

ports five pastors, doing Americanization work among Syrians, Italians, Poles and others, and is a medium of help and inspiration to thousands.

"This idea is to be put into operation at Summerfield Methodist church. If the used or partially worn out clothing of Milwaukee could be gathered and placed on sale at a nominal price, a problem of the high cost of living will be solved for many a poor family. A man cannot accept a half worn out suit of clothes as a gift, but he can buy such a suit, even at a nominal price, and make his income cover a much larger area of wants and retain his selfrespect.

"The project will provide employment for many who are handicapped. The enterprise will help the Associated Charities.

"While the Good Will industries will function from Summerfield church, and in a building specially fitted for the work, representatives of other philanthropic and missionary enterprises and other churches will be invited to representation on the board."

## War and Free Love Set Divorce Record

Chicago—The year that closed July 19th will go down on our records as the greatest divorce year. The decrees numbered 6,220, almost 15 per cent of the marriage licenses issued.

The war, liquor and an increasing belief in free love are blamed for the unusual number of ruined romances.

"The war which promoted hasty marriages, has greatly increased the number of domestic tragedies," asserted Judge Jacob H. Hopkins. "War weddings in seven cases out of ten proved failures. The young brides were afraid of those strange men they married two years ago.—*Milwaukee Journal*."

## Modern Marriage Markets

The Azandi, a tribe living in the northeast of the Belgian Congo, sell wives amazingly cheap. There is no need for the intending bridegroom to wait months before he can pluck up courage to "pop the question." A knife, costing about 3 shillings, will procure him a life's partner.

Another "marriage market" thrives in the mountainous district of the Mafalees in New Guinea. The price of each girl is one pig, augmented with dogs' teeth necklaces, and so on, according to the wealth of the girl's parents. The proposal is usually made by proxy, the boy sending a female relative to the lady of his choice.

The preliminaries to courtship among the Mafalees are rather picturesque. When a young man, wishing to marry, goes out to seek his "ojande" (literally, his flower), he will light a fire on a still day in a bush or in an open space outside his village, and wait till a slight breeze carries the flame or smoke in one direction or another. He then takes that point of the compass as an indication, and walks to the next village to find his "flower."

The Santali Indians must literally purchase their brides. They pay a sum of money to the girl's parents—usually about a hundred rupees—and, in addition, they present the mother and the female relatives with the new saris or shawls.

Should the bridegroom choose a widow for his wife, she will only cost half the sum mentioned. The reason why the Santali Indians hold widows in less regard than unmarried females is because they assert that in the next world man and wife are reunited, hence a widow who marries again is only "lent" to her second husband. When a young man courts a girl who does not favor his suit, he adopts an eccentric way to cure her stubbornness. After having dipped his finger in red paint, he goes in search of the lady and imprints his mark on her forehead. He may claim her as his wife.—*London Answers*.