

The Northwestern Lutheran

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

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THE BLESSED PRIVILEGE OF PRAYER

Ephesians 3:13-21

Dear Father of my Savior Jesus Christ,
How blest to bow the knee in prayer to Thee,
And plead His Name, Whose precious Blood sufficed
From bonds of sin and death to set me free!

The breast on which my Savior could recline, —
The words of love, — the fond, paternal care, —
The open ear, the outstretched arms are mine,
All that Thy Name implies, in Him I share!

Forgiveness, mercy, solace, peace, and joy, —
Blessings for time, and for eternity,
Thy boundless love doth grant without alloy, —
The love divine, revealed on Calvary!

Grant Thou me grace, in Thy blest Spirit's strength,
With all the saints Thy love to comprehend, —
Love deep and high, of untold breadth and length,
That to poor sinners deigned to condescend.

My every need Thy bounty can supply,
And Thou hast balm for every mortal pain;
Thou hearest when in penitence I cry,
In days of grief Thy comfort sweet I gain.

When fears, and cares, and trials give alarm,
When sore temptations fill me with distress,
I need but seek the shelter of Thine Arm,
For Thou wilt comfort, strengthen, save, and bless.

Filled with Thy fullness while I dwell below,
What holy joy, O Father dear, is mine,
The all-embracing love of Christ to know,
To hear Thy Spirit whisper I am Thine!

Thy Church shall laud Thee while the ages roll, —
On earth below, till time shall be no more,
In Heav'n above, her Home, her glorious goal,
To Thee eternally her song shall soar!

Epistle Lesson Hymn for the
16th Sunday after Trinity.

Anna Hoppe.

SOUND BANKING ADVICE

Matthew 6:19-24 — Read Also Col. 3:1-17

While you have been waiting your turn at the bank you have no doubt noticed a placard which told you that the authorities at the bank were willing to give you sound advice concerning your investments. One reads this way: "Investigate with us before you invest." We will take it that that is well-meant advice, and if reliable, ought to be highly appreciated by people that have occasion to make use of it. Yet, no matter how well-meant, how reliable for the time be-

ing, it is only for this life. When we are called up yonder all our earthly banking will fail. That is the very reason Jesus is giving us **banking advice** in our portion of the Bible, which holds for time and eternity. His sound advice is so sound that nothing, even the passing of heaven and earth (Luke 23:33), will phase it or change it, for **My words shall not pass away**. Surely such advice we will heed. Advice which no earthly institution can give. Advice which takes into account all changes, all vicissitudes of life. Let us Mary-like sit at His feet and get this heavenly wisdom, so that we may act according to it and not find ourselves deluded when we are to give account of our banking (life), ashamed because we listened to the advice of the pseudo, the imitation banker, the devil.

The first thing that our Heavenly Advisor tells us is: "Lay not up **for yourselves** treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." He tells us where not to invest. And His purpose for so advising is not to deceive us but to make us happy. Not to have us lose our treasure but to have it and enjoy it for all time and eternity. He wants us to realize our hopes, not to shatter them. Now, if we have faith in a person, we take him at his word. Have you faith in Jesus? Then take Him at His word.

What is this treasure that Jesus is here referring to? Perhaps the 21st verse throws some light on this. We read: "For where your treasure is, there will be your heart also." Our "heart," trust, love, faith, affection, hope, joy, delight, first concern, will be where our treasure is. Our life will be centered around and upon our treasure. Our thoughts and actions will be about this treasure. Our life will be spent thinking, and acting about this treasure. It will be foremost in your mind. It will have **first** place in our thought and action. **Now, my friend, what is that with you? You will know.** No one else will, save God. Our thoughts, words, and actions make up our **whole** life, but we need take but a very small portion of that life, just as the doctor need take but one drop of blood, to find out the condition of ourselves: **to see what our treasure is. To see where we are investing our lives.** Consider **how you** are dealing with that one drop of your life's blood: **money**, and you will be able to tell your whole spiritual condition. You will be able to tell whether you are laying up treasures on earth that will pass away, or treasures in heaven which will abide for eternity.

Jan 25
Rev C Buenger
68 N Ridge

One drop of that treasure, **life**, is **money**. Are we laying that up for ourselves upon earth, or in heaven? Now, I see some of you that are leading such a divided between-God-and-Mammon life that you get the idea that you must give all your money to the church. If that is your idea, banish it from your mind and listen to Jesus and not to yourself to get clear on this matter. **What are you doing with your money?** Are you building a tower of Babel with it? Are you trying to make a name for yourself (Gen. 11). Are you investing it in bonds that will be absolutely worthless when you are called to give account? (Luke 16:2.) Remember we are not owners, but only stewards. We are not self-made, but what we are physically and spiritually, in body and soul, we are **God-made**. "It is He that hath made us and not we ourselves." (Ps. 100:3.) "What have we that we have not received?" (1 Cor. 4:7.) God has entrusted us with gifts of body and soul, **mind you, entrusted**, us only. We have these talents for use, and God is going to ask for an account of all some day, and we will see whose it shall be that we have provided (Luke 12:20-21). O, how our old nature, believing himself to be the owner of all that he is and possesses, acts as though the devil were able to give the "whole world and the glory thereof" (Matthew 4:8) while in **fact** it is the **Lord's** and He only deserves worship and service for it (Matthew 4:10). What is true of the whole of life is true of part of it. What is true of all of the entrusted gifts is true of one, of **money**, or its equivalent.

My friend, **how** are you regarding your **money**? That will be an indication, a thermometer as to how you regard your whole life. It will be the test which shows whether you are living your life for this world for self, or for God. Whether you are laying up **for yourself** treasures in heaven or on earth. Whether you are building to man, self, or to God. Whether you are walking by **faith** or by **sight** (reason). It will be a clear indication what we are doing with **all** our other God-entrusted gifts such as: time, opportunity, health, fame, home, children, wife, husband, friends, yea, even enemies, sickness, pain, sorrow, etc., etc., for all are only God-entrusted gifts which we are to use for ourselves to **God's glory**, which means that we realize they come from Him, not because we deserve them, for "who has given us the power to get these things?" (Deut. 8:17-18) but because of His Love, Mercy (Ps. 136:1).

O, lay not up these God-entrusted earthly treasures, **money** included, without the advice of your heavenly Banker. If you do, you will lay them up where "moth and rust doth corrupt, and where thieves break through and steal." The moths of loss finally destroy all things, the rust of decay afflicts all things of this world. The thief of death finally breaks into all things even though other smaller thieves were not able to break into it. "The world passeth away." (John

2:17.) Your Heavenly Banker, Who solely and alone controls "**all things** in heaven and on earth" (Matthew 28:18) lovingly advises you to "lay up your treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (verse 20). He knowingly and out of **love** advises you to invest your life, your all, your money in "heavenly securities, which can never pass away, which will keep their value for time and eternity. Perhaps not with man, but man is deceived, but always with God.

Now, what does it finally amount to? It is this: **use** your temporal gifts, whatever they may be, **money** included, not as an end in itself, but as a means to gain further gifts, as we find it exemplified in the parable of the talents: Matthew 25:14-30, please read. We are to use our talents, gifts, in such a way so that they will be a credit to us in the world to come. We are not to put our trust, heart, in the talents, for they are only entrusted to us, but we are to have a clear eye, so that we may have a true standard of things, so that we will view and do **all things** from the point of eternity. As Paul expresses it in Col. 3:2, "Set your affections (heart) on things above (heaven) not on things in earth." How will this be accomplished? **Never** unless we have the true standard of measure. Not unless we know the absolute **truth**, and that is Jesus: "**I am the truth**" (John 14:6). Not unless He has become our treasure will we be able to have true standards of things, standards as they will hold in all eternity. Then only will we be able to see all things in their proper relationship and value. Then only will we live "laying up treasures not on earth but in heaven, even in respect to all we do or say. Whether we eat or drink or whatsoever we do" (1 Cor. 10:31). We live in the spirit of Paul: Gal. 2:20. **We walk by faith**, not sight. Where our **treasure** (Jesus) our heart is also. That is life indeed. That is joy, rest, contentment, happiness. Then we have invested our lives ("what I now live in this life" Gal. 2:20) in a heavenly security that never depreciates in value. Then we do all things for Him. We live "by **faith** in the Son of God Who loved me and gave Himself for me." Living in this way, living by this Faith, we are reaping dividends, rewards, beyond all human conception even for all that we do here below, even as we read it in the portions on Praying, Giving, Fasting in this very chapter.

Now, the Christians, you and I, realize that there is no use putting our heart in the things of this world. That Jesus is the only one that can satisfy us, make us happy. But having an old nature still we are like the boy that wanted to eat his cake and have it also. With one hand we are releasing our hold upon the treasures, and with the other hand we are grabbing for them again. In the next few verses Jesus shows us how impossible it is. How we would never try to do the same thing in earthly matters, why then

try them in something infinitely more important and vital for body and soul. He says this thus: "No man, you, can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. You cannot serve God and Mammon." We would never try to serve, work for two masters at the same time in earthly matters, why then attempt such a foolhardy and impossible thing with the Lord? We cannot lead double lives before God. God has made us individuals, singularities, not dualities or pluralities. We can but serve **one** master. There are only two to serve. Either we are serving **God** or not God, which is summed up in the word: mammon. It means the things of this world as an end in themselves, apart from God, the Giver. Now, we are either serving God, the real **treasure**, — either our heart is centered on Jesus and we are using **all other things** as a means to appreciate, serve, **love, trust, Him** more, or, we are centered upon the things of this world, apart from the Giver, the **treasure, Jesus, of Whom, and through Whom, and to Whom, are all things** (Romans 11:36), and we love, trust, serve them (mammon). But by so doing we are hating, despising, not serving God. It can only be **one. Never two. Never both.**

Jesus brings this home to us in these words: "**The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light.** If we are with **singleness** of eye looking unto the true, heavenly **treasure, Jesus,** (Hebrews 12:2) our whole body, **life,** will be full of light. It will be a life of true standards, right God-appointed relationships, joy, rest, (Matthew 11:28) peace, (Isaiah 26:3) happiness, yea, human language is far to inadequate to describe what God has prepared for those that love Him (trust, have Him as the **one, single, true, yielded, all-surrendered treasure**) 1 Cor. 2:9. The whole body is full of light, **bliss.** We are connected with the one true source of true light, all else are imitations. Besides **Jesus** there is no **savior, no light** (John 8:12—1:9). Jesus is the "Sun of your soul" and makes your whole life **light, joy,** no matter how outward conditions may be.

"**But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.**" Thus Jesus continues. If our eye is evil, not as God would have it: centered upon Jesus, for without Jesus we are still in our sins, **evil,** then we see nothing aright. All is wrong, **dark,** a mystery to us. If our light, **faith in Jesus,** is darkness, **how great is the darkness.** We will never look forward to the fond anticipation of God's great gift (Jesus) in this world nor enjoy it in the world to come (Matthew 25:30). W. F. B.

Communion in sufferings helps to work compassion towards those that do suffer. —Selected.

COMMENTS

A Beautiful Tribute In an attempt to explain the shortage of clergymen in the Church of England a clergyman of that church saw fit to use what the press styled "plain, blunt and even brutal language." During the course of his sermon on the subject he said:

The work of a clergyman is, in a great part, of a dull trivial kind. It consists mainly in the singing of choral offices which could be well rendered by a moderately efficient gramophone. The personality of the typical clergyman, developed by exclusive association with women and children, represents the sort of thing that no self-respecting boy wants to grow into.

How different this view from that which the Holy Spirit moves St. Paul to express, 1 Tim. 3:1! He says: "This is a true saying, If a man desire the office of a bishop, he desireth a good work." If the office be degraded to-day the fault lies not with him who gave it but with them that have received it.

In comment on the above preacher's views we offer the following item from the Wisconsin News, entitled "Carolina City Mourns Death of Negro":

Columbia Thursday, officially, and privately mourned the passing of "Uncle Jagers," 93 year old negro preacher, who for three-quarters of a century has held the love and respect of high and lowly, white and black.

Mayor W. A. Coleman, by proclamation, set aside thirty minutes, from 3:30 until 4 o'clock, the time of the funeral, for suspension of business activities throughout the city, and representatives of all walks of life, from bootblack to most prominent citizen arranged his affairs to enable him to pay tribute to the negro's memory. A fund has been started for erection of a memorial.

Born a slave, the Rev. Charles Jagers of the African Methodist Episcopal Church, began preaching "from the fence corner" as he put it, when he was 14, and for seventy-five years he has never wavered from his one text: "Let this mind be in you which was also in Jesus Christ." With contributions from white friends, he established a mission for his people, and an "old folks' home," both of which he left free of debt, and devoted much of his time to carrying his Gospel, once more "from the fence corners" to the prisoners working in chain gangs.

At the end of each year he accepted a salary of one cent; his services he insisted, belonged to God. Not until the death of his wife several weeks ago did his health fail, and the best of hospital care was unable to restore his rugged voice to his calling."

Surely a beautiful tribute! "Uncle Jagers" seems to have kept near the fountainhead. His simple Christ-centered life is a lesson to us all. G.

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Why? "The attendance at the Synodical Conference, however," says the secretary in his report in our issue of September 21, "is not what it should be. At Napoleon there were only seventy accredited delegates, some of them present only a part of the time; and they represented one and a quarter million people! How shall they properly disseminate their information and enthusiasm? Twelve districts did not send any representatives at all. And yet according

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to regulations every district synod of eighty congregations is entitled to four representatives, that is to say two pastors and two laymen. Every additional block of forty, or fraction thereof, is entitled to two more. Let us be more assiduous about maintaining the unity which the Synodical Conference represents! Thirteen teachers, by the way, and two professors attended this convention as representing the laity."

The secretary complains of two things, that there were so few representatives present and that in so many instances teachers and professors substituted for the layman. This complaint should not be overlooked. We should ask ourselves the question, Why this poor attendance? There certainly is reason enough why a district should want to be represented. Ephesians four we read: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." We are to regard the unity of the Spirit as a priceless gift of God and thank him for every brother who is one with us in the faith and in practice. And it requires endeavor to keep this unity. There must be brotherly teaching, admonition, comforting and encouragement. For this brother work the meetings of the Synodical Conference are to offer us the opportunity. We have pledged each other this service.

Then there is the practical work in which we are engaged together, Negro Missions. It is a common task that has claim on the interest and the service of every one of us. For the raising of the moneys appropriated we all are responsible, collectively and individually. We should know what is being done. We should convince ourselves that the work is being conducted as it should be conducted. And this information we gain when we carefully discuss it with those whom we have placed in charge of it. Having ministry, let us wait on our ministering. Our duty is plain; then, why the neglect?

Thirteen teachers and two professors attended the conference as representing the laity. There can be no doubt that these men were able and efficient representatives; but that is not the question. The idea is that our laymen are to take an active part in the work of the church. They are to acquaint themselves with every phase of it and are to give it their time and their personal labor. Why did teachers and professors take the place of the delegates from the laity?

There may have been other reasons, but we feel justified in assuming the chief reason to be this that the congregations who were to send a member found it impossible to find any one who was ready to go. It is a common experience that church members will plead that they have not the time to act as delegates. So it is everywhere. Voting members do not attend the meetings of their congregation regularly. They who are to represent their church at our delegate conferences often cannot be induced to be present every time. On the other hand, there are many reports of well-attended, enthusiastic conventions of organizations of laymen here and there. When we read of the activity of church members, of a display of interest, willingness to give and personal effort, is it not almost invariably in connection with some society and not with the congregation or synod? There lies before us an article in a Lutheran church paper in which the writer more or less attributes almost everything worth while accomplished in a certain synod during the last few years to the influence of a certain organization within that body. We are convinced that the writer places the credit where it does not belong and we could possibly show that some of the achievements mentioned are of a rather doubtful value. But that is not the point we wish to make. We merely wish to urge the question, Why is it so?

One reason is this, undoubtedly, that the regular work of the church is not spectacular in any manner. We have our faithful voters who come to the meetings; we have men who serve their congregations on committees; we have laymen who are doing much hard work and giving much time as members of our various boards; there are still men who will not permit their private interests to keep them from serving the public welfare. But, as we have said, this is work done quietly and receiving little special mention. Yet it cannot be denied that there are too few of our laymen at work in the church in this manner.

There occur in every household seasons when special demands are made on its members, when heroic, self-sacrificing labor is required; but a family really prospers and is sustained by the quiet daily task faithfully performed by every member. So the church, too, at times is compelled to call for special services, for heroic effort, for sacrifices, that command attention, but it really grows and prospers by the quiet daily work of its members faithfully performed.

Our church does not need sporadic efforts, spectacular undertakings, heroics: what it requires is that every member perform faithfully his simple daily tasks. The teachers of our church and the laymen as well, all have a divine call for such particular service, all have their task assigned them. Then let us be faithful in these "little" things, the sum of which constitutes the life of a church.

J. B.

"JUSTICE IS FALLEN"

Orva Lee Ice in "Signs of the Times"

"I did it as easily as I would stick a pin through the back of a beetle," said Nathan Leopold, nineteen-year-old son of a millionaire, indicted for the murder of a fourteen-year-old boy in Chicago. He said he wanted to kill a human being so he could really experience how a man felt who had, by his own hands, committed a cold-blooded murder. He wanted to wake up in the morning and get the thrill that comes from the realization that he had taken a human life; to see his deed accounted in the flaming dailies; and to read about it all. He was a murderer now! Luxurious thought!

His racked nervous system was loggy. His nerves had been stretched to the limit so many times that the elasticity and snap were all gone. Extraordinary thrills failed to provoke a response. The super-extraordinary thing — murder — must be done!

The examining doctors state that the young man has practically no moral sense. He has never restrained himself, nor has he been restrained. Every emotional key has not only been struck, but hammered out of tune. Every passion of his system has been so frequently prostituted that his emotional register is jaded.

Chicago is having its share of crime, and is a fair thermometer of our entire nation just now. Human life is getting cheaper. Blood is certainly thicker than water, but it is flowing almost as fast. Crimes to the right of us and crimes to the left of us are being perpetrated. In spite of laws, police, burglar alarms, automatics, handcuffs, and jails, we are not withstanding the tidal wave of crime.

Take Chicago as an example of our "Victorian age": for the first 91 days of this year, January to March, there were 86 murders, almost one each day. Indictments were returned in 44 of these cases, a little more than half. In 1923, in Chicago, there were 270 murders. Less than one-half of the murderers were penalized. Nine of the 270 were sentenced to death, and one out of the nine paid the penalty. Twenty of the slayers sentenced to imprisonment went subject to release within eleven months after commitment. The one man hanged for murder was too poor to hire a defense lawyer.

Crime Commission Speaks

It is the opinion of the Chicago Crime Commission that authorities are too tolerant; that there should be vigorous and immediate prosecution, and less liberality and leniency on the part of judges.

"On October 16, 1921, Patrolman Paul Schutz, who enlisted in the World War, had participated in many of the principal engagements in France, and was wounded during the Battle of the Marne, was shot down and killed by gangsters, while attempting to stop a fight in the Galloper's Club, 2655 Southwestern Avenue. Two other policemen were wounded. All of the officers were in uniform. On January 18, 1922, Walter 'Whip' Ryan and Charles Cleaver were indicted for the murder of Schutz. Since that time the case has been taken up thirty-four times before ten judges of the criminal court, almost all of the judges who have sat in the court during that time. On January 24, 1923, a jury disagreed as to Cleaver, whose case is now 'on call.' Although the victim was a police officer, the Chicago Police Department and the sheriff's office have proved unable to bring about the arrest of Ryan.

"On November 20, 1921, Frank J. Ryan, a police officer, shot and killed Timothy F. Tierney, a baliff of the Municipal Court, in an argument in a saloon at 3601 West 15th Street. This case has been in the criminal court for two years and four months, without final disposition. On February 3, 1923, a jury returned a verdict of guilty. A motion for a new trial was entered at that time. Since then the case has been continued nineteen times. The case has been up thirty times before six judges and is not yet finally decided.

"On June 9, 1921, Thomas A. Skirven, a chauffeur for the Yellow Cab Company, was shot and killed when a fusillade of shots was fired by four or five men in a black touring car while he was sitting with companions on a bench at 1140 South Kedzie Avenue. On June 14, 1921, Phillip Fox, Morris Steuben, Jimmy Mogley, Charles Goldstein, and Max Podlokkey were indicted and charged with the murder. Fox and Steuben were brought to trial on March 20, 1922, and on April 7, 1922, the jury disagreed. This case has been in court thirty-one times and before eight judges.

"In November, 1922, Joseph Lanus, a wealthy automobile dealer, was murdered in the salesroom of the Lanus Motor Sales Company, 4636 West Madison Street. On December 7, 1922, William Cramer, Larry Hefferman, Morris Boglosowski, and Otto Christensen were indicted for the murder. After ten appearances in court, the cases of Cramer, Hefferman, and Christensen were disposed of. Cramer and Hefferman were sentenced to hang, and Christensen was sentenced to serve a life term in the penitentiary. Recently the Illinois Supreme Court ordered the cases of Cramer, Hefferman, and Christensen reversed and

remanded. The reversal was on the ground that extraneous evidence was introduced in the trial." — Bulletin of the Chicago Crime Commission, No. 33, Chicago, April 30, 1924.

A Summary

Note the delayed justice! One case up 34 times; another, 30 times; the third, 31 times; and the last made ten appearances in the courts! These cases, typical of modern times, are a precise fulfilling of Isaiah's prophecy: "Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity." "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil is accounted mad." "The Redeemer shall come." Isaiah 59:7-15 margin, 20.

Logically the Chicago Crime Commission is right. "Treat-em-rough" tactics, with the teeth of the law set as relentlessly as a spring steel trap, and dispatch used in each case, as they urge, may, in a degree, slacken the mad, murderous pace. But the case of Don Quixote Leopold, who was after romance in the extreme, whose flabby nerves failed to register the ordinary or even the extraordinary sensations, finds many a companion in this nerve-sawed age of ours. Movie producers and novel writers are harrowed and combed, tooth and nail, to get the literary diet hot enough to satisfy the jumping nerves of the present generation. They are failing. The devotees of these nerve-sawing novels and plays, failing to get the desired thrill out of Dead-eye Dick's experiences and Two-gun Ike's notches on his gun stock, are out now to get an experience of their own. Leopold says it: "I wanted to satisfy myself as to what a man, who has committed a cold-blooded murder, thinks about." There it is!

The world is fed up on false second-hand thrills. It wants the real, cost what it may.

The Headlines

And right now it is getting what it wants. Our papers are full of crime news. Take the front page of this morning's Express: "Mail Robbers in Chicago Get Two Million"; "Leopold and Loeb Examined by Physicians"; "Bill Brennan, Noted Boxer Is Murdered"; "Trap Salesman Who Makes Kidnapping Threat"; "Police Guard Victims from I. W. W. Bombs"; "Kills Sweetheart on Crowded Street"; "Poisonous Liquor Kills Two in Philadelphia"; "Auto Bandits Foiled at Tonawanda"; "Bullets Fly at Niagara Falls."

The great majority, to be sure, will not take the extreme step of murder; but we are facing right now in America the conditions that show plainly that people love to do the outlawed thing. They love to break the law.

It is fast becoming the *pièce d'occasion* in society to outwit the law. Gambling, bootlegging, drinking liquor, playing at man and wife, trading wives for a night, polyandry, and polygamy are the games played to-day by the *élite*. Breaking over the bounds of propriety, winking at age-old standards, scoffing mothers as "Victorian," gulping down forbidden fruits, doing the improper thing, brazenly affronting every tried moral virtue, have long ago proved too tame and uninteresting. The popular thing nowadays is to be an outlaw, to do something forbidden by the country's laws, to be a criminal! Jesse James and Harry Tracy were known from coast to coast a generation ago. But if these boys were active to-day, their pranks would not get three inches space in any daily. Your neighbor's Beau Brummel, a young eighteen-year old, with patent leather hair and a hip-hip-hurrah flask, outJesses Jesse James. Every night is Halloween, in the sense that our youth endeavor to see how many things they are able to break and "get away with it."

Well, if Paul were here, he would not be at all surprised. He could not only say, "I told you so," but, "I have written to you that it would come." And so he has: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts." 2 Timothy 3:1-6. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." Verse 12.

Reader, "evil men . . . shall wax worse and worse." The place for the man who loves righteousness is in the kingdom. "The earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:1-13.

The time is coming when the judges of the earth will not be able to handle the situation. Then the Judge of all the earth will execute judgment. And, behold, "the Judge standeth before the door." James 5:9.

CHRISTIAN SERVICE

Service is our biggest and best contribution to the world. A life is useful to our fellowmen and pleasing to God only to the extent that it spells unselfish service.

The greatest distinction that can be conferred upon any person is to be called by the Master to devote his entire life, all his time and talents, to His service.

To serve where God has placed us and can best use us should never be regarded as a sacrifice, but as a privilege and a blessing. And yet we frequently hear it spoken of as a great sacrifice, for instance, when some one heeds the call to leave relations, friends and conveniences, to go to the foreign field to devote his or her life to strenuous work under trying and adverse circumstances. But you never hear the missionaries themselves, speak of their lot as such, either before they go out or on returning after years of service in the mission field. To them it is the only life-work worth while, because they believe the Lord has placed them there.

To try to serve the Lord in a place of your own choosing without asking the guidance of God, is very unwise and unsafe. You can not expect true success nor look for God's blessing. But when you sincerely say, "Lord, I'll go where you want me to go, and do what you want me to do," and then surrender to the Lord's will, you can always depend on Him for protection, guidance and blessing. Under those conditions service can never be a sacrifice, but a blessed privilege to prove your love for Him who saved you and called you into His service.

Such servants the Lord needs to-day in every walk of life, but especially in the ministry of mercy to bring to a world full of sin, selfishness and suffering the message of God's redeeming love.

God calls, let us obey and follow Him in unfaltering faithfulness of service.

—Inner Mission Messenger.

A MESSAGE FROM EARTH

During this very neighborly mood of Mars a number of persons have been listening for a message. The din of the radio has been muffled on several nights, and hopeful antennae have stretched out to catch a sound from our next-door neighbor, now passing our front porch barely thirty-four million miles away.

But no message from Mars. Such a message would be wonderfully thrilling, but not half so important as that a few million people should really get a message from earth. For the real cosmic question is not, "What sort of life do they have on Mars?" but, "What sort do we have on earth, and why do we have it?" Star gazing is fine business if we only gaze long enough and closely enough at the particular star on which we are riding at present. It may be a disappointment not to get a message from Mars. But it is tragic, in a very literal sense, not to get a clear message from earth. Many a man will put in four hours under his automobile on a Sunday morning trying to discover what is the matter with the engine, who has never given fifteen consecutive minutes to studying what

may be the matter with the world. To listen patiently enough to the confused voices of earth, to catch the still, sad music of humanity, to perceive the plight of a world whose mechanical inventions have far outrun the moral and spiritual progress necessary to control them — here is a task for all the powers of hearing and sympathetic understanding we have or may grow, by the grace of God.

We have already received, long before the age of radio, the only message from another star that really matters. And that message from a star, strangely enough, had to do with life on this planet. It ran — to whom it may concern — "Glory to God in the highest and on earth peace, good-will toward men."

—Western Christian Advocate.

CHRISTIAN TEACHING

We are agreed that to serve as a true minister of the Gospel is the better and nobler as compared with all other activities here on earth. And those who engage in giving religious instruction otherwise, teachers in Christian day schools, for instance, come a close second. These are the more silent workers in the Lord's vineyard, nevertheless highly important because of their special mission in furthering His kingdom. They are the ministers' trusted lieutenants and the parents' most valuable aids in the proper teaching and character building of their children. How poorly we appreciate the actual significance of their work, its far reaching influences and the blessedness thereof! How sad to think that but comparatively little interest is taken in the vital cause they represent, by the people in general.

To prepare for the coming Life, the accepting of salvation through Jesus Christ, should always be the paramount issue with each and every one; however, earthly affairs, incidental things, all too often occupy our thoughts to the exclusion of the one thing necessary, and we chase after elusive rainbows as if our whole well-being depended upon it. We are in a feverish haste to acquire cars, stylish dresses and glittering knick-knacks; and so many pester their bodies with nicotine or sweetmeats, which, if indulged in more moderately should conserve useful funds to help carry on the great work of the Church and other worthy causes. We swallow hard and manage to keep our ministers going, somehow, but when the question comes as to whether we will support a Christian day school, many shake their heads gloomily, shying painfully at the expense. Meanwhile we pour out gasoline with a lavish hand, smoke ten centers, don silk hose and drink phosphates as if it were a foregone conclusion. There will be a reckoning some day.

Note the blessings accruing to the communities where schools, as mentioned, have been established, and where through God's grace they flourish as rare exotics among the thorns and thistles of this world.

I cannot but highly admire those young men and women who in spite of what may often seem an unpromising field, prepare themselves for the noble, but self-effacing task of working for, and teaching in the Christian day schools. The pay is generally meager, and the recognition slight; yet their reward is great, for are they not sowing the seed of righteousness which promises some day to bloom richly forth in their charges both as concerns earthly and heavenly citizenship?

Does any one know of a more useful and blessed calling than this? How blind we are not to make more capital of this supremely important work, blessed as it is in results for all concerned, and to encourage more and more young people to find in it a most splendid opportunity for service to God and their fellow-men.

Let our ministers din this subject everlastingly in our ears, and not grow weary; and let us lay-people not remain deaf, but open up our hearts and purses in hearty co-operation in furtherance of the cause, making such schools permanent institutions, and the teachers persons of consequence in our midst. For where the Word is taught in all its purity, in church, school and home, there, indeed, is God's kingdom brought near. And through this source only, may we look for true spiritual, as well as material blessings.

—N. Tjernagel in Lutheran Sentinel.

MOODY AND GRAMMAR

Dwight L. Moody was once preaching to a great crowd in one of his meetings. He was putting his very soul into it as he always did. He was thinking more about the content of his message and of its effect upon the hearts of men than about the precise literary form of it. There was a certain fastidious gentleman sitting on the platform that night, and at the close of the service he went to Mr. Moody and said: "By the way, I noticed that you made eleven mistakes in grammar in your sermon tonight."

"Very likely," replied Mr. Moody, "I don't doubt it for a minute. My early education was faulty. I often wish that I had received more schooling. But I am using all the grammar I know in the service of Christ — how is it with you?" "Such as I have, I give" — that is the attitude which counts!

—The Baptist.

A TESTIMONY BY ONE WHO HAS LEFT THE LODGE

At no time in the history of the world have the young men and women labored under a greater delusion than in the present era. At every turn one hears discussed the wonderful benefits of the fraternal orders. Both young and old flock into the folds of the various lodges, never giving a thought to what is re-

quired, paying no heed to the sacrifice they are called upon to make. Obligations are lightly taken, faithful adherence to teaching and practice is vowed. Men and women bow to this modern idol, never turning upon it the spotlight of revealed truth and the commands of God. Lodges as a whole do not teach or even mention our Lord Jesus Christ in any of the ritualistic work or in any of the obligations imposed upon the candidate. No allusion is made to the supreme sacrifice upon the cross; salvation is sought wholly through good works, though all lodges teach a life hereafter. The prayers of the lodge are so universal that Buddhist, Brahmist, Hindu, Mohammedan and all other creeds and sects may pray in a single body offering the same prayer without offense to Jew, Gentile or Pagan. These statements are not idle gossip or a delusion born from prejudice, but facts, knowledge gained by ten years of membership in lodges. The much heralded and praised brotherly love and charity of the lodges are a base falsehood. To substantiate this allegation let us examine the brotherly love of the lodge. To become a member of any lodge the candidate must pay a fee with his application; this is followed by fees for every following degree. After having bought and paid for, you are entitled to the brotherly love of the lodge, under one condition, that you promptly and at all times meet your obligations as to membership, fees and special assessments. — A further requirement of the lodge is that you can come to them a nearly perfect physical specimen. Those who have been born imperfect in body or mind or those who have through misfortune become maimed are undesirable and not eligible to the brotherly love of the lodge.

The conditions mentioned are facts and should prove to every Lutheran that, setting aside all religious objections, this brotherly love of the lodge is based upon purely selfish principles.

Let us extend our inquiry and delve into the charity of the lodge. The periodical spurts of charity on Thanksgiving Day, Christmas, and a few other great days of the year are heralded through the press, shouted from house-tops and in every way possible made public. You ask, By whom? By the lodge itself. They see a wonderful medium of publicity in this loud-mouthed charity. Again you find that same selfish undercurrent a way to secure more members.

I have referred to the lodge-god as an idol. Let us see whether or not we shall prove our case. Every lodge application that has come to my attention has had printed thereon among other things, that the applicant must be a believer in a supreme being. Why this stipulation? Because every lodge has a clearly defined religion. The three lodges of which I have been a member, each taught that there is a hereafter which could be entered through good works. Each lodge sang hymns and uttered prayers at the opening

and closing exercises. Each lodge had displayed in the lodge room the open Bible during all lodge sessions and during the ritualistic work. All lodge members assembled by partaking in the work and exercises of the lodge, by doing honors at the altar of the lodge, upon entering and leaving the lodge, worship the god of the lodge. Who is the god of the lodge? It is not a hewn, cast, painted, sculptured or other hand-made image. It is not the God of the Bible; for our Lord Jesus Christ, or the Father, or the Holy Spirit, the triune God, is never mentioned or discussed in the religion of the lodge. It is not Allah, Mohammed, not any of the gods of Greek mythology, neither is it Buddha or any of the gods of the yellow race. It is not the god of the Africans nor the god of sun and fire-worshippers. The god of the lodge is a delusion pure and simple. The god of the lodge is such, — so the lodge teaches, — that all creeds, sects, Jews and Gentiles, believers in a material god or image, believers in a spirit god may rally around its banners, there to do homage and worship alike without offense to either.

Lutheran friends, what does Jesus Christ teach concerning such worship? I need not go to any length. We Lutherans know that Jesus Christ has damned such worship. How does the brotherly love of the lodge compare with that of our Lord Jesus Christ who cleansed the lepers, forgave Mary Magdalene her sins, restored Lazarus to his grieving sisters, fed the 4,000 in their dire extremity, forgave the evil-doer on the cross, who shed His life-blood for your and my salvation? There is no comparison that I can find though I give the lodge every benefit of the doubt. Compare Christian charity with lodge charity, and you will reach the same result. There is no comparison between the two, the one is holy, sanctified through the Word of God and the sacrifice of Jesus Christ, while the other is idle sham honey-combed with selfish desire, looking toward vain glory. To everyone, young or old, to all Lutherans, I sound the warning: Turn a deaf ear to the subtle entreaties of the Evil One, when tempted to cast aside or to share your devotion to Jesus Christ, for the lodge god or with the lodge god. Through the grace of God I saw the folly of such endeavor aften ten years of worship at the altar of the lodge.

X. R.

"ARE THERE MEN THERE?"

A Polynesian Christian was about to start on mission work in New Guinea. One of his native friends said:

"Do not go. There are alligators there, and snakes, and centipedes."

"Hold," said Tepeso, "are there men there?"

"Oh, yes, of course; but they are such dreadful savages that it is no use thinking of living among them."

"That will do," said Tepeso. "Wherever there are men, missionaries are bound to go."

In the first twenty years of the mission a hundred and twenty of these Polynesian teachers died of fever, were poisoned or were killed; but for every one that died many others offered themselves to go and tell about Jesus. You see, to love Jesus makes even the heathen brave and willing to give up their easy times to help other people know and love Him. Do you give up for Jesus? —Companion.

SIN AND HELL

More and more men seem to be getting away from a real conception of sin. The word sin in the old sense of transgression of God's holy commandments and as calling for divine wrath and punishment is very much taboo. People do not like to talk about sin in that sense, nor do they like to talk about God's anger and wrath and punishment, and still less do they like to talk about hell as the final place of punishment for unforgiven sin. The new theology has no place for such blood-curdling doctrines. Hell and sin belong together, and most naturally therefore if men are getting rid of the idea of sin they will get rid of the idea of hell likewise. If there is no sin there is no hell, no hell is needed.

But sin remains in spite of the new theology, and it is just as much alive as ever before, if not more so. And therefore hell remains likewise. The wages of sin is still death, for the soul that sinneth it shall die. All the world's ills are but the fruits of sin. We call them punishment for sin, but that is only a way we have of speaking. The fact is that these ills are the natural results of sin. There is nothing plainer in the world than that sin always entails suffering of some kind in some way and at some time. It is the nature of sin to do that just as it is the nature of fire to burn. There should be no difficulty therefore in believing that there is a hell. Wherever there is sin there is hell. Where there is much sin there is much hell. If there is much sin in a man's heart there is or will be much hell there. If there is much sin in a home there is or will be much hell in that home. Sherman said of war that it is hell. War is hell because there is so much sin connected with war. There is much hell over the world because there is so much sin all over the world. And yet hell in this world is a very mild affair, simply because there is such an abounding overflow of God's goodness that hell is largely swallowed up in this sea of divine favor. Besides, God is holding back the powers of hell in this our state of probation thus giving men time to repent. But when God once withdraws His goodness and favor, when He once casts the impenitent soul out from His presence and leaves it to its own sins, then it is that hell in its fullness will take its beginning. —Lutheran Standard.

"AS GOD HAS PROSPERED YOU" —**A Question of Fact for Christians**

"The morning offering will now be received. Let each one give as God has prospered you."

With these beautiful words ringing in the ears of the congregation the ushers start down the aisles of the church with the collection plates. Perhaps it was because Mr. Blank was sitting right in front of us that we started to think of the Scriptural injunction as we had never thought of it before. And as never before, we realized that instead of being a soporific with which to lull a complacent piety, those words of Paul's, "As God has prospered," are a two-edged sword to stab the conscience.

As God has prospered Mr. Blank, for instance. Blank is a fine fellow, of course, but his big profit last winter came from finding out just where the new street car line was to be run, before anyone else got the information; so he bought up property along the route and the luckless home builders and storekeepers suffered from his alert profiteering. How much had God prospered him in that particular deal?

Then there was Smith, the coal dealer. Last year's threat of a coal strike netted him a fine "killing." Strikes may come and strikes may go, but the price of coal is an elusive and mysterious thing and if, in the uncertainty of the situation, the dealer can add fifty cents to the price of every ton, it is prosperous business. But those words "as God has prospered you" — just don't seem to fit in with the picture, somehow. What had God to do with it? Probing a little deeper — what did God think about it, anyhow?

We recalled the story of a man in the Middle West who went into a prayer meeting and found some of his friends and neighbors lustily singing "One More Day's Work for Jesus." One of them, he reflected, had spent the day engineering a wheat corner on the Board of Trade. Another had put in his working hours as an attorney for a client who had skirted so close to breaking the law that the difference could only be detected with a high powered microscope. Some others had been similarly diligent. They all sang in unison, "One More Day's Work for Jesus!"

"As God has prospered you" — what a far-reaching expression of stewardship! The only money we dare offer to God is that which can honestly be regarded as having come from Him. That ideal rescues the word "stewardship" from being a catch-penny slogan, a sort of coin collecting device to be exploited by every needy agency, and restores it to its rightful place as a Christian interpretation of the whole of life — getting as well as spending, production as well as consumption.

Stewardship does not begin with the collection plate nor does it end there. It reaches back to beginnings to where the money, power, opportunity which one has,

came from. It asks the question — "Did God prosper you, or were you just quicker, stronger, better advantaged than the other fellow?"

—H. E. L. in U. Chr. Advocate.

LUTHER AND MASONRY

A subscriber has sent us a copy of The Fellowship Forum wherein there is an article with the caption: "Was Martin Luther a Mason?" The article quotes the "Masonic Biography and Dictionary" which states: "The great Reformer was a Freemason. We give Luther's own statement regarding it, as given to his son, Martin Gottlieb, Christmas eve, in 1536, at his home in Wittenberg." A story is then told how he was approached by a member of a certain guild and persuaded to join, and was taken to the hall and initiated into the mysteries of the craft. We shall mention only one serious objection to the reliability of this story, and that is, that Rebold, the great authority on Masonic history, states that Freemasonry dates back only to 1717. Accordingly Luther could not have been initiated in 1520 as this report claims. Grand orators of freemasonry sometimes make very extravagant claims dating the institution back to Adam and claiming nearly every prominent historical personage a member of the order from Tubal Cain, King Solomon, John the Baptist down to Abraham Lincoln, but Rebold has written history. The fact that the Masonic Creed is identical with Deism speaks for the historicity of Rebold's statement. The many religious wars after the Reformation brought about the Deistic movement led by Herbert of Cherbury, Toland, Lord Shaftesbury, Collins, and Locke to establish a religion founded on reason and natural religion of such a nature that all men could subscribe to it. The creed demanded belief in God, immortality, and virtue. This is the creed of Freemasonry. Someone will say, Is not this correct? Is it not a part of the Christian faith? Therefore many will join and accept this creed as far as it goes and take the rest of their religion from the church they belong to, and believe they can do this without being inconsistent. This Deistic creed can be subscribed to by the Jew, the Mohammedan, the Buddhist, and Shintoist, or anyone who accepts a natural religion; but it is not the revealed Christian religion in which Christ is the Alpha and Omega. To be consistent and not to offend the Jew or other religionists, Mackay's Manual of the Lodge, quoting a Bible passage wherein the name of Christ appears, simply eliminates this name to make it conform with the broadness of Deism. A Christian cannot consistently join in a worship where the name of Jesus Christ must, in order to conform to its fundamentals, be omitted. (We are speaking about Blue Lodge Masonry, not the Knight Templar degrees.)

—Lutheran Church Herald.

Careful consideration will show the Knights Templar degrees to be no exception. (Ed.)

† REV. BENDIX P. NOMMENSEN †

A highly esteemed pastor and widely known Christian friend passed on to his heavenly home. The Rev. Bendix P. Nommensen, for 37 years pastor of St. Luke's Evangelical Lutheran Church, corner Dover and Kinnickinnick Avenue, Milwaukee, Wisconsin, and in the 48th year of his ministerial career, died on Friday night, September 19, 1924, at the Milwaukee Hospital, after an illness of only two weeks, at the age of 70 years, 2 months, and 11 days. The immediate cause of his death was pneumonia, while an acute ailment of the bladder had forced him to seek an operation at the hospital, which, however, could not be performed due to his physical weakness.

The funeral service was held on Tuesday, September 23, at 2 p. m. It was largely attended by members of the congregation and ministers of the Synodical Conference, both from the city and the state, the spacious church having been filled to its utmost capacity, debarring a large group of mourning friends from entering.

Prof. J. Meyer of the Lutheran Seminary at Wauwatosa, Wis., officiated, preaching in German on the words of Christ the deceased had selected as a text for the sermon at his funeral, viz., "Whither I go ye know, and the way ye know," John 14:4, while Rev. C. Gausewitz held an address in English on the confirmation sentence of the deceased, viz., "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness," Is. 41:10. In both addresses the great truths were presented, which had been the comfort and sustenance of the deceased brother all the days of his life, and which he had taught and proclaimed so faithfully during his long pastorate.

The burial was made in Forest Home Cemetery, the following serving as pall-bearers: Revs. E. Duemling, H. Olsen, J. Koch, Prof. J. Ruege, J. Jenny, of Milwaukee, and B. Schlueter, of Oshkosh.

Bendix P. Nommensen was born on the 8th of July, 1854, in Schleswig-Holstein, Germany. At the age of 11 he came to America with his widowed mother, his father having died the year before. Two years later he entered Northwestern College at Watertown, Wis., to prepare for the ministry, and in the year 1876 he was graduated from the Lutheran Theological Seminary at Springfield, Ill. In the same year he had been ordained to the ministry, his first charge being at Buffalo City, Wis., followed by a second charge at Fountain City, Wis., ministering the Gospel at these two places for 5 years.

It was in the year 1887 Pastor Nommensen came to Milwaukee to take charge of St. Luke's Church, which charge he held ever since to the end of his life. Under his ministrations the congregation grew to one of the largest Lutheran Church societies in the city

with a well-attended parochial school conducted by four teachers. Aside from his arduous labors the ministrations of the congregation called for, he was also active along other lines of ministerial work. He was editor of the "Lutheran Kinderfreude," of the "Krankentrost," and author of various tracts on religious themes; he was furthermore a director of the "Northwestern Publishing House" maintained by the Synod, and for many years also an active member of the Board of Directors for the "Lutheran Kinderfreund Society" of Wisconsin.



Rev. Bendix P. Nommensen

In the passing of Rev. B. P. Nommensen our Synod has lost one of its most active members, the congregation an able and faithful pastor, and his family a kind and amiable father. He was a man of most winsome personality, and devotion to Christ and His church. If we would mention an outstanding characteristic of his, it was Christian cheerfulness, cheerfulness in his private and family life, cheerfulness in his ministerial work, imbuing others with like Christian cheerfulness.

Pastor B. P. Nommensen was married to Hermine Haberkorn, of Fond du Lac, Wis., who was to prove for 44 years his beloved companion and counsellor. The union was blessed with eleven children — five sons, and six daughters — all of whom, with the exception of two children who died, survive their father. All three living sons entered the Lutheran ministry. They are the Revs. William Nommensen, of Columbus, Wis.; Otto Nommensen, of South Milwaukee,

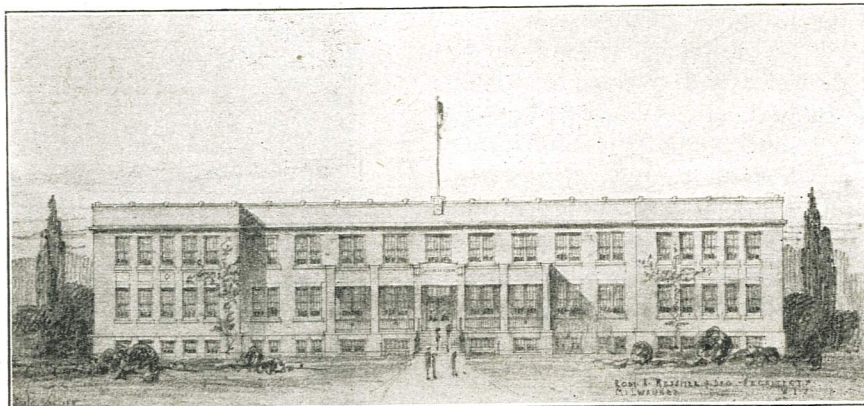
Wis.; Martin J. Nommensen, of Picketts, Wis. The daughters are Mrs. W. K. Pifer, Marwood, Pa., and Misses Lydia, Alma, Hermine, Dorothy and Ada Nommensen, all of Milwaukee.

Thus a long and useful life has passed away. It has always been Rev. Nommensen's desire to be summoned from the midst of his labors, and so he was. Despite his age and his pastoral labors of almost 50 years duration he had been active in full force to his very end. And now that his work is done, the Lord says to him: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." J. J.

FROM OUR CHURCH CIRCLES

Children's Home Dedicated

The new Lutheran Children's Home on West Main Street and Greenfield Avenue in Wauwatosa, Wis., was dedicated on Sunday, September 21, several thou-



Lutheran's Children's Home, Wauwatosa, Wis.

sand Lutherans of Milwaukee and vicinity taking part in the ceremonies. This building will aid the "Kinderfreundesellschaft" materially in serving those who stand in need of the aid of their Christian brethren.

This society does not purpose to conduct an orphanage, as its aim is to find Lutheran homes for the children that are committed to its care. But there has been felt for a long time the imperative need that something be done to provide a temporary shelter for children who have lost their father or their mother when the surviving parent is not able to do both, to give them the necessary care and to work for their support.

This building of grayish brown brick with its basement and two stories will have room for about one hundred children. At the present time only one wing with room for fifty or sixty is being used. The new building meets all the exacting demands of the state and federal laws governing institutions of this kind. The basement contains the rooms of the janitor, the dining room, the kitchen, the laundry, a large play-

room, etc. On the first floor we find the office, a playroom, etc. The various bed rooms, wash rooms and baths are found on the second floor, all equipped most practically. Steam heating and a ventilating systems are provided.

The cost of the building will exceed \$150,000. Here our Lutherans in Wisconsin have abundant opportunity to prove their love for him who says to his disciples, "Feed my lambs." J. B.

Notice

The Joint Synodical Committee will meet October 28th, at 10 a. m. in St. John's School, corner 8th and Vliet Streets, Milwaukee, Wis. The primary purpose of this meeting is to receive and discuss the memorial pertaining to the relation between the faculty and the board of Northwestern College. Faculty and board are requested to be present. A general invitation is herewith extended to all who wish to attend.

It goes without saying that in addition to the above mentioned purpose the regular business of the Committee will be transacted. G. E. Bergemann.

Northwestern College

Up to September 10th 114 new students had enrolled at Northwestern College. Of these 67 are members of the Sexta, or first year high school class. The dormitory is crowded somewhat beyond capacity with 201 students. The total number of students is 303. All figures are slightly higher than those of last year. E. E. Kowalke.

Dr. Martin Luther College

The new school year in Dr. Martin Luther College New Ulm, Minnesota, was opened by a short service in the college chapel, on Wednesday, September 3. The number of new scholars enrolled is 83. This brings our total to 222 scholars. Anyone acquainted with our facilities will realize that there are

many problems to solve. Of the total number of scholars 144 are boys, 78 girls. 152 are preparing for work in our Christian schools, 46 will become pastors, and 24 are taking the general education course.

One difficulty to solve was to take care of the large ninth grade. This numbers 62 scholars and to carry such a large class as one unit does not promise the best of results. The suggestion is very easy. The only matter left is to divide it into two divisions. But when one considers that the 10th and 11th grade are already divided into two divisions in several branches, then it is not so simple a matter to divide still more classes without taking into consideration the limited number of teachers. However, this year the solution was very simple. There were only two pupils announced for the eighth grade. Both of these, for various reasons, could well be advanced one year. This was done, and the teaching force thus gained was utilized to take care of two sections in the ninth grade in Algebra, English and German.

But our class room facilities are not adequate. As it is, no teacher has a room that he may call his own. Sometimes the instructor conducts classes in one room, and then again in another, depending upon the size of the class he has before him. However, this is connected with inconvenience. The history teacher, e. g., must have his maps and teaching apparatus transferred from room to room. Also in general science and drawing this causes much extra labor and does not tend to facilitate smooth working order. The simplest solution, of course, would be a recitation building that is adequate for such a large number of scholars.

Our boys' dormitory has 21 bed rooms and study rooms. If we place five in a room, then 105 are taken care of. Last year the reception room was pressed into service. But this year that did not suffice. We therefore made a study and bed room out of the sick room. Here four boys have been placed. Besides we placed several double deck beds with an upper and lower berth. This leaves more room for wardrobe and other necessary furniture. This means that in case of illness we must take scholars to the local hospital. We also need more room for the storage of trunks. This matter has not been solved as yet. But it is hoped that the local board will soon see some way out.

In our girls' dormitory there are 30 girls. 36 girls from out of town were supplied with room and board in private families in our congregation.

What shall we do in the face of the above given facts? Complain? Not by any means. We ought rather to thank God for His blessings. But not only that. We should bestir ourselves to see to it that His blessings are appreciated and well taken care of.

May the Lord grant teachers and scholars the right spirit in their tasks, preserve their health and strength, and let our work further His glory and the welfare of His church.

E. R. Bliedernicht.

Fox River Valley Pastoral Conference

The pastors of the Fox River Valley Conference will meet on October 21 to 22 at the First Evangelical Lutheran Church, Green Bay, Wis. (Rev. R. Lederer). Sessions begin at 9 a. m. on Tuesday. Papers will be read by the brethren: P. Oehlert, Aug. Zich, and E. Sterz. Sermon: Paul Oehlert (J. Reuschel).

E. F. Sterz, Sec'y.

Southeastern Delegate Conference of Michigan District

The Southeastern Delegate Conference of the Michigan District meets at Toledo, Ohio (Zion's Church, Rev. G. Luetke), October 28 and 29.

It is expected that every congregation in the conference will send a delegate. Synodical affairs will be discussed; and it is hoped by these delegate conferences to bring about in the congregations a deeper interest in Synodical affairs.

Papers to be read as follows:

1. Exegesis, 2 Tim. 1. — Maas.
2. Sermon to be read — A. Lederer.
3. How are we to regard the church societies in the light of Holy Scripture and how are we lead them where they are in existence? — Wenk.

Sermon: Strassen, Ehnis.

Confessional address: Nicolai.

Pastors will please announce themselves and the delegates from their respective congregations to Rev. Luetke by October 21. H. H. Hoenecke, Sec'y.

New Ulm Delegate Conference

The New Ulm Delegate Conference convenes, D. v., October 15th at New Ulm, Minn. All pastors, professors, teachers and at least three delegates from every congregation are urgently requested to attend. Time of service: One day commencing at 9 a. m. Regarding lodging and meals notify Mr. Wm. Stelljes, 100 S. Wash., St., New Ulm, Minn. H. Bruns, Sec'y.

Arizona Conference

The Arizona Conference will meet at San Carlos, Ariz., from October 28th to 30th.

Papers have been assigned to:

F. Uplegger: Sermon on the Mount.

Guenther: Jesus as a Missionary.

Koch: Exegesis Col. Chap. 2.

Nitz: A Period of Mission History.

Schlegel: Adiaphora.

Krueger: Correlation of Subjects in School.

Gustav J. Schlegel, Sec'y.

Chippewa Valley Mixed Conference

The Chippewa Valley Mixed Conference will meet, D. v., in Fairchild October 7th and 8th.

H. Mueller, Sec'y.

STATEMENT OF RECEIPTS AND DISBURSEMENTS

July 1st, 1923, to September 1st, 1924

Collections for		Receipts	Disbursements
General Fund	\$130,428.93		
Less Debt Collection	43,773.29	\$ 86,655.64	\$ 40,851.89
Educational Institutions		62,077.13	199,087.80
Home for the Aged		2,489.58	7,374.82
Indian Mission		27,419.82	43,717.31
Home Mission		57,569.25	106,205.44
Negro Mission		11,409.09	11,409.09
General Support		10,791.55	14,441.73
 Total Collections		<u>\$258,412.06</u>	<u>\$423,088.08</u>
REVENUES: Institutional and Departmental		\$ 73,618.94	
 Total Receipts		\$332,031.00	\$322,031.00
Deficit			<u>\$ 91,057.08</u>

Statement of Debts

Debt on July 1st, 1923		\$289,508.05	
Received and paid thereon:			
Seminary Building Committee	\$ 42,840.41		
Direct Debt Collection	932.88		
	<u>\$ 43,773.29</u>		
Sale of Bues Farm		45,000.00	
		<u>\$ 88,773.29</u>	
Paid off on old debts			\$200,734.76
Remaining old debt			<u>101,684.86</u>
* New Liabilities incurred from July 1, 1923, to September 1, 1924..			
Liabilities on September 1st, 1924			\$302,419.62
Increase of Liabilities in 14 months			<u>\$ 12,911.57</u>

New Debt Distribution

Deficit as per statement	\$ 91,057.08		
Borrowed for Church Extension	17,415.28		
Other Outstandings	1,541.01		
	<u>\$110,013.35</u>		
Total Excess Expenditures	\$ 8,328.49		
Paid out of Capital Fund			
* New Debt as stated above		\$101,684.86	
Capital Fund July 1, 1923			\$ 9,459.61
Sale of Assets			<u>75.00</u>
			\$ 9,534.61
Disbursed as above			<u>\$ 8,328.49</u>
Balance Cash in Banks			\$ 1,206.12

THEO. H. BUUCK, Dep. Treas.

State Teachers' Conference

The State Teachers' Conference will convene, God willing, at Milwaukee, Wis. (Rev. P. Pieper) on November 6th and 7th.

Sessions begin at 9 o'clock Thursday morning in St. Stephen's School, Grove and Scott Streets.

Following are the assignments:

A. THEORETICAL:

1. Wie steuern wir dem Eindringen des calvinistischen Geistes auch in unser Schulwesen? — Prof. Schmeling.

2. Wie ziehen wir den rechten Nutzen aus unserer Schulvisitation? — A member of the Faculty of Dr. Martin Luther College.

3. The survey of English literature within the scope of our elementary schools. — Prof. Ruege.

4. Wuerdiges kirchliches Orgelspiel. — Prof. A. Jaeger.

5. Wie koennte unsere Konferenz als Fortbildungsanstalt dienen? — E. Krause.

6. Silent Reading. — A. Maas.

B. PRACTICAL:

Upper Grades

1. Bible History: Balaam. — O. Hellermann.

2. A lesson in Geography by the Problem Method. — L. Serrahn.

3. A history lesson: The ordinance of 1787. — Godfrey Schulz.

4. Lesson in penmanship according to the Palmer Method. — M. Hackbart.

Lower Grades

1. Bible History: The Wise men of the East. — Miss R. Schaller.

2. Language lesson: Reproduction of a story. — Miss B. Eggebrecht.

3. Lesson in penmanship according to the Palmer Method. — Miss L. De Jung.

Rev. P. Pieper will deliver the sermon. All communications are to be made by October 15th.

Address: Prof. Karl Jungkuntz, 46 18th Avenue, Milwaukee, Wis. W. H. A. Manthey, Sec'y.

Southern Conference

The Southern Conference will convene October 14, 9 a. m., to October 15th, 5 p. m., in the congregation of the Rev. F. Koch, Caledonia, Wis.

Papers will be read by the Reverends: Sieker, Nommensen, Heidtke, Jedele, Reinemann, Volkert.

Services: Tuesday evening.

Sermon: Rev. H. J. Diehl (Rev. O. Heidtke).

Confessional address: Rev. C. Sieker (Rev. J. Toepel).

Please notify the local pastor of your coming in due time. W. Reinemann, Sec'y.

Installation

Being authorized by the Rev. G. M. Thurow, the honorable President of the Western Wisconsin District, the Rev. O. Kuhlow was installed as pastor of St. John's Evangelical Lutheran Church at Jefferson, Wis., by the undersigned on the 9th Sunday after Trinity, August 17th.

Address: Rev. O. Kuhlow, Jefferson, Wis.

H. Jungkuntz.

Ordination

On September 7th, twelfth Sunday after Trinity, Candidate Edwin Jaster was duly ordained as a minister of the Gospel under authorization of President C. Buenger, in his home congregation at Montello, Wis., the Rev. O. Theobald of Oshkosh, Wis., assisted.

The Lord bless and prosper the work of His laborer! Wm. J. Hartwig.

Change of Address

Rev. Robert F. F. Wolff, Cambridge, Dane County, Wisconsin.

Mr. Chas. Brenner, 405 West Maple Ave., Beaver Dam, Wis.

MISSION FESTIVALS

Sixth Sunday after Trinity

Amery, Wis., Redeemer Church, O. P. Medenwald, pastor. Speakers: W. Haar, Jr., Th. Kock. Offering: \$83.10.

Bad Axe Valley, Wis., St. John's Church, I. M. Brackebusch, pastor. Speakers: P. Lorenz, F. Oehlert. Offering: \$100.00.

Seventh Sunday after Trinity

Fontenoy, Wis., Christ Church, E. H. Kionka, pastor. Speakers: E. Behm, H. Koch, L. Ave-Lallemant. Offering: \$76.69.

Eighth Sunday after Trinity

Wonewoc, Wis., St. Paul's Church, J. Mittelstaedt, pastor. Speakers: Prof. W. Huth, Wm. Nommensen, A. Berg. Offering: \$293.35.

Ninth Sunday after Trinity

Shickley, Nebr., Zion's Church, W. Wietzke, pastor. Speakers: A. Schumann, W. Baumann. Offering: \$225.00.

Tenth Sunday after Trinity

Hopkins, Mich., St. Paul's Church, D. M. Metzger, pastor. Speakers: J. Nicolai, C. Lederer. Offering: \$163.30.

Batcheller, Mich., Immanuel's Church, E. Stevens, pastor. Speaker: L. E. Bernthal (German and English). Offering: \$41.50.

Mission, S. Dak., Zion's Church, Theo. Bauer, pastor. Speakers: P. Weinhold (German), B. Lange.

Elkton, S. Dak., Trinity Church, Wm. Lindloff, pastor. Speakers: F. Manteufel, K. Sievert, C. Schmidt. Offering: \$155.00.

White Bluffs, Wash., St. Paul's Church, L. C. Krug, pastor. Speakers: E. F. Kirst, L. C. Krug. Offering: \$22.00.

Remus, Mich., St. Paul's Church, A. J. Clabuesch, pastor. Speakers: H. Lange, C. Leyrer (English). Offering: \$100.03.

Eleventh Sunday after Trinity

Greenfield, Wis., Christ Church — Caledonia, Wis., St. Paul's Church — Merrimac, Wis., St. John's Church, G. Gerth, pastor. Union services, speakers: F. C. Uetzman, C. F. W. Baerwald, and Student Emanuel Uetzman. Offering: \$210.15.

Town Spirit, Price Co., Wis., Zion's Church, M. Glaeser, pastor. Speakers: F. Kammholz, H. Geiger. Offering: \$88.00.

Monico, Wis., Grace Church, W. G. Fuhlbrigge, pastor. Speakers: K. Timmel, G. Hoenecke. Offering: \$25.00.

Cedar Mills, Minn., St. John's Church, A. Baur, pastor. Speakers: G. Hinnenthal, J. A. Dysterheft, A. Ackermann. Offering: \$400.00.

Town Center, Wis., St. John's Church, A. Werner, pastor. Speakers: G. Ruediger, A. Zich. Offering: \$152.93.

Stoddard, Wis., St. Matthew's Church, I. M. Brackebusch, pastor. Speakers: R. Ave-Lallemant, A. Eckmann. Offering: \$228.60.

Eagleton (Bloomer), Wis., "General Joint Congregation," J. F. Henning, pastor. Speakers: W. Fischer, F. Weerts (English). Offering: \$237.14.

Whitehall, Wis., St. Paul's Church, A. Hanke, pastor. Speakers: C. F. Kurzweg, M. Zimmermann. Offering: \$105.19

Twelfth Sunday after Trinity

Prentice, Wis., Evangelical Lutheran Mission, M. Glaeser, pastor. Speaker: M. Glaeser. Offering: Mr. and Mrs. Bergquist, \$50.00; Miss Kiesow, \$5.00; total: \$63.00.

La Crescent, Minn., Immanuel's Church, E. G. Hertler, pastor. Speakers: T. Sauer, A. Sauer (also English). Offering: \$111.00.

Farmington, Wis., Immanuel's Church, A. W. Paap, pastor. Speakers: J. F. M. Henning, Dr. J. B. Bernthal, J. Kingmann. Offering: \$257.00, Ladies' Aid \$2500. Total: \$282.00.

Zion, Town Omro, Winnebago Co., Wis., Zion's Church, O. Hoyer, pastor. Speakers: E. Schoenicke (German), Pres. B. Schlueter. Offering: \$50.30.

Mishicot, Wis., St. Peter's Church, E. Zell, pastor. Speakers: Gladosch, Boettcher, Ph. Froehlke. Offering: \$177.00.

St. Charles, Minn., St. Matthew's Church, Karl Brinkmann, pastor. Speakers: C. A. Affeldt, Otto C. Schultz. Offering: \$94.51.

Sawyer — Nasewaupsee Parish, Wis., F. Schumann, pastor. Speakers: C. Henning, Paul Bergmann. Offering: \$147.68.

Greenville, Wis., Immanuel's Church, L. Kaspar, pastor. Speakers: J. Schultz, Paul Oehlert. Offering: \$114.25.

Town Clayton, Wis., Immanuel's Church, L. Kaspar, pastor. Speakers: Theo. Brenner, J. Schultz. Offering: \$54.88.

Libertyville, Ill., St. John's Church, Elmer C. Kiessling, pastor. Speakers: O. B. Nommensen, Otto Gruendemann. Offering: \$170.00.

Menominee, Mich., Christ Church, Geo. E. Schroeder, pastor. Speakers: Hy Hopp, John Bursch, Phil. J. Schroeder. Offering: \$470.00.

CALL FOR NOMINATIONS

Prof. Dr. P. Peters of the faculty of Watertown College having resigned to accept a professorship at the Seminary of the Free Church of Saxony, a call is herewith issued for nominations to fill the vacancy in the Watertown faculty. Nominations must be in the hands of the Secretary of the Board, Rev. H. K. Moussa, 52 East Second St., Fond du Lac, Wis., by October 21st.
H. Koller Moussa, Sec'y.

ITEMS OF INTEREST

Tithing Accounts at the Bank

Grove City Presbyterian Church in Pennsylvania got an extraordinary "write up" recently in one of the daily papers of Pittsburgh. This newspaper story gives the congregation the credit of having in its membership more tithers than any other Presbyterian congregation in the country. Certainly any local church which disputes that claim will have to show up a big majority of its membership on the tithing list. In Grove City the non-tither is a minority exception. It has literally got to be the style to tithe in Grove City.

The reporter who describes the case gives the chief credit for sowing the seed of this remarkable development to one of the church's own sons—Rev. Albert F. McGarrah, now "financial expert" with the Board of National Missions. His "expertness"

in church finances seems to consist mainly, however, in a profound conviction that every Christian owes at least one-tenth of his income to the Lord's work. One day, when visiting his old neighbors in Grove City and preaching for them, he told them just this. And the truth took hold; they began to practice it, and the practice soon grew into "big business." Now there are one hundred checking accounts in one of the Grove City banks which are drawn on for nothing but payments to Christian benevolence. It is probably the only bank in the United States which has so much patronage of that character. Quite naturally the congregation has found it impossible to spend on itself even half of its tithe funds; last year its own expenses were 15,000; its gifts to outside "causes" \$32,000. Congregations that feel proud because they are giving to strangers as much as they spend on their own home work, should look twice at that record; they are not so amazingly unselfish after all.

—The Continent.

A Discovery

"A discovery has just been made in Jerusalem which seems to fix beyond doubt the site of the tomb of Joseph of Arimathea, in which the body of Jesus was laid after the crucifixion," says the Baptist Times and Freeman of Aug. 1. "General Gordon was the first to identify a small skull-shaped hill outside the Damascus gate as the hill of Calvary. In searching among the ruins he unearthed a rock-tomb which he regarded as the veritable tomb of Jesus. His opinion did not pass unchallenged, but the probability that he was right was so strong that the site was purchased by public subscription. Further evidence has come to light which seems to put the matter beyond doubt. Some loose stones were being removed from the ground in front of the tomb, when Miss Halsey, the guardian of the grave, noticed that one of them had some markings on it. The stone was cleaned and carefully examined by an expert, who found that it was a shrine of the goddess Venus. It is known that in A. D. 135, after the second destruction of Jerusalem, the Emperor Hadrian built a new city on the ruins and built a temple of Venus over the sepulchre of Christ, with the purpose of desecrating it completely. Outside the tomb there are traces of a large building, and if it can be established that this was a temple of Venus, there is a presumption, amounting almost to certainty, that the tomb beneath is indeed that of the Resurrection."

—The Baptist.

Reaching Unreached Indian Tribes

Workers of the Inland South American Missionary Union have undertaken a tour of exploration to the headwaters of the Paraguay River across an unexplored field of many thousand miles. They expect to emerge by the River Amazon, descend to its mouth and come around by boat to Rio de Janeiro. In the territory to be visited there are, it is said, dozens of Indian tribes that have never been reached by white men. It is one of the great unreached and unexplored regions of the world.

—Lutheran Standard.

BOOK REVIEW

Dr. Martin Luther's Small Catechism explained by way of Questions and Answers by Christopher Drewes. 96 pages. Flexible covers. Thirty cents, dozen \$3.00.

A simple explanation of Luther's Small Catechism, divided into lessons, the Bible stories used either printed out or given in condensed form. Difficult words are defined at the end of every lesson. At the end of the book a list of Bible passages is given arranged for eight grades. Opening and closing prayers and hymns conclude the little volume, which will, no doubt, be welcomed by many for use also in the instruction of adults.

J. B.