

# 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 WAGES OF SIN IS DEATH, BUT THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD"

My God, how fearful are the wages  
Sin pays to mortals here below!  
How mightily its terror rages!  
A vast eternity of woe  
In awfulness untold doth loom  
For all the lost, — beyond the tomb!

E'en here its vile dominion bringeth  
Suff'ring and sorrow in its wake!  
Its poison like the adder stingeth!  
Its ravage makes the bravest quake!  
How cruel has been its ruthless sway  
From Adam's fall until to-day!

I could not burst its cords asunder,  
So firmly fast by Satan bound;  
I could not hush the Law's dread thunder  
That in my conscience would resound.  
Self-righteous works availed me not  
To purge away the crimson spot.

Thou, only Thou, my God, couldst save me,  
And Thou didst save, in boundless love.  
Thy all-transcending mercy gave me  
Thy only Son, from Heav'n above.  
My blest Redeemer Jesus died  
That I might live, saved, — justified!

Nailed to the Cross on Calv'ry's mountain  
He bore the Curse of Law for me.  
His Blood is now the holy fountain  
That washes, cleanses, purges me.  
And O, my ris'n Immanuel  
Has freed me from the chains of hell!

Now I can call Thee "Abba, Father,"  
Forgiven by Thy grace divine!  
When clouds of grief and trial gather  
Upon Thy bosom I recline!  
Thy Spirit witness sweet doth bear  
That I am Thy dear child and heir!

Thy Holy Word, the Light supernal  
Sheds o'er my path its radiant beam;  
Thy gracious gift of Life eternal  
Bid's Hope's bright star in splendor gleam  
As with the eyes of Faith I see  
The Gates of Pearl ajar for me!

In peace I can commend my spirit  
Into Thy Hands dear Father mine!  
At rest in Jesus' blood-bought merit  
With joy this mortal I resign!  
For death the oarsman has become  
O'er Jordan's stream to row me Home!

Epistle Lesson Hymn for the  
Seventh Sunday after Trinity.

Anna Hoppe.

## EVERY CHRISTIAN'S ONE AND ONLY AUTHORITY

Matt. 23:8: One is your Master, even Christ, and all ye are brethren. Matt. 23:1-12. Matt. 20:20-28. Gen. 3:5

According to our old nature we all run true to form: we speak and act as though we were "gods" (Gen. 3:5). The devil's original lie is still rampant in every bosom. As a result each man regards himself as the standard of all measure. And the inevitable result is that he wants to rule over his fellowmen. He wants to dictate, prescribe, command. He wants to be regarded as an authority.

The unbelieving world expresses itself altogether in that way. Everybody wants to rule over everybody else. Everybody wants to be boss. The expression of this spirit is sometimes seemingly impersonal, yet when we probe the matter fundamentally we shall find the same devil spirit at the bottom of it all. Laws, rules, regulations, by-laws, statutes, constitutions, all, in the last analysis included in the word "law," are the means through which the unbelieving spirit of the world and our old nature looks for salvation from all ills which infest humanity. Sad to say the thousands of laws upon our statute books have accomplished nothing of the sort. And now the cry goes forth: "More rigid enforcement of the laws." Even that is but a will-o'-the-wisp of the devil as every true Christian will readily see. And yet the Christian, with his old legalistic nature still clinging to him again and again drifts into the same legalistic, dictatory spirit in word and in action. All because he again and again gets his eyes off of the one and only authority there is, the Master, even Christ. That is the cause of all our unhappiness in our individual lives; that is the cause of all discord in the family life; that is the reason for all strife in congregation matters. That is at the bottom of all the clashing in synodical affairs. That is finally the cause of all quarrels, wars and disagreement between smaller or larger parties. All because each one wants to rule according to the old-natured, legalistic spirit.

Jesus calls this home very forcibly to us in one sentence in Matthew 23:8. Let us consider His life-giving words for a few moments so that He may drive out this spirit of boasting and bossing authority of man, and the sweet and harmonious spirit of His rule in our hearts (Col. 3:15).

"ONE IS YOUR MASTER, EVEN CHRIST."  
When Adam and Eve sinned they got under the rule of Satan. They didn't realize it, just as the unbeliever

to-day still thinks himself ruler of his life and affairs, while in fact he is a slave to Satan. The devil keeps him doped up so that he doesn't realize his actual condition. Man would have been lost forever had not the Lord Jehovah (Exod. 34:5-7) promised the One that was to "take away the sins of the world" (Gen. 3:15; Jh. 1:29). As a result Satan's head is crushed, Christ is risen from the dead and rules all things in heaven and on earth. (Matt. 28:18.) Jesus has become the rightful ruler of all things. Jesus is the ONE and ONLY AUTHORITY we, the crown of His creation, are to recognize. "ONE IS YOUR MASTER, EVEN CHRIST." This is a fact. We are released from the rule and power of the devil to serve Christ, our Master, our King for His glory and our happiness. We have the Article of Emancipation, the Bible. It is written in the blood of that very Christ our Master. Its pages are dripping with the blood of the Lamb of God. Its books were written guided by His spirit. We may know that we are free indeed (Jh. 8:36; 20:31). ONE IS YOUR MASTER, EVEN CHRIST, and He rules not by laws and regulations, by-laws, rules, as we usually understand those terms, but He rules by Love if we will but give Him opportunity. "Let the peace of God (and that is Christ, Eph. 2:14) rule in your hearts" (Col. 3:15).

And how gently and tenderly He wishes to rule us. Remember, rule us with the same hands that were pierced on the Cross for us. Rule us, not according to our deserts, not according to punishment deserved, but according to His unsearchable Love. Every thought, every Word, every action of His, and mind you that is all things (Matt. 28:18; Ro. 8:28), is but an expression of His deep love. Nothing is done according to laws, but all is done according to love. His Love and Power, His being Lord God, makes even the evil turn together for good (Ro. 8:28). Surely, "ONE IS OUR MASTER, EVEN OUR CHRIST."

"ALL YE ARE BRETHREN." ONE IS OUR MASTER, EVEN CHRIST, then I am not to take the prerogative of ruling, a prerogative that only belongs to Christ, to God, into my own hands. I am not to rule over my fellowmen. My ruling will do no good. It will work harm. All that I can do is "go and preach the Gospel" of that Christ (Matt. 28:19), I am to bear witness so that they too may allow themselves to be ruled by the Love of God as it is in Christ. My business as a Christian is not to rule, but to proclaim a message, to make known, to pass on, the glad news of the Emancipation Proclamation, forgiveness of sins through the Love of God, Christ (Jh. 3:16). That will accomplish what the world altogether, and we believers in part, are trying to accomplish by laws, rules, regulations, constitutions, by-laws, etc. The Gospel of Christ Jesus is the only power of God unto salvation, from the rule of sin and Satan. (Ro. 1:16). Mind you, not the law; not even in part.

But how easily, and how naturally (according to our old nature) do we drift into the ruling, dictatorial, legalistic, bossing spirit. And how it works out in a hundred ways. Before we know it we have drifted into the law-ruling spirit, trying to make ourselves better by law, by observing all sorts of laws, rules, regulations. We so readily fall into the sin of the Galatians (Gal. 3:3).

It was even so with the disciples. Just shortly before this, Chapter 20:20-28 we read how Mother Zebedee and her two sons showed the spirit of ruling. Again and again we read how the disciples disputed as to who was the greatest among them, only another way of saying, who was to have the most to say, who was to rule (Mk. 9:34; Lu. 9:46; Lu. 22:24-26).

Here in our text Jesus warns against just that spirit so prevalent. The scribes and the Pharisees, unbelievers of that Love of God in Christ, they are looking for honor, glory, from men. They want to be looked up to. They want to dictate, to rule. But, what saith Jesus? He says: All that the scribes and Pharisees bid you observe as representatives of Moses, according to Moses, that observe and do. Why? Because Moses wrote of Christ, the Love of God, our one and only Master (Jh. 5:46).

Now, how does this apply to us, in our particular conditions to-day? We are all brethren. There is not to be one ruling, dictating to another, bossing. Even when a brother has erred all we are told to do is "restore such a one in the spirit of meekness" (Gal. 6:1). Not in the spirit of law, lovelessness, but "meekness." All that we can do is bear witness to the "meekness," the Love of Christ, the erring brother's Master, and ours. That will do the work and then it is well done; or, if that accomplishes nothing, no power of law, ruling, or anything else will do anything. The Gospel of Christ is the one Power unto salvation of a backslider, and erring brother. Nothing short of that will do it.

ALL YE ARE BRETHREN. How different from the world. In the world everybody wants to Lord it over everybody else. Though one that is elected to an office is called a public servant yet in ten cases out of ten he will become a public boss, if he can get away with it. Instead of serving he rules. It should not be so among us brethren through Christ. In Christ's kingdom all man-made distinctions cease. There is neither Jew nor Greek, there is neither bond nor free, there is neither male or female: for ye are all one in Christ (Gal. 3:28). But, how woefully easy it is to make distinctions where the good Master has made none. Just elect some one to an office in the congregation and before long he becomes a ruling lord instead of a ministering servant. The very fact that the usual member looks upon the elders and the trustees in that spirit shows the abuse of the office entrusted to them. Likewise with the preacher. Having an old nature as the common run of mortals, and having a devil that besets him on every side, he again and again

forgets, in word and in action showing this, that he has one Master, and all the members together with him are brethren, each one serving with the gifts entrusted to him, each one in his office, whether it be preaching, teaching, mechanics, housewife, etc. (Eph. 4; 1 Cor. 12). There is no such thing as one above another. Jesus is the only monarch, all we are brethren. All are there only to serve, not lord, with the gifts the good Master has entrusted them with.

Likewise in the larger circle of Christians, brethren, the districts, or synods. Even there ONE IS YOUR MASTER, EVEN CHRIST: ALL YE ARE BRETHERN. The praeses, the committees, the boards are only so many servants that are to serve the larger body of brethren. No power can be delegated to them, which the Master has not delegated. And He has delegated no power over another brother: ALL YE ARE BRETHERN. Nothing but service in the spirit of love, not law. The reason the pastors in the congregations, and the officers of synod in its smaller and larger circles have arrogated to themselves ruling by virtue of their office in the spirit of law rather than love is the main cause perhaps of our low spiritual life in our circles; and as an inevitable result, the reason for our low ebb in the treasuries. As soon as we rule by law, call it what you will, we hinder the work of the Master instead of helping it, much as it may glisten before the legalistically standardized world. We may have no pope; no bishops with authority to elect or depose; no officials that are supposed to have any other powers but evangelically advisory, but anyone that has his eyes opened by the Spirit will have to admit virtually we have the state of affairs though it may not be called so.

Why is it that we hear again and again the remark when the lodge question is discussed: "Our church is opposed to lodges," or "Our pastor objects to them," or "the constitution says so," or "synod has decreed thus." O, such bondage, such slavery; someone has arrogated the Lordship which only Christ deserves unto himself, be it called, the church, the pastor, the synod, or what else. ONE IS YOUR MASTER, EVEN CHRIST.

Brethren, "prove the spirits that you meet with on every hand in and out of the church, whether they be of God" (1 Jh. 4:1-3). Child of God, apply the acid test yourself, don't let others do it for you, and take their word for it. Recognize no authority save Christ. Though an angel from heaven preach any other Gospel let him be accursed (Gal. 1:8). Break away from pastor, synod, all man-made authority, and make it a matter between you and your one Master. Then you will use the pastor, the church, the synod aright. Like the Bereans recognize no authority but YOUR ONE LORD AND MASTER (Acts 17:11). They recognized not even Paul's authority until they saw by searching the Master's authority it was so. SEARCH THE SCRIPTURES LIKEWISE.

W. F. B.

## COMMENTS

**Do Not Fear for the Bible** No one can remain entirely untouched by the controversy being waged on questions of religion. Unbelief, open and veiled, is at the present making a more or less concerted appeal to the human heart. Almost every paper and periodical presents to our eye a veritable spectrum of human opinion, that is, if one can speak of a spectrum in connection with darkness. Timid souls might be led to ask, What effect will all this have on the position of the Bible in the world?

Do not fear for the Bible. It has weathered worse storms. It is not meeting new foes, for human wisdom is to-day not different from human wisdom centuries ago. Error in those days was no less powerful than it is to-day. The Bible has stood firm and unmoved in the past, and nothing will move it to the end of days. "Heaven and earth shall pass away, but my words shall not pass away," says the Lord. The Bible is the Word of God. He who would overthrow the Bible would have to dethrone God.

But fear for yourself. You are a frail sinful man. You are easily misled by the devil, the world and your own flesh. The Scriptures warn us: "Watch and pray lest you enter into temptation." Let him that thinketh he standeth take heed lest he fall." You cannot afford to expose yourself to temptation. You must be on your guard against temptations thrust upon you. There are enough of them in our days. Unbelief tempts when it speaks seriously; it tempts when it makes light of sacred things and turns Scriptures into a jest. That is what the papers are doing so frequently, especially when they speak of the Dayton trial. It is easy to lose our reverence for the Bible, and that is the beginning of the end as far as our faith is concerned. Present events should warn us to have care of our soul. The Word will endure, and it will on the last day judge all unbelievers. Let us pray that we may endure in the faith. So we must take refuge to the Bible. Instead of listening to men, give ear to the Lord. Take your Bible. Cry to God for the gift of His Spirit. Read and contemplate.

Out in the world clamor, uncertainty; here, calm authority that cannot be questioned. The quiet of a safe harbor while the storm rages without.

You have heard the opinion of men on man, his origin and his nature, his present and his future. Here God tells you who you are and shows you how you are; and every word goes home. You realize that one is speaking who knows you better than you know yourself.

From the lips of men, cold reasoning. Here, words of love to you who deserves no love; a message of forgiveness; a promise that gives hope.

Your heart will bow down in reverence before God and His Holy Word; you will trust without demanding to see and drink deep of the comforts so abundantly

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offered; peace and a blessed assurance will be yours, and a hope that rises up to God; you will be strong, for you are resting upon a mighty rock.

"Blessed are they that hear the word of God and keep it!"

J. B.

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**A Martyr** Martyrs are an asset to a cause. And a martyr has been found for the cause of evolution. This martyr is Rev. H. G. Byrd of Dayton, Tennessee. Mr. Byrd had invited Dr. Potter, a New York liberalist, to speak from his pulpit. When this was noised abroad, Rev. Byrd was warned by members of his church that the church would be broken up if the address would be delivered as announced. Whether the word church referred to the building or to the organization, Mr. Byrd did not know. Enough, he withdrew the invitation he had extended to Dr. Potter. At the same time he declared that he would quietly step out of the ministry. Mr. Byrd, we are informed, is mild and sincere. He now is practically penniless. Though he is a carpenter, he plans to become an electrician. He has no fear for the future. Mrs. Byrd is quoted: "Whither he goes I shall follow."

The reporters took up a collection for Mr. Byrd and then got busy writing the story of the martyr for the cause of evolution.

"Another carpenter-preacher," we read, "was crucified on the cross of fundamentalist opinion here today." And "While this medieval drama was being enacted in the Byrd household, fundamentalism was running rampant through the streets."

When Dr. Potter heard of Rev. Byrd's trouble, he sent him a set of books inscribed: "To the bravest man I know."

A twofold purpose has been served, the reporters have their "human interest" story, and the cause has its martyr. Most of the matter written on the Dayton affair is silly twaddle that deserves no attention, yet a person can hardly fail to note in all these communications an insidious attempt to discredit faith in the

Bible. It is always the liberalist who is gentle, sincere, and tolerant, while the fundamentalist is represented as being ignorant, narrow and cruel, disposed to persecute every one who disagrees with him. Such propaganda has the purpose, and the effect, to turn the feelings of men against professing Christians and against the faith they profess. It leads the public to suspect that some one is attempting to coerce it into accepting Christianity.

We do not say that there is no cause for such apprehension. There are forces at work that are restless in their attempts to foist on an unwilling country what they consider to be Christianity. Perhaps some of those who are opposing Darrow and his kind at Dayton do belong to these forces. Yet that is not the point at issue in the Dayton trial and much less in the action of the church of Rev. Byrd. We, too, are sorry for that man. Not for the reason that he lost a living. He will evidently find a better living as an electrician than he did find as a minister. We are sorry for him because he is, to say the least, tolerant of the errors of the liberalists and so stands in danger of losing not a living but life itself.

Only a very ignorant or an extremely unfair person can condemn the church members who protested against the admission of Dr. Potter to their pulpit. They did not cause the resignation of their pastor. It was Rev. Byrd who severed the relation existing between him and his flock by planning to bring into their pulpit a speaker whose views militate against their faith. Thus the first martyr of this cause is not a martyr at all.

J. B.

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**Clarence S. Darrow** The eyes of the world are on Dayton, Tennessee. To properly understand the play which is being enacted there it is essential that we have a little knowledge of the players and what they stand for. We reprint the following from the Lutheran Companion as it gives light on the personality of one of the chief actors, Clarence S. Darrow:

When asked whether or not he was an atheist, Clarence S. Darrow, according to the Chicago Daily Tribune, summed up his attitude in these words: "I am not an infidel. I am not an atheist. When it comes to the question of knowing whether there is a God, I am ignorant. I don't know."

This is the only logical position for a man to take who sincerely believes in evolution with all that it implies, that is, who accepts naturalism as a philosophy of life. Naturalism is nothing more than "the attempt to explain all reality, including psychical activity in terms of 'natural' processes, in opposition to any appeal to occult or supernatural forces."

Several years ago Prof. James Ward showed in a series of lectures that Naturalism inevitably must lead to Agnosticism, and Prof. Gerald Birney Smith states that "all attempted naturalistic metaphysical explanations are so vulnerable that a characteristic modern attitude is to insist on Agnosticism beyond the realm of demonstrable relationships. Naturalism in this sense means a refusal to indulge in speculation beyond the realm of scientific investigation."

In the sphere of religion, "Naturalism denotes a refusal to recognize any appeal to supernatural forces. Religious experience is declared to be explicable in terms of natural processes," we are quoting Prof. Smith. It is, of course, true that "any particular naturalistic explanation of religion is conditioned by a prior conception of Nature. If Nature be viewed as a purely physical reality, the objects of religious faith are declared to be figments of the imagination. If, however, Nature be idealistically construed, religion may be regarded as an interpretation of the spiritual aspects of the universe. This latter position, while denying the supernatural, may affirm God as immanent in the universe, and religious knowledge as a natural achievement." Mr. Darrow evidently has accepted Naturalism in the former sense, and not in the latter. His whole career seems to indicate this.

But where Naturalism affects a person religiously it also affects him ethically. "In ethics," says Prof. Smith, "Naturalism denotes the theory that men should be guided in conduct by natural impulses and interests, instead of being required to obey alien authority. Here, too, the term is ambiguous. It may, at one extreme mean sheer sensualism, or, at the other, it may indicate a fine self-control, as in the Stoic precept to 'Live according to Nature,' Nature here signifying a divine order of things."

It would seem that our whole educational system to-day, from the public school to the state university, is deeply affected, both religiously and ethically by the naturalistic view of life. Naturalism as opposed to supernaturalism is invading many of the theological seminaries of the land. It is largely affecting the preaching from the pulpits of the land. Naturalism is back of the modernistic onslaughts against the church. It belongs, however, to the categories that can not successfully be controlled by any law enactments, either state or national. Christian truth must vindicate itself by its own inherent power and not by any process of law. Naturalism and evolution, as transposed into the sphere of religion by the "modernists," are already bearing fruit in the increasing laxity of public morals.

How quiet and dignified this exposition of facts seems over against some of the episodes at Dayton where the famous agnostic was the central figure. While we do not look to the trial at Dayton for anything new there is no denying that the account of it is a help to the Bible Christian to read, to understand, to appreciate the second Psalm.

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**Welcome Troubles** Friedens-Gemeinde in Kenosha, Wis., has its troubles. Ordinarily we do not like to hear of troubles in our congregations. But there are also welcome troubles, troubles that one likes to be told and enjoys to tell others. The troubles the Friedensbote tells about are troubles of this kind. This congregation has a twelve grade school with a total enrollment of 360: high school, 44; eighth grade, 24; sixth and seventh, 56; fifth and sixth, 57; fourth, 48; third, 45; second, 39; first, 47. Every available room is occupied, and more room has to be found. It is contemplated to buy a "portable." What blessed troubles these — to make room for the rich harvest the Lord has provided. We have no doubt that the fathers and mothers who prize their Christian day school will find ways and means to house the flock the Good Shepherd has gathered. God

bless them and their children. May the example of this congregation encourage others to support and develop their school.

For Christian parents who know what is going on about them no further argument should be necessary to move them to found and maintain Christian schools for their children.

J. B.

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**Must Deserve Respect** A curious confusion appears in the action of the Presbyterian Ministers' Association of Philadelphia, taken March 23, upon the depravity of the theater. After denouncing the shows of the prevalent sort as salacious, vulgar, degrading, pornographic, the indictment culminates in condemning "especially that which is defamatory of religion, her sacred offices, missionaries, and other Christian workers." The argument, certainly not intended, seems to be that salacious, vulgar, degrading and pornographic shows would not be so bad if they did not crack rude jokes at churches and preachers. The collocation is not happy. Lack of reverence for the clergy is hardly in the same class morally as sensual rot, and it is unfortunate to give anybody occasion for representing the clergy as putting them in the same class. Sensitiveness of this sort is coming to be the fashion. Catholics, Mormons, Jews, Irish and Negroes are in revolt against dramatic caricatures, and now the Protestant clergy seem indisposed to join in the tabu. It remains to be shown that any class has lost any deserved respectability on account of stage humor. If the show is to be cleaned up, the effort would best be made at the point of obvious filthiness.

—The Baptist.

The Baptist intimates that ministers must deserve respect if they want to demand it. If a minister truly deserves respect, the disrespect of the ungodly will do him no harm whatever. The trouble is that so many ministers by their conduct invite the disrespect of the community. We add a few instances taken from The Lutheran Witness.

"The Rev. H. L. Stephens, Tabernacle evangelist, and Elmer Slider, superintendent of the Sunday-school, will dance together on the platform at the Tabernacle Sunday afternoon during the course of the evangelist's sermon on 'The Christian and Amusement.' Dr. Stephens and Mr. Slider will first give an exhibition of the old-fashioned square dance and then compare them with the modern dances, such as the bunny hug, the French tango, the fox trot, etc. . . . Dr. Stephens . . . will speak on the theater, the movie, card-playing, and dancing and give his opinion of all. He urges that the congregation come attired in asbestos clothing."

Another example is the notice appearing in Knoxville, Tenn.:—

HAPPY SUNDAY EVENINGS

At Church Street Methodist Episcopal Church  
Dr. Knickerbocker will preach on  
Bees and Butterflies,  
giving a funeral oration on a dead butterfly.

From Cleveland, Ohio, comes a dispatch lauding the Rev. R. G. Carson, of Urbana, Ohio, for his publicity stunts in an effort to apply "business sense" to advertising his services. We are told that his church advertisements were interspersed with movie "ads," and some of his lay-outs read like this:—  
Fashions in fig-leaves. — Modesty: What garb does it wear?  
Hear Rev. Carson (Sunday night) tell why Dorothy Ellingson killed her mother.  
Gloria Swanson: Did she marry for love or money?

From Detroit it is reported that the Rev. Henry H. Ford, pastor of Memorial Baptist Church of Highland Park, performed a marriage ceremony three thousand feet above the ground. The bridal couple rode in one plane and the minister in a second. When three thousand feet high, the engines were stopped, the planes were brought close together, and the minister shouted the marriage ceremony at the bride and groom through a megaphone. It was also reported that the pilot of a third airplane was fatally injured on the previous day while making the final tests for this wedding in the sky. J. B.

different surroundings, different methods, studies, and standards; and in the case of those who are leaving one of our Christian schools for a public high school, different ideals and a different spirit. Most of these children will no longer be under the influence of systematic and constant Christian instruction. That ended for them with their confirmation. Christian instruction will either end entirely or be pushed into the background; at best it will consist in the Sunday sermon,



Faculty of Northwestern College, 1924-25

Upper row, left to right: Professors E. Sauer, Th. Binhammer, W. Schumann, G. Westerhaus, A. Meier (Tutor), H. Meibohm, S. Probst, P. Eickmann, E. Wendland, R. Kremer (Tutor), A. Hillmer (Tutor), C. Bolle, Th. Schlueter, H. Schmeling, W. Huth, E. Kowalke, Dr. J. H. Ott.

### NORTHWESTERN COLLEGE

The first week in September will mark a crisis in the lives of hundreds of children of our Lutheran families. These children have just been confirmed, have pledged themselves before assembled congregations to faithfulness to their Savior and to their Church, and gave that pledge in all sincerity. Most of these children about the same time finished the course of studies offered in our parochial schools or in the elementary public schools and have thus become of so-called high school age. Next fall they will go to a school that will be entirely different from that to which they have been accustomed. There will be different teachers,

occasional Bible classes, and parental admonition; whereas the systematic instruction that will really occupy their minds and form their strongest impressions will be the instruction of the school they are attending, and that school will have far other aims than to lead these children to Christ and to build their Christian character with the Gospel of grace.

The public high school aims to mold the mind of the child, to furnish it with certain knowledge of worldly things, to direct its ideas and ambitions into certain channels, to establish in the child certain standards of thought and of life. These aims have to do wholly with the social, political, and economic as-

pects of life. Public school instruction concerns itself with questions of social intercourse, standards of livings, patriotism, bodily health, money, and the wisdom of this world; and where it does its work efficiently it sets up a purely worldly standard and worldly point of view, refined perhaps, but nevertheless worldly. It cannot concern itself with the vital questions of sin and grace, of faith and redemption, of Christ and the things that are not of this world. It must and does ignore the things most needful and thereby denies their very existence. Such instruction cannot but lead the child's heart away from Christ since it places the things of this world above the things that are Christ's and not

struction in school shall from now on be worldly or spiritual, whether the powerful influence of regular, daily instruction shall be Christless and therefore hostile to faith or dominated by the spirit of Christ and His Gospel. The crisis is of tremendous moment in the life of the child, and a tremendous responsibility falls on the parent who has to make his choice of a higher school for his child. Of course, not every child that comes under the influence of Christless schooling necessarily loses his faith; the Gospel that he may hear elsewhere is powerful to deliver from that evil also. But in every instance his usefulness as a testifying Christian in this world is impaired and his growth is stunted.



The Students, 1924-25

More than 300 students attended Northwestern College this year, a record attendance

of this world. It is as impossible for a school as for an individual to be neutral in the matters of Christ and His Gospel. Where Christ is not taught, He is denied. Where His Kingdom is not set up, another is set up in opposition to His. Where He is not proclaimed as the ideal toward which we set our souls, another ideal is established and becomes an idol.

Our Christian high schools on the other hand aim to set up Christ in the heart of the child as his life, his ideal, his God; they aim to teach the child to live as a child of God in this world but not of this world, to mold his character in the image of Him who gave His life for sinners. The aim of the one form of instruction is worldly and must therefore make the child worldly; the aim of Christian instruction is spiritual and its influence must be to make the child spiritual.

The crisis therefore that will come into the lives of many of our Lutheran children this fall will be that their parents will decide for them whether their in-

Neither can anyone guarantee that every child that receives Christian training will become and remain a faithful child of God. The point is that in the one form of education the current of all the influences under which the child comes sets away from Christ, while in the other form it sets toward Christ. The Christian parent knows which influences are to be preferred.

Our synod has recognized the need of Christian higher schools and has partly met that need in establishing three of them, one of which is Northwestern College at Watertown. Northwestern College offers the advantages of a general Christian education to all students, boys or girls, of high school age or over. Its primary purpose is to prepare boys for the study of theology. It does not offer a course in theology, that comes later at the theological seminary, but it gives a sound general education that is a thoroughly good preparation for any other calling as well as for

the ministry. The branches taught are religion and history, ancient and modern languages, mathematics, and science. These branches are carried through four years of high school work and four years of college work. In the four years of high school and the first year of the college business branches are also taught to those who choose a business career. At the end of the regular college course the student receives the degree of Bachelor of Arts and is then ready to begin the study of theology at the theological seminary at Wauwatosa.



The Recitation Building, erected in 1894 on the ruins of the first college building, at a cost of \$18,000

The best time for the student to enter is the first year of the high school. Unless he does so the all-important Christian influence in the school will be lacking at the outset, and if he enters later he will find himself ill-prepared to continue with the class he enters, particularly in religion, history, and the languages. The course in the first year of the high school comprises religion and history, English, German, Latin, algebra, and science; in the second year the same subjects are continued; in the third year geometry takes the place of algebra and Greek the place of science; in the fourth year chemistry takes the place of mathematics. It is evident that this course differs considerably from that usually given in the public high school. The spirit and aim of the instruction are different, the point of view from which instruction is given is definitely and outspokenly Christian, the subjects themselves are in some cases different, the field covered is greater: so that it becomes imperative for a boy who plans to enter the ministry to take his high school work here. It is also evident that the boy who enters the first class must have finished the work of a good eighth grade in order to be able to take up the required subjects successfully.

A knowledge of German is not essential for admis-

sion, since the study of German may be begun with the ABC's in the first year of the high school. Still a knowledge of German gives a student a great advantage over his less fortunate classmate.

The cost of instruction has been held to a minimum.

Board, room, light, and service per year .....	\$120.00
Books, etc., per year, about .....	20.00
Athletic fees per year .....	4.00
Deposit against breakages, etc., per year .....	1.50
Study lamp (returnable at the end of the year) .....	1.00
Reading room fees per year .....	1.00
Black and Red (the monthly student publication) .....	1.00
Mattress (can be used year after year) .....	6.00
Matriculation fee, payable once only .....	2.00
Military uniform (good for several years), about .....	30.00
<b>Total .....</b>	<b>\$186.50</b>

After the first year the cost of a military uniform, of the mattress, and the matriculation fee fall away, making a total of \$148.50. Each student provides his own bedding. Students who are not preparing for the ministry pay in addition to the above an annual tuition fee of \$40.00. As there is no girls' dormitory, girls are required to find private boarding places, which can be had for \$6.50 to \$7.00 per week



The Old Dormitory, which this year is exactly 50 years old. The passageway at the left leads to the new dormitory, which was erected in 1905

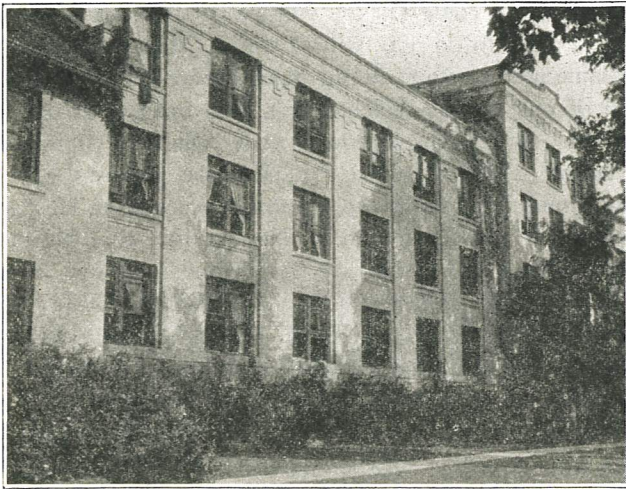
In the boys' dormitory from four to eight boys occupy one study room, usually five in one room. The bedrooms are separate from the study rooms. Strict discipline is maintained with the object of training the student to habits of obedience, of orderliness and faithfulness in the discharge of all his daily duties, as behooves a Christian.

The daily routine is about as follows:

- 6:00 a. m. Rising bell rings.
- 6:30 Breakfast. (All meals are substantial, but necessarily simple, since the total charge for board, room, light, heat, water, and service is about 46 cents a day.)
- 7:00—7:30—Students sweep rooms and halls and make their beds.



- 7:30 Chapel, English.  
 7:45—12:30—Five recitation periods of 50 minutes each, with a twenty-minute intermission at the end of the third period.  
 12:30— 1:45—Dinner and leisure hour.  
 1:45— 3:45—Study period except on Sunday, Wednesday, Saturday.  
 3:45— 5:45—Military drill, band practice, sports, recreations. Wednesday and Saturday afternoons may also be devoted to sports and other recreation.  
 6:00— 7:00—Supper and leisure hour.  
 7:00 Chapel, German.  
 7:15— 9:30—Study period. College students till 10:30.



The New Dormitory

As a rule 5 students occupy a study-room and 4 a bedroom directly across the hall. In the old dormitory are two bedrooms accommodating 20 students each.

The new student should bring the necessary bed-clothing with him, preferably including a blanket for top covering. The beds are all single. He should also bring or send a testimonial from his pastor and have ready for presentation on the opening day a certificate, diploma, or report from the school last attended. New students report at nine o'clock, Tuesday morning, September 1. Recitations begin September 2.

Parents whose sons intend to enter Northwestern College this fall are urged to communicate with the undersigned as early as possible so that necessary arrangements can be made in the dormitory. Catalogs and further information may be secured from

PROF. E. E. KOWALKE,  
 814 Richards Avenue,  
 Watertown, Wis.

### THE DEITY OF JESUS

The central truth of all truths is that concerning the person of the Lord Jesus Christ. He was man on earth and His life here closed upon a malefactor's cross, and He is a man now at the right hand of the Majesty on High, having been raised again from the dead by the glory of the Father. But He who was man in humiliation

on earth, who is still a man in exaltation in heaven, and who will never surrender manhood for ever, is also God, eternal in being and omnipotent in power. He was God before He took up manhood; He did not cease to be God when He tabernacled amongst men, and what He was, He is, and shall for ever be.

The necessity of the Deity of Jesus meets us first in relation to men being brought to God in righteousness, for no purpose of God in regard to them could be realized if men were not brought to Him righteously, and established before Him according to His eternal justice and the holiness of His nature. How could this be done, and who was able to do it? The question is not a new one. It was asked by Job long centuries ago when he cried, "How should man be just with God?" (Job 9:2.) And the question was not one of passing interest, that engaged his attention for a moment merely; it received his most earnest consideration, for he realized how vital a question it was. In the ninth chapter of his book we find him testing one by one the suggestions that arose in regard to it, and finally, apparently hopeless of finding an answer, breaking out in that soul-stirring lament, "HE IS NOT A MAN AS I AM, that I should answer Him, and we should come together in judgment. NEITHER IS THERE ANY DAYSMAN BETWIXT US, THAT MIGHT LAY HIS HAND UPON US BOTH. Let Him take His rod away from me, and let not His fear terrify me: then would I speak and not fear Him; but it is not so with me."

Do you perceive where he stood, and can you interpret his feelings? He said in effect: "I know that I have sinned against Him, and if He were a man, as I am, I could, having the feelings of a man, understand His displeasure; I could estimate the extent of my offence, and I could go to Him and make restitution for the wrong that I have done, and so be at peace with Him. But He is not a man as I am, and I cannot enter into judgment with Him; I do not know where to begin the argument; I cannot measure the demands of His justice. I have no ground upon which to stand before Him; the gulf between us is immeasurable from my side; He is almighty, holy and just, and I am weak, sinful and guilty; His very holiness is a terror to me; it makes me afraid."

Only could Job have hope if a daysman, or mediator, appeared in the case, fully qualified to take it up; and see how accurately he had gauged the situation: He must be one who can stand betwixt us — between God, infinitely holy and just, and the sinner, guilty and conscience-stricken — and put his hand upon us both; and, says he, I know no one who can do it. I have felt the need of such an one, longed for Him, sought for Him, but I have not found Him.

Mark well the qualifications that the needed mediator must possess: He must stand betwixt God and the sinner, and by so doing *declare His willingness to take up*

*the case*, and He must be able to put His hand upon both; and I beg of you not to miss the meaning of that. I might come to you and lay my hand upon your shoulder and talk familiarly with you, for we are equals, but I could not stand beside His Majesty the King and lay my hand upon Him; it would not be proper even if I had the opportunity; how much less could a man lay His hand upon God, or upon the throne of God! It is recorded that when David would bring the ark to Zion, that ark being God's throne in Israel, and the symbol of His presence there, that Uzzah put forth his hand to steady it, and the moment his presumptuous fingers touched that throne of God he fell to the earth a corpse. Learn from that solemn incident that no man could put his hand upon God, or upon the throne of God and live. And yet the mediator for whom Job cried in his despair must be able to put His hand upon God; He must be God's equal; none less could intervene, or be of use to Job or to us. But he must also put His hand upon men; He must be one of us, able to take our part and to identify Himself with our vast indebtedness. **HE MUST BE GOD AND MAN.**

It should be evident to us all, as it was to Job, that such an one we cannot produce, for no man, even the best, could exalt Himself to Deity; the attempt to do so, which will be made by the coming superman, the beast of Revelation 13, will be the climax of all blasphemy, and will result in that impious and devil-inspired personage being cast alive into the lake of fire (Rev. 19). Men cannot bring forth the needed mediator; here they come to their wit's end; they have no hope except in God, the one whose glory has been challenged by their sin. But man's extremity is God's opportunity, and the one whom Job could not find on earth has come from heaven, and our part is to stand still and see the salvation of the Lord.

The New Testament is the book of the Mediator. In its first chapter there stands twice over, in capital letters, the name of its great subject, its true title, JESUS. "Thou shalt call His name JESUS for He shall save His people from their sins" (ver. 21). "She brought forth her firstborn son: and he called his name JESUS" (ver. 25); and Jesus is Emmanuel: GOD WITH US. The prophetic Scriptures, to cheer the faith of those who lived in those dim days, had foretold His coming: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). That word was fulfilled when Jesus was born in Bethlehem; then He appeared who was able to speak to man on God's behalf, and to speak to God on man's behalf, for He is God and man.

Being God, He knew according to God's perfect estimate what the effect to the universe of man's disregard of His will was, how and to what extent God's glory was jeopardized by man's sin, what the demands of the eter-

nal throne were in regard to the violation of its just decrees. He knew how completely man's self-will had made him the slave of Satan, how great was the gulf that separated him from God, how utterly powerless he was to rectify the awful wrong that he had committed. He knew the penalty that had to be paid, the conflict that had to be waged, the work that had to be done. It was the will of God that every problem that man's sin had raised should be taken up and settled in a way in which every attribute of His should be glorified and salvation secured for us, and He, the Son, came to accomplish the will of God. He said, "A body hast Thou prepared Me . . . . Lo, I come (in the volume of the book it is written of Me) to do Thy will O God" (Heb. 10:5-7). He became man to stand in our place before God, to take the bill of our terrible indebtedness, and meet it to the full, so that God Himself could write "Settled" across the account. This involved for Him the sorrows of Calvary; and there, as the holy Substitute for men, He "gave Himself a ransom for all." The sacrifice that He made has met all the claims of the throne, and He is now "THE ONE MEDIATOR BETWEEN GOD AND MAN, THE MAN CHRIST JESUS." But only one who could estimate things according to God's own measure of them could do what He has done.

What a Savior is Jesus! How fully worthy is He of our fullest praise! He stooped to us that He might put His hand upon us, degraded though we were, and He has done it tenderly and graciously, so that we are not afraid. There is no terror for us in His hand; we do not shrink from Him. He has touched us with the touch of a man, and bound us with cords of love. Yet he was never less than God, and God has touched us in Him. He has put one hand upon us, and the other is placed upon the throne of God, and He is the one mediator. With the one hand He has offered the fullest satisfaction to the righteous claims of God, and with the other He has bestowed fullness of grace upon us. He brings us to God and gives us a place in His presence without fear, and in everlasting peace, a peace established upon the infallible and immovable foundation of divine righteousness, secured for us by a divine person for the eternal glory of God.

Thus are we justified before God, and all our fear is removed, and we are free to behold the hand that has been placed upon us, and to mark the fact that it is a wounded hand, a hand that was nail-pierced for us when He identified Himself with us, as we stood subject to the judgment of God, that He might save. We know the power of this hand, too; it has smitten death for us, and will not relinquish its hold upon us for ever. As He is now a man in heaven, so shall we be there, He the first-born among many brethren, we His associates identified with Him in an everlasting oneness. He will never surrender that true humanity which He has taken up, and as He is, so are they also who are His. The purpose of God is that we should be conformed to His own image.

And so we shall be, and yet never shall we forget that He is "over all, God, Blessed for evermore."

— Scripture Truth.

### 2 MINUS 2 EQUALS 4

Since when? Even the little primary Apaches will think that I have either made a mistake or that arithmetic has changed since I went to school.

They have learned that if you have two apples and your neighbor eats them, they are gone. "Therefore, 2 minus 2 equals 0," they say. And they are right. With man's arithmetic this is true. A man has two dollars on payday and loses it in a gambling game. Then there is no money left to buy a pair of shoes to cover the bare feet of his little girl. The money is gone, and the feet stay bare.

But this little example of 2 minus 2 equals 4 is taken from a page of God's arithmetic. It is taken from the page of Christian giving.

On one or the other of our Mission stations our Christian Apaches have begun to give. They are giving back to the Lord on Sunday a small part of that which He has given them during the week. They are doing this of their own free will. They are beginning to realize more and more what a priceless gift the living Savior really is. They are beginning to realize that the Gospel is pure gold and all other teaching nothing but chaff.

Therefore, in giving, these friends are really following old Apache custom. For Apaches like to say thank-you with presents to a friend who has showered them with gifts before. An Apache receives a present of a horse or a saddle from his good friend. He feels it a privilege to show his gratitude to him by also giving him a present of value later.

To encourage our Christian Apaches in their cheerful giving to the Lord we draw attention to the example in God's arithmetic that 2 minus 2 equals 4. We have many proofs in the Bible to show that this example is correct. The widow who took care of the Prophet Elijah had but a handful of meal in the barrel. And though she baked bread from the meal for many days, the barrel was never empty. 2 minus 2 equals 4.

Jesus fed the five thousand from five loaves, one basketful of bread, and twelve baskets full were gathered after the meal. 2 minus 2 equals 4.

Similarly when one gives freely to the Lord he will find at the end of the year that he is still better off in money than he was the year before. Perhaps the grain of corn sowed last year increased only fifty fold, while during this year of Christian giving the Lord will see to it that it increased a hundredfold. This is one unit of the four.

The true Christians of our church give freely for the work of our Lord. They are pleased when they see schools and orphanages grow from the seeds that they have dropped into God's treasury. Our Christian Apaches who are giving have the pleasure of knowing

that they are partners with us in this blessed privilege. Unit number two.

Christian giving is one of the necessary things in the work of winning souls for Jesus. Some of the contributions of our Christian Apaches go back into the Mission treasury. They are therefore, helping directly in bringing salvation to their own people. Perhaps one of your contributions has brought a Bible book into the camp of your next door neighbor. Surely that is unit number three.

A Christian is proud of the fact that he is working for God. He is proud of doing all in his power to obey God's wishes. To the cheerful giver God says: "It is more blessed to give than to receive," and adds, that He "loveth a cheerful giver." Do you not now agree that 2 minus 2 equals 4.

— E. E. G. in The Apache Scout.

### CHINESE MISSIONS SUFFER

In the following account by Geo. Holm in the Lutheran Church Herald our readers will find an interesting picture of what the troublous times in China mean to the missionaries working there:

For two months or more we have had about 3,000 bandits living in the Chengyang district. Most of these men were bandits by profession, while others were renegade soldiers who for one reason or another had run away from the army and joined the bandits. In January Yuan Ing — a younger brother of General Yuan Chuin-peh — had been commissioned by General Han Yu-K'wen to organize a brigade and join him at Loyang. Yuan Ing issued proclamations that he would take in all the bandits who wanted to enroll and no questions would be asked about their past record. Consequently they came from all directions but especially from Miaowan and Yangpu in Juning district, and it seemed for a while that this part of the province which of late had been so sorely tried, would get rid of a good many undesirable characters. But just as Yuan had gathered some 5,000 men in Chengyang and was ready to start for Loyang he was compelled to flee with only the smaller part of his force while the rest of them settled down in Futsai, a market town some 30 li from Chengyang. From this place they have ravaged the whole country up to a distance of 80 li, kidnapping men, women and children and holding them for ransom, killing people and otherwise committing the most brutal crimes. Particularly one leader by the name of Liu Hu-tsi — Liu with the whiskers — gained an unenviable reputation for ferocity. If the ransom money was not forthcoming quickly enough he would cut off an ear from his unfortunate victims with the threat that something worse would befall them if their friends and relatives did not soon pay the ransom demanded. Not infrequently some of the older captives would die as a consequence of their sufferings.

Around Chinese New Year the bandit army in Futsai split up. About one-half of them under Ch'en Shu-chi

and Wang Hsiao-go came to Chengyang and settled down. They behaved fairly well in the city, but out in the country they kept on as usual, taking their captives into the city and holding them there until the ransom was paid.

Thus many anxious days passed until around midnight, March 13th, when Breen's cook came running to our bedroom and said that a large force of men had come and had taken up positions outside the four city gates. Mr. Breen and I hurriedly dressed and went out on the veranda from where we could see large fires out in the country, farm houses being burned down. There was quite a commotion all around us, people running to and fro. The next morning, Saturday, our evangelist tried to get in touch with the magistrate but could not find him. The forenoon wore on until around noon when squads of heavily armed soldiers began to force their way into the mission station. We then found out for sure that Liu Hu-tsi and his band had come. First they took our horses and later began to enter our residence, going from room to room and taking the things they wanted. As I happened to look out from our bedroom window upstairs, I saw one bandit wearing my big sheepskin-lined coat — the third one taken from me by the bandits since I came to China the first time. We knew then that they were going to loot the station and therefore thought it best to keep out of their way. We ultimately found a hiding place in our gate-keeper's little kitchen and cuddled up there the best we could. It was indeed a very long afternoon. We could hear the bandits coming and going right along. One party came into another kitchen right beside the one in which we were hiding but they did not come into ours. Most of our Chinese co-workers were literally scared stiff, some of them hardly able to talk coherently. But then our old cook — Fu Tehsheng — again proved his sterling quality. Some of you will remember how he, two years ago when Mr. Borg-Breen and little Rolf were captured, volunteered to go into the bandit camps, find Breen and render him what assistance he could. When the cook saw how things were turning out he tried to save as much of our bedding and clothes as possible by snatching up what he could and hiding it in the cellar. He began to fear they ultimately would find us and possibly take us with them as captives so he resolutely went to the yamen and succeeded in seeing the magistrate. The poor official was in a very awkward position himself as he had no military force to back him up. But Fu Tehsheng pleaded with him that he must try to do something for us and finally persuaded him to go and see the leaders. After some consultation with them an officer with a strong guard was sent over to the mission station where two of the looters were taken, led outside the south gate and shot. Some of the Chinese claim one of them after a while got up again and walked away, so he could not have been wounded very seriously. But an end was put to the looting and the officer assured us that no harm should befall us.

It was said that a telegram had come from General Yuan Chuin-peh saying, among other things, to protect the mission station. By this time it was getting dark and quiet reigned again over the place. The city had been stripped bare of everything of value, our coats, caps, shoes, underwear, etc., had been taken, but we had fortunately been spared from any bodily harm. With grateful hearts Brother Breen and I knelt down and thanked our Heavenly Father for His gracious protection. Especially, two verses in the 50th Psalm became very precious to us: "Offer unto God thanksgiving, and pay thy vows unto the most High: And call upon me in the day of trouble: I will deliver thee and thou shalt glorify Me." We prayed earnestly for grace to pay to God our vows and to be able to glorify Him.

During the night the magistrate made arrangements to get us out of the city the next morning as he felt that Liu Hu-tsi and his men could not be trusted. One of our horses was led back to us and so alternately riding and walking we made our way to Mingchiang where we had the good luck to catch a freight train for Kikungshan.

When will there be an end of all these bandit deprivations here in China? When will the long-suffering Chinese people rise in their might and put an end to the heartless behavior of the militarists? The situation looks indeed gloomy, but probably it will have to become worse in order to get better.

#### TO FELLOW CHURCH MEMBERS

If we are susceptible to facts, our present time holds out a tragic picture to us. It is true that we have lately experienced a general breakdown. But not only that, the monstrous evil of the World War, while instigated by comparatively few, in its far-reaching effects has not only left impressions on morals, but seemingly remodeled the character of the human family. Unchristian elements posing well before the public slipped themselves into society unawares and made this possible. And they not only do this, they also offer emotional attractions and religious illusions to be indulged in while control of humanity is made sure.

While this is a general condition, we, holding church membership, confessing Lutheran doctrine of faith, are in daily contact with the roaming elements that specially of late years are organized in groups of more or less religious pretence, but very questionable and hostile in character. Then the perverse Catholic and Reformed factions, popular and forceful, but not submissive to true Christianity, make our position precarious. Specially in our admitted weakness in tagging after anything foreign and spurious. Which in turn accounts for the absence of Lutheran literature and devotional practices in our modern homes.

If the organized church could be moved in concerted action to replace fashion magazines and trashy novels, with Arndt, Luther, Nohrberg, Scriver, Wallin,

and others, that can not be duplicated, for devotional books and literature of a useful kind, and see that the children would receive Christian education, this reckless rush into dubious fellowships and degenerating society would lose its charm and, in place of this display of ignorance in conduct and insolent disregard for what is actually high and noble among the young, it could be expected to change into respect for fellowship with the Triune God and willingness to submit to His established order. Our reward would be our own edification and we would behold our children as outstanding characters in their places of duty to the welfare of themselves and the human family.

—Alfred Magnuson in *The Lutheran Companion*.

### OBITUARY

It has pleased the Almighty God to call out of this world to His heavenly Kingdom the soul of Viola Geneva Krueger, wife of Missionary Arthur C. Krueger, of Cibecue, Arizona, and eldest daughter of Samuel and Louise Plumb. She was born September 17, 1907, at Clintonville, Wisconsin. When she was one and one-half years of age her parents moved to New London, Wisconsin. There she attended the parochial school, was confirmed, and was a member of the Immanuel Lutheran Congregation. After graduating from the parochial school, she attended the High School at New London for two years, and then the Dr. Martin Luther College at New Ulm, Minnesota, for one year. On June 24, 1924, she was married at New London to Missionary Arthur C. Krueger, and came with him to Arizona. Mr. Krueger's field is Cibecue, but since the Executive Committee of the Indian Mission had appointed him to erect our new Orphan's home at East Fork, Mr. and Mrs. Krueger had been living there during the last year.

On Sunday, June 28, at the age of 17 years, 9 months, and 11 days, Mrs. Krueger passed away at the hospital in Whiteriver. Very early on Saturday morning Mrs. Krueger became very sick, having convulsions caused by urinic poisoning. They were expecting a child at the end of July. Mrs. Krueger was immediately taken to the hospital, where she gave birth to a daughter at 10:00 A. M. But the convulsions continued until 3:00 o'clock. Then, being too weak to have any more convulsions, she had sinking spells until evening. On Sunday morning everyone had high hopes for her recovery, but she passed away at 3:00 o'clock in the afternoon, having been unconscious since her first convulsion.

The funeral services were held on June 29th, in the "Church of the Open Bible," at Whiteriver. The undersigned had charge of the services and preached on the text Ruth 1:16b. Then Missionary M. W. Croll gave a short address, and also comforted the bereaved relatives, especially by recalling to their minds the

wonderful confession made by the deceased to her mother (who is the Matron of our Orphanage) just the evening before she took sick, when her mother reminded her of the coming event: "Mother, I'm alright. I am not afraid. If I should die, it is the will of God, and Jesus will take good care of me. I do not want you to worry about me." Mrs. Krueger was buried in the Indian cemetery at Whiteriver, and Missionary F. Uplegger, of Rice Station, officiated at the grave.

Let us not mourn as such who have no hope, but rather let us rejoice, knowing that now true happiness is hers in heaven above, with her Lord and Savior Jesus Christ; for she fought well the fight of faith while in this body, and now the Lord has crowned her with the crown of glory. Erich E. La Heine.

### FROM OUR CHURCH CIRCLES

#### Joint Synod Theme

The theme for the doctrinal discussion at the meeting of the General Synod in August will be: The Nature of the Gospel.

The Gospel is that word of God in and through which God reveals and appropriates in Christ Jesus to us His grace and love as the only wisdom, truth and power unto the salvation of the world.

Based on Holy Writ the practical application of this Gospel as God's wisdom, truth and power for the saving of all men by its promulgation in all positions of life will be dwelt upon and expanded.

Aug. F. Zich.

#### Joint Synod

The Evangelical Lutheran Joint Synod of Wisconsin and Other States is to convene, D. v., August 19th to 25th at Grace Church, corner Broadway and Juneau Ave., Milwaukee, Wis. All requests concerning lodging places should be mailed to the Rev. C. Gausewitz before August 1st, 1925.

All particulars concerning this convention will be published in future issues of the Northwestern Lutheran. G. Hinnenthal, Sec'y.

#### Mississippi Valley Delegate Conference

The Mississippi Valley Delegate Conference will convene in Chaseburg, Wisconsin (Rev. E. Palecheck) the IX post Trinity, August 9. Prof. E. Kowalke and Rev. R. Korn will deliver papers. Sermon by Rev. H. W. Herwig. K. J. Plocher, Sec'y.

#### Chippewa Valley Delegate Conference

The Chippewa Valley Delegate Conference will meet Wednesday, August 5th, from 9 o'clock A. M. to 5 o'clock P. M. in Cameron, Wisconsin (Rev. W. Motzkus). Notify local pastor. J. F. Henning.

### Central Delegate Conference

The Central Delegate Conference will convene August 4th and 5th in the congregation of Pastor A. W. Paap, at Johnsons Creek, Wis.

Services on Tuesday evening.

Sermon: G. Stern (M. Raasch).

Confessional address: J. Engel (J. F. Henning).

Subjects for discussion:

- 1) Exegesis, Ephesians V, L. C. Kirst.
- 2) Treatise on Galatians VI, A. W. Paap.
- 3) The Antichrist, E. Walther.
- 4) Our attitude toward the American Legion, R. Wolff.
- 5) Our Synod, J. B. Bernthal.
- 6) Our institutions, W. Nommensen.
- 7) Our missions, F. Stern.

Early announcement requested.

Theodore Thurow, Sec'y.

### Charity Conference Within the Lutheran Synodical Conference

The Charity Conference will meet this year at the Bethlehem Parish Home, at Detroit, Michigan, from August 25th to August 27th. Those wishing to attend should make their intentions known to Mrs. Bert Allen, Housing Committee Chairlady, 3296 W. Philadelphia Avenue, Detroit, Michigan. Notice should be given to Chairlady a week before the conference.

Ph. Wambsganss.

### Installations

Rev. Kurt Koehler was installed in the St. Paul's Congregation at Palouse, Washington, June 28th. God bless the Shepherd and flock. Ewald F. Kirst.

\* \* \* \* \*

Authorized by President G. M. Thurow of the West Wisconsin District, the undersigned installed Rev. M. J. Nommensen at Juneau, Wis., on July 5th, 1925.

Address: Rev. M. J. Nommensen, Juneau, Wis.

O. H. Koch.

### Dedication of Organ

On the 5th Sunday p. Tr. the St. Paul's Congregation at Green Bay, Wis., dedicated its new pipe organ. It was built by the Wangerin organ people of Milwaukee, Wis., at the price of \$4,000.00. It is a gift to the congregation from the Ladies' Aid, the result of careful planning and long labors of this society. Two manuals and eight speaking stops are in this fine organ, the beautiful harmonies of its tone being well brought out by the masterful playing of Prof. Hans Schlei, who played it for this occasion. The undersigned preached the dedication sermon in English on the 8th Psalm.

Aug. F. Zich.

### Dedication of Mount Olive Lutheran Church, Graceville, Minnesota

"Enter into his gates with thanksgiving and into his courts with praise; be thankful unto him and bless his name," — sentiments such as these filled the hearts of the saints in Graceville, Minnesota, June 21st, when they dedicated their new church building to the Lord. Without any preliminary formalities they met (as many as could crowd into it) in the church building, listened to the dedicatory prayer, joined in the hymns of praise and thanksgiving and gave ear to the sermon preached by Pastor E. Bruns of Delano, Minnesota. At the afternoon service, which was conducted on the lawn adjoining the church building, Prof. C. Schweppe



of New Ulm preached to a large and attentive audience. It is estimated that about 500 people were present at the afternoon services, large delegations having come from neighboring congregations. Special music was rendered at both services.

The new church building is only a modest structure, as church buildings go. The dimensions of the buildings are 42 by 24, it having a seating capacity of about 125. There is also a complete basement underneath the building, which, if present plans carry, will be turned into a schoolroom in the fall. The cost of the building including furnishings is only about \$2,750.00. Many outsiders who saw the building in course of construction have inquired, How can you do it for the money? There is no doubt that the building would have cost 1,500.00 more if the material had not been obtained at wholesale prices and if much of the labor had not been donated. A loan of \$1,300.00 was obtained from the synodical church extension fund. In view of the many demands made upon the church extension fund pains were taken to build as economically as possible and yet to provide a building which would be church-like in its appearance and appointments.

The reader may judge from the appended photograph whether this has been achieved.

The Graceville mission is without doubt one of the youngest missions in our circles. It constitutes a field which had been long neglected and in consequence whole families have grown up without baptism and without hearing of the Savior of sinners. Graceville, originally founded by the Catholic Bishop Ireland, is still about seventy-five per cent Catholic, and the same is true of the surrounding agricultural section. The town itself has a population of a little over 1,000. There has been a Congregational Church here for some years but with only spasmodic services and a so-called community Sunday school. Into this field Pastor Paul Albrecht was sent by our mission board a year ago last November. He began to conduct services Sunday evenings in the Congregational Church with a goodly number of people attending. When Pastor Albrecht accepted a call elsewhere the following March, Pastor M. J. Wehausen, pastor of an adjoining congregation of our synod, temporarily conducted the work until the present pastor was installed in June, 1924. Having been forced out of the Congregational Church building, the services were transferred to the local "movie house" in October, not a very desirable place for church services but the only thing available. At the same time a Sunday school was organized which soon had an enrollment of 70 with an average attendance of about 50. The attendance at the preaching services has averaged from 75 to 100. The work, though showing considerable outward success, has not been without its serious obstacles, of which the chief has been the lodge. But also in this respect the Word has not returned void, for though the Gospel has to some lodge people been a savor of death unto death, it has also to a number proved itself a savor of life unto life.

Though all the records are not available it may be reported that more than 20 children have been baptized since the mission was established, ten young people and eleven adults have been confirmed, respectively baptized. May the Lord continue to bless this mission as He has in the first 19 months of existence.

Acknowledgment is due to the following for donations to the new church: To the congregation at St. Peter, Minn. (G. Albrecht, pastor), for altar, font and hymn board; to the Ladies' Aid Society of Johnson, Minn. (M. J. Wehausen, pastor), for a gift of \$25.00 for electric light fixtures; and to the congregation in Whitewater, Wis. (F. Loeper, pastor), for chalice paten and crucifix. Among the things that are still needed to fully equip the church are pulpit, candlesticks and parts of a communion set. Any congregation having these or other articles to spare is requested to communicate with the undersigned.

Im. P. Frey.

**Change of Address**

Rev. E. Herrmann, 697 Holton St., Milwaukee, Wisconsin.

\* \* \* \* \*

Rev. M. J. Nommensen, 187 So. Main St., Juneau, Wisconsin.

**MISSION FESTIVALS**

**Second Sunday after Trinity**

T. Goodhue, Minn., Grace Church, E. H. Sauer, pastor. Speakers: F. Zarling, A. Meyer, H. Schaller. Offering: \$184.00.

Frontenac, Minn., St. John's Church, Wm. Petzke, pastor. Speakers: H. Schaller, L. Wittenberg, Theo. Albrecht. Offering: \$160.21.

**Third Sunday after Trinity**

Sanborn, Minn., Zion's Church, H. Bruns, pastor. Speakers: Wm. Noelte, G. Hinnenthal, Wm. Lehmann. Offering: \$292.50.

White, S. Dak., Zion's Church, H. C. Sprenger, pastor. Speakers: M. Keturakat, F. Oberheu. Offering: \$140.00.

Elkton, S. Dak., Trinity Church, Wm. Lindloff, pastor. Speakers: Prof. R. Janke, M. Wehausen. Offering: \$194.15.

Morton, Minn., Zion's Church, J. C. Bast, pastor. Speakers: Paul Bast, R. Schierenbeck, J. C. Siegler. Offering: \$124.00.

Lewiston, Minn., St. John's Church, H. W. Herwig, pastor. Speakers: W. K. Bodamer, Wm. Limpert, G. W. Fischer. Offering: \$52.00.

**Fourth Sunday after Trinity**

T. Goodhue, Minn., St. John's Church, E. H. Sauer, pastor. Speakers: E. Schaller, W. Sauer, A. Koehler. Offering: \$200.00.

**Fifth Sunday after Trinity**

Ward, S. Dak., Immanuel Church, Wm. Lindloff, pastor. Speakers: F. Kolander, Aug. Pamperin. Offering: \$116.10.

**ITEMS OF INTEREST**

**Propose New Church School Plan**

A new plan for education through the churches was proposed at the 6th annual convention, in Detroit, Mich., of the Association of Lutheran Laymen, a lay organization of the Joint Synod of Ohio. Rather than revive the old-time parish school, it was proposed to establish a Lutheran school system in Detroit whereby the city would be divided into school districts with one institution in each, each school to be maintained either by the churches of that district or through a city fund for the maintenance of all schools. At present many of the classes in parochial schools are small and the burden of maintaining the standard falls heavy on an individual parish. The district system would be in every way a benefit to the school and to the pupils, the laymen believed.

Plans were discussed for the purchase of a property for use as a negro Lutheran mission in Detroit, and the convention voted to meet in Blue Island, Ill., in 1926.

### Danish Church Active In Convention

Chief interest at the convention in Omaha, Nebraska, June 10th to 14th, of the Danish Evangelical Lutheran Church was centered about the Danish Lutheran Seminary at Grand View College, Des Moines, Iowa, a controversy having arisen between the president of the seminary, Rev. C. P. Hojbjerg, who had announced his belief in modified evolution and a liberal view of portions of the Old Testament, and the professor in History, V. S. Jensen, who declares himself to be a fundamentalist. The Synodical Board had decided best to solve this problem by asking both men to resign so that the convention without bias might elect a college president, who, with the consent of the synodical board, could choose his professors. A straw vote indicated that Rev. S. D. Rodholm of Askov, Minnesota, president of the synod, would receive a plurality in the election of a seminary president. Upon this announcement Prof. Hojbjerg announced that he would not be a candidate to succeed himself, and later Pastor Rodholm was elected president to take effect at the expiration of the present term, June 1, 1926.

### First United States Flag Made By Lutherans

Whose is the honor of having made our first national emblem? Everyone will say, Betsy Ross. It appears, how-

ever, that this particular honor cannot be given to Miss Ross alone. No official or authentic record of the event was ever made, but by common consent it has been ascribed to Betsy Ross. Out of the dim past we have what may prove to be the actual facts.

The other day while reading a number of old volumes of the Pennsylvania Magazine of History and Biography, I chanced upon a genealogical record of one Goran Kyn, one of the first Swedes to settle on the Delaware. This record, which has been compiled by Gregory Keen, a descendant, states that Miss Sarah Austin, a great-great-granddaughter of Kyn, with other ladies of the Gloria Dei Church at Philadelphia, made the first flag under the direction of the marine committee after the pattern adopted by Congress, June 14, 1777. It was presented by the ladies to John Paul Jones, who hoisted it on his ship, the Ranger. This flag was rendered historic, because it was the first that received the first salute granted the Star Spangled Banner in Europe. It was flown in the first action between the Ranger and the Drake, which later became the Serapis and the Bon Homme Richard.

From this it appears that the honor of having made the first flag belongs not to Betsy Ross alone, but to ladies of the Swedish Lutheran Gloria Dei Church.

—C. A. Gunderson, in the Lutheran Companion.

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