

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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CONFESSING THE FAITH

("Gott, Der Du wahrhaftig bist"
Wisconsin Synod Hymnal 482)

Holy God, Thou righteous One,
From Whose heart and mouth there floweth
Mercy, grace, and truth alone, —
Who my inmost being knoweth,
Grant me strength to trust in Thee,
Rock of my security.

Clearly doth Thy Word maintain: —
They who boast of faith's possession,
Bear the Christian name in vain
If they fail to make confession.
Christ from them shall hide His face
At the heav'nly throne of grace.

'Neath the banner of His cross
I have sworn to leave Him never.
Should faith fail or suffer loss
I shall lose my crown forever.
Boldly may my tongue proclaim
My Redeemer's precious Name.

Should my flesh and blood complain;
Should once firm convictions tremble;
Should the world my tongue restrain;
Should dark clouds of doubt assemble, —
Tossed by trials to and fro
Bid me Thy sure solace know.

Should I be compelled to say
Where I rest my hope's foundation,
Open Thou my mouth, I pray,
For Thy truth's pure proclamation,
That I may the faith confess
Grant me strength and fearlessness.

David would his faith proclaim
By his words of conversation.
Christians now should do the same,
Free from all dissimulation.
Shield me from hypocrisy,
Lest Thy wrath descend on me.

Every day my strength renew
That I live, believing, ever.
This shall be my witness true
I'll abide in Christ, my Savior.
He, my Shepherd, knows His sheep,
And His Own will ever keep.

Let me till my dying breath
E'er confess the faith most holy.
Loving Jesus unto death,
As His Body's member lowly,
My saved soul to Him shall go.
This most certainly I know.

Translated from the German.

Anna Hoppe.

"THIS DO IN REMEMBRANCE OF ME"

An Exposition of the Lord's Supper Suggested by the
recent Eucharistic Congress

The holy ordinance of the Supper has been highly esteemed by the followers of Christ in every age of the Church. Scripture informs us that the first Christians frequently attended to its celebration; indeed it seems to have been one of the principal parts of their meeting together. Of the early Church we read that they continued "daily in the temple, and breaking of bread from house to house." Acts 20:7 informs us that the disciples came together upon the first day of the week "to break bread."

In our days the sacrament is much abused. Aside from the false opinions of it, the Lord's Supper is regarded by many with calm indifference and neglect. However, the enlightened Christian considers it an ordinance of God, bearing the stamp of divine authority, truly adapted to promote his growth in holiness and joy.

Four of the inspired writers have recorded the institution of the Supper by Christ — Matthew, Mark, Luke, and Paul. It will be well to give each one's record for sake of comparison.

Matthew 26:26-28: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins."

Mark 14:22-24: "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is My body. And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it. And He said unto them, This is My blood of the new testament, which is shed for many."

Luke 22:19-20: "And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you."

1 Corinthians 11:23-25: "For I have received of the Lord that which I also delivered unto you. That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it and said, Take, eat: this is My body, which

Rev C Buenger
65 N Ridge
Jan 27

is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me."

The Nature of the Lord's Supper

The Lord's Supper was instituted by Christ Himself, and enjoined by His divine authority. A service may be striking, splendid, and perhaps useful; but it cannot be a sacrament, a means of grace, unless instituted of God. Being thus instituted, the Lord's Supper is to be esteemed and used by all who profess the name of Christ.

The Sacrament of Holy Baptism has in it one earthly element — water; the Sacrament of the Altar has in it two earthly elements — bread and wine.

The bread used in the Lord's Supper must be real bread, baked of flour and water. For sake of convenience we use the bread in the form of small round wafers. Jesus said nothing as to the shape of the bread nor the quantity to be given. Bread is bread, be it in small wafers or a whole loaf.

As to the mode of distribution nothing much is defined in the words of institution. We are told that "Jesus took bread, blessed it, brake, and gave it to His disciples, and said, Take, eat; this is My body." The fact that He broke the bread causes a difference of opinion. Some insist that we must do the same. When pressed for a reason, they declare that the breaking of the bread symbolizes the breaking of Jesus' body on the cross. But St. John informs us that when the soldiers proceeded to hasten the death of the three crucified on Calvary that Good Friday, by breaking their legs, they did so only to the two thieves, for they saw that Jesus was already dead. And John particularly calls our attention to the fact that Jesus' legs were not broken so that an Old Testament prophecy might be fulfilled which said: "A bone of Him shall not be broken." It is true, Jesus broke the bread at the institution of the Supper; but He did so merely because it was in loaves. Scripture specifies no definite shape or quantity of bread, nor a fixed mode of distribution.

The second earthly element in the Lord's Supper is wine. Our Savior used grape wine, and no other liquid will answer. And Jesus used the fermented juice of the grape, because that was the kind used in the Passover which they had just celebrated. It is wrong when people substitute raisin water, milk, grape juice, or some other "soft drink" for the wine that Jesus used and blessed. To what abuses such substitution leads is evident from the sacrilegious manner in which a Denver congregation (sectarian) not so long ago celebrated the Holy Supper. (Desecrated would be a more appropriate word.) They used the popular soft drink "Whistle," and stooped so low as to allow the manufacturers to put up posters inside and

outside the church, advertising the thirst-quenching qualities of their product. Similar "ads" appeared in the newspapers. Do you remember what the Lord says about such proceedings? "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet." Matt. 7:6. Bread and wine are the earthly elements used by our Lord in the institution of the Holy Supper. Shall we servants presume to be wiser and greater than our Master and use substitutes?

Heavenly Elements — The Real Presence

While bread and wine are the earthly elements in the Lord's Supper, the body and blood of our Lord Jesus Christ are the heavenly elements. **We believe that we receive the true body of our Lord under the bread**, for He says in the institution: "Take, eat; this is My body, which is given for you." What else do these words declare than that we receive the same body that was given for us into death? The words are plain and unmistakable; we receive the natural human body of Christ, which was born of Mary, and offered for us on Golgotha.

We believe that we receive the true blood of our Lord under the wine, for He says in the institution: "Drink ye all of it: for this is My blood of the new testament, which is shed for many for the remission of sins." Our Lord here plainly declares that in the Supper we receive the true and natural blood of Christ, which was shed for our forgiveness on the cross. Wherever the Lord's Supper is properly observed, the Lord promises to give all communicants His true body given for us and His true blood shed for us. And Christ is a faithful Lord, who keeps His promises and truly executes His last bequest and testament, "for the word of the Lord is right; and all His works are done in truth." And Jesus is able to do what He says and promises: "All power is given unto Me in heaven and in earth." Nothing can shake us in this faith, the Word of Jesus reigns supreme!

Is Or Represents?

The various branches of the Reformed Church declare that when Jesus said, "This is My body; this is My blood," He meant to say, "This **represents**, or is a **symbol** or **picture** of My body and of My blood." If Jesus had meant that He would have said so. Applying a little grammar, we see that the word **is** implies a **positive**, not a **figurative** statement. When Jesus says, "This **is** My body; this **is** My blood," He means **is**, not **represents** or **signifies** or **symbolizes**. Can words be plainer? Four holy writers recorded the words of institution; and while they differ somewhat in sentence construction, they agree in the words: "This **is** My body; this **is** My blood." Is not this significant? Why, then, persist in giving these positive statements a meaning which is not there, and which Christ never intended to convey? When Jesus was baptized of

John, God said, "This is My beloved Son," not, "This represents My beloved Son." Jesus gave His disciples the visible elements, bread and wine, and His invisible body and blood with the bread and wine. Luther uses an apt illustration here: "Men say, 'This is wine,' when they put their hand on the cask, or, 'This is money,' when they point to the purse." So in the Lord's Supper we are content to take the words of Jesus as He uttered them, not as our frail, inadequate human reason would like to dictate.

Transubstantiation Impossible

We believe that the Church of Rome is also in error, when she sets forth the doctrine of Transubstantiation, teaching that the bread and wine are **changed** into the body and blood of Christ in the act of consecration. The Romanists declare that that which we receive looks like bread and wine, but is not bread and wine; it has been changed into the body and blood of the Lord. Rome holds, that the moment the priest has pronounced the words "Hoc est enim meum corpus (for this is My body)", the flour and water, in the shape of a wafer, which is lying on the altar, "become literally and substantially the very flesh and blood and soul and deity of the Son of God."

Neither the words of institution, nor the rest of the Scriptures warrant such an interpretation. Paul, speaking of the Lord's Supper, calls bread bread and wine wine after, as well as before the consecration. 1 Cor. 11:27: "Whosoever shall **eat** this **bread**, and **drink** this **cup** of the Lord, unworthily, shall be guilty of the **body** and **blood** of the Lord." The eating of the bread and drinking of the wine takes place **after** the consecration, and Paul distinctly says that the communicant — be he worthy or unworthy — **eats bread** and **drinks wine**. And while the unworthy guest receives **bread** and **wine**, he is guilty of the **body** and **blood** of Christ. So bread is bread and wine is wine, even after the consecration, and no change takes place.

Furthermore Paul says, 1 Cor. 10:16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Now, every one with a particle of gray matter knows that a **communion exists between at least two objects**. Paul, in this passage, points to the communion existing between the bread and the body, and between the wine and the blood. If, after the consecration, the bread and wine are **changed** into the body and blood of Christ, then they are no more present; then there is only the body, one element, making a communion impossible, and only the blood, one element, also rendering a communion impossible. In order for a communion to exist, the two earthly elements, bread and wine, must remain bread and wine, even after the consecration. **Transubstantiation is out of question.**

Eating and Drinking Sacramental

In what manner do we eat and drink the body and blood of Christ? Of course, we do not partake of them in a natural manner, that is as we would partake of food for the nourishment of our bodies, but in a sacramental manner. The bread and the body, the wine and the blood, are united in a heavenly, mystical, and incomprehensible manner. We cannot understand how this is done, any more than we can understand the doctrine of the Holy Trinity, or the doctrine of the two natures of Christ. Who can understand many things in the natural world? Who can understand, e. g., how God enables a mother to nourish her child of her own body and blood? So also with the mysteries of our Christian religion. The Virgin Mary could not understand how she could conceive and bear a sinless Son; but the angel assured her that "**with God nothing shall be impossible.**" That is the answer for all who ask, "How can this be?" "Ours not to reason why," or how, but to take reason captive, acknowledge the immutability of divine power and authority, and **believe!** Therefore we believe and maintain, that in the Lord's Supper we receive the body and blood of Christ in, with, and under the bread and wine, in a sacramental, i. e., a heavenly, mystical, and incomprehensible manner.

And we receive **both** elements. The cup dare not be withheld from the laity, as is done in the Church of Rome. Christ gave His disciples both bread and wine, and the disciples were the first Christian congregation. St. Mark says, "They all drank of it."

The Romish Sacrifice of the Mass

The recent Eucharistic Congress leads us to mention the great and distinguishing peculiarity of the Roman Catholic worship — **the Mass**. This expression originated in the Latin or Western Church, in which, at the close of the service, when Holy Communion was to be observed, the priest addressed the people: "Missa est," "the congregation is dismissed," and then followed the communion of those who were strictly communicants. From this expression, "Missa est," before the celebration of the Communion, the Communion itself came to be called in earliest times "Missa," and, hence, in English, "the Mass."

What is Rome's doctrine concerning the Mass? "**The Mass is a Perpetual Sacrifice of the New Law, in which Christ offers Himself in an unbloody manner, as He once offered Himself in a bloody manner on the Cross.**" Rome further explains her position in the following questions and answers quoted from her official Catechism: "**Is the Sacrifice of the Mass the same as the Sacrifice of the Cross? Yes; it is essentially the same Sacrifice; because in both, the same Victim, Jesus Christ, is offered. — Is there no difference between the Sacrifice of the Mass and the Sacrifice of the Cross? Yes, there is a difference in the**

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manner of offering. — In what manner did Christ offer Himself on the Cross? On the Cross, Christ offered Himself in a bloody manner, dying a most painful death. — In what manner does Christ offer Himself in the Mass? In the Mass, Christ offers Himself in an unbloody manner, without suffering or dying, under the appearance of bread and wine, by the hands of the priest, His representative." What a monstrous doctrine!

Now, sacrifices are of two kinds: first, sacrifices of atonement for sin; secondly, sacrifices of praise, thanksgiving, and service to God. What kind is the Romish Sacrifice of the Mass? Quoting from her official Catechism we learn the following: "**We offer Mass to God as a Sacrifice of Praise, for His honor and glory; as a Sacrifice of Thanksgiving for all the graces and benefits received from Him; as a Sacrifice of Propitiation, to obtain pardon for our sins, and to avert the punishment we deserve; as a Sacrifice of Petition, to implore aid in all our needs of body and soul.**"

So the Sacrifice of the Mass, according to Rome, is a sacrifice also of propitiation and pardon. It is clear from the Scriptures that there is only one sacrifice that does atone for sin, namely, the sacrifice of Jesus Christ upon the cross. And Jesus offered Himself only once, and that sacrifice is never to be repeated, "**for by one offering He hath perfected for ever them that are sanctified.**" Hebr. 10:14.

Furthermore, there is no such thing as atoning for sin with an unbloody sacrifice. **The atonement for sin required a life and the shedding of blood.** Jesus gave that life and shed that blood once on the cross, and it can never be given and shed again. An unbloody sacrifice is unscriptural and abominable; for the apostle declares, "**Without shedding of blood is no remission.**" Hebr. 9:22.

Catholic dignitaries place a different construction on the Sacrifice of the Mass when speaking to Protestants than when addressing their own people. The Protestant is led to believe that the Mass is an unbloody sacrifice involving no suffering, while the

Catholic is told that there is real suffering involved in this sacrifice. Cardinal Gibbons once wrote: "Whenever therefore we assist at Mass let us represent to ourselves the **Mass as another Calvary**, which it is in reality. Should not our hearts, though cold and hard as rocks, be softened at the spectacle of our Lord suffering for love of us and in expiation for our sins? If the wounds of the Martyrs plead so eloquently for us, **how much more eloquent is the blood of Christ, shed daily upon our altars?**"

Finally, according to Rome, the Sacrifice of the Mass is one of her seven sacraments. How can a thing be a sacrament and a sacrifice at the same time? **A sacrament is something we receive from God, and a sacrifice is something we offer to God.** If it is a sacrament, it cannot be a sacrifice, which robs the Mass of its propitiatory power. If it is a sacrifice, it cannot be a sacrament, which leaves Rome without the Sacrament of the Altar. It cannot be both. Hebr. 10: 11-14 can well be applied to the futility of the Mass: "**And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God.**"

The Adoration of the Host

Another error, connected with the Lord's Supper, to be charged to Rome is the Adoration of the Host. This error arises from the Romish doctrine that by consecration the bread and wine are changed into the body and blood of Christ and always remain such as long as there is any particle of them left. This delusion about the consecrated bread and wine has given rise to the idolatrous practice of worshiping and adoring the Host, i. e., the consecrated wafer. Especially on Corpus Christi Day is the Host adored. On that day the body of Christ, in the form of a small wafer, is carried about in a holy vessel by the priest. The people follow in a solemn procession and perform obeisance to the little wafer. At any time, if a Catholic comes into the presence of a consecrated wafer, he is required to bow before it. And, of course, some of these wafers are endowed with miraculous healing powers, and are kept as shrines to which people make long pilgrimages to receive their blessings. All this is superstition and idolatry, foolishness, of which we rid ourselves by adhering to the Lord's Supper as instituted by our Lord Jesus Christ. **Beyond His Word we cannot and will not go.**

Thou say'st: "This is My body; eat,
And orally receive Me!
This is My blood; drink all of it,
And henceforth never leave Me!"
What Thou hast spoken, true must be:
Thou art almighty, and with Thee
Impossible is nothing.

Although my reason cannot see
 How in so many places
 Thy body at one time may be,
 Yet faith Thy Word embraces.
 How it can be, I leave to Thee,
 Thy Word alone sufficeth me,
 For Thou wilt that we trust it.

Karl F. Krauss.

(To be continued)

COMMENTS

\$66,987.52 Our secretary has again carefully gone over our books and lists and has ascertained that we are still \$66,987.52 short of the sum required to liquidate the "old debt" of our synod.

This sum is not so very large, but large enough to block the progress of our undertaking.

Moneys and promises have been coming in steadily, but not quite fast enough to satisfy us.

Perhaps the languor of the season and the fact that our farmers are now working overtime to gather in the good gifts of our Bountiful Father have something to do with this.

Now, that the vacation days are practically over, may we not hope that the brethren will prosecute the work more vigorously?

Some time ago, we reported that the conferences of the Minnesota District have taken the matter in hand, working with the congregations in their circuit to induce them to do their honest share. Since then, we have furnished a list of contributions to conferences in Wisconsin and in Michigan. We will be glad to prepare such lists for the officers of other conference also, if they send us the names of the ministers and congregations belonging to their conference.

Following a kindly invitation of the Rhinelander conference, we betook ourselves to Crandon, Wis., on August fifteenth. There was a goodly representation from the five congregations constituting this conference. The people up there want to become better acquainted with the affairs of our synod. We told them about our work for a new seminary and the liquidation of the debts of our synod. They listened with keen interest, took part in the discussion and assured us that they would do their best for our project. A collection taken up then and there added \$25.00 to the Seminary Building Fund.

We thoroughly enjoyed the hours we spent with these brethren and appreciated especially the hospitality accorded us by a member of our congregation in Rhinelander. If these congregations that still lead a struggling existence show readiness to lend a hand, how much more should not the many congregations of our synod that are enjoying what one might call comfortable circumstances be willing to co-operate cheerfully and to give liberally?

Will your congregation have a meeting at the beginning of September? Have you already made your quota? If not, will you not take up the matter in the September meeting and see to it that you take steps immediately to meet your apportionment? And then, will you not immediately sit down and write us what your people purpose to do, without waiting for another appeal from us?

J. B.

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The Mexican Imbrolio There is bound to be much misunderstanding in judging the merits of the contending parties in the Mexican church war between the government of President Calles and the Roman Catholic Church. The reports emanating from the principals are naturally partisan; many others who might be impartial reporters still give but the bare facts which are not enough to enable anyone at a distance to see clearly.

This much is certain: the laws invoked against the Roman Catholic Church are of long standing in Mexican history but have heretofore only been partially enforced; now it is the purpose to enforce them. These laws are in their literal interpretation aimed just as much at all other religions and denominations as they are against the Roman Church. In practice today it seems the non-Catholic elements are not subjected to the same rigors of enforcement, but that is a rather slender comfort for it may change overnight.

Though the government disclaims any intention of curtailing worship and the exercise of any religion, in practice the laws, if fairly applied, would be a most serious curtailment of religious liberty. For example, no elementary schools are allowed to operate; every priest or pastor must be a citizen; and there are other similar restrictions.

Our government has wisely refrained from meddling with the internal affairs of a neighbor state, but an American's idea of liberty is not reflected by the tenor of the Mexican laws.

The underlying cause of the trouble seems to be that the Roman Catholic Church has built up a blind following among its largely illiterate membership and has used it for political ends. It has made itself chiefly responsible for the elementary education of the youth of the land and has failed ingloriously and the government in desperation is using heroic means to put an end to the practice. In spite of former expropriations of church property (which at one time had included vast tracts of land and a great proportion of the best land) the church still succeeded in securing an income disproportionate to the service it rendered.

One must await the final disentanglement of the much involved affair before its bearing on other churches can be estimated. The Roman Church will surely find some diplomatic means of arriving at an understanding and in the end will not be as completely

overshadowed by the government as newspaper scare-heads would imply. The Roman Catholic Church is quite able to take care of itself.

H. K. M.

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On Trial Poor Church — on trial again; at least that is what a certain manager of an election campaign tells us:

The Church is on trial as never before. In the face of a great need and at the request of hundreds of people who really want a clean and honest administration, Rev. Dunkley, one of our best informed men and a prominent minister of the Gospel, has been persuaded to make the race. It is now largely up to the Church. The eyes of the whole county are upon us. We can win. We must win. If the clergymen will lead in a real campaign to elect "Dunkley for Sheriff," the church people will follow.

If Rev. Dunkley is nominated and elected, the Church will, accordingly, be able to celebrate a victory; if he, however, should fail of election, the Church will have failed once more.

We ask, Why should the Church, as it were, stand and fall with an aspirant to a public office; what has the election of a sheriff for Milwaukee County to do with the Church?

The Church is not a mop to be used to wipe up the filthy corners of a city, a county or a state. Church people are not a cleanser brigade chasing the dirt in a community. The Church has no commission to direct the administration of civic affairs. The Church is not a mere moral, social or economic agent. Her work is spiritual work. The fight of the Church is the battle of faith against unbelief. The Church has gained a victory whenever a poor sinner's heart has been won by the blessed Gospel to trust in the blood and merit of Jesus Christ, and not when she has been able to muster a sufficient number of votes to put a man into a public office.

The Church cannot fail. Christ declares, "The gates of hell shall not prevail against it." A church fails when it forgets its character as Church and becomes unfaithful to its one and only mission. If the churches of Milwaukee are on trial at this time, as the writer asserts, they are being tried whether they will faithfully confine themselves to their God-given task, or whether they will meddle with affairs that do not concern them as churches.

Rev. Dunkley is no doubt an honorable man and a worthy citizen. We believe that he seriously intends to give Milwaukee a clean and honest administration of the Sheriff's office. With this, however, the fact that he is a minister of the Gospel has nothing to do. The members of the clergy have not cornered the virtues of honesty, fairness, courage and faithfulness, no, not even the gifts of intelligence and wisdom.

In fact, we believe instances could be adduced where well-meaning preachers have failed most dismally in matters foreign to their calling; yes, instances

where preacher reformers did not even manage to keep clean themselves while they were working for civic reforms.

If Rev. Dunkley, therefore, chooses to forsake, temporarily at least, his calling as minister of the Gospel, which we consider far more important than even the office of the President of the United States, he takes his place with the rest of the candidates for the office to which he aspires to be judged by the individual voter.

Lutheran ministers will not lead in a campaign for him. Some Lutheran voters will perhaps cast their ballot for him, other Lutheran voters will give preference to some other candidate.

But all Lutheran ministers and laymen vigorously resent having Rev. Dunkley, or for that matter, any other candidate, represented as the candidate of the churches of Milwaukee. All Lutheran pastors and laymen vigorously protest against being told that the Church will be on trial at the next election. J. B.

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Four in a Day Yesterday (this is written on August 24th) the newspapers brought the death notices of four celebrities. Any one of the four would have gained the prominence of front page headlines had he died a day earlier or a day later. As it was, only one could be so distinguished; the other three were inexorably graded according to the standards set by the readers of newspapers and consequently by the makers of newspapers.

The head lines and many cuts showing the young man in different poses went to Rudolph Valentino. Most papers paid tribute to his eminence in the public mind by editorial and cartoon. He all but monopolized the day's issues.

The next in prominence was Senator Fernald, of Maine, who at least made the front page; though naturally there was not so much space to give him, if indeed more space had been needed to say all that there was to say of his life and work. Outside of Maine there will be scant editorial notice of his passing. In due time the senate will observe the courtesies the occasion calls for and the government printery will issue a volume of the memorial addresses, prayers, and sermons occasioned by his death.

Back on page fifteen we found the notice of the death of Dr. Charles Eliot, president emeritus of Harvard. Many fine things were said about him and the estimates of Eliot made by college presidents who were not on vacation were also noted.

Almost hidden somewhere among the smaller items was a brief story of the sudden death of Stuart Pratt Sherman. He was at the time of his death literary editor of a great New York paper; before he assumed that position he had been head of the department of English at the University of Illinois.

Valentino was thirty-one years old. Everybody knows who he was. He achieved his fame in four short years by entertaining and amusing chiefly the ladies in performances on the screen that even screen critics do not hesitate to pronounce utterly worthless and judged as art sheer rubbish. The crowds crushed the plate glass windows of the mortuary where his remains were held in spite of police who were detailed to preserve order.

Eliot was ninety-two years old. One editorial comment of the day explained apologetically that his day had really passed and that the public in its eagerness for news of Valentino should be pardoned for ignoring the excellencies of the distinguished Eliot. Eliot was surely a power in American educational life during the forty years of his presidency of Harvard. Men will differ widely as to the merits of his innovations and as for his opinions as a man and scholar, when judged by Christians, Eliot appears as but another one of the many in whom learning atrophies faith and reduces religion to a faintly discernible morality. But Eliot meant much to America for better or for worse. He gained much blatant publicity from the publishers of his "five-foot book shelves" and was usually looked at as one of the canonized saints of education by American writers and readers — but his glory was dimmed in his death. He died the day Valentino died. What are all the glories of ninety-two years of a life devoted to that which, according to many public speakers, is the chiefest concern of our age: education — what are all such glories compared to the glory of the man who created the role of the Sheik?

Senator Fernald must have been an estimable man. We confess to a vast ignorance about him. Being a senator of one of the oldest States of the Union he was of the elite of the government. A senator, any senator is of the blood royal of the republic as much as we can in our democratic way lay claim to that distinction. A senator belongs to that august body which says of itself that it is "the most distinguished deliberative body in the world." With the dignity of his sixty-nine years Senator Fernald typified American democracy, American liberty, and American patriotism, as all senators by virtue of their high office so typify those boons and virtues. But what chance had he against Valentino? There are ninety-six senators; to his mourning public there can be no successor to Valentino — until the day after to-morrow.

Stuart Sherman was only a professor; a critic of literature; a writer of beautiful English who always had something interesting and charming to write about. What he said wasn't always important or even true, but he shared with his readers the joys which the free exercise of the cultured mind can produce. He was of the few and for the few; those few who knew him — few in comparison with those that at least knew of Eliot and Fernald, and few to the vanish-

ing point when compared with the countless admirers of the screen actor — those few will feel the loss of Stuart Sherman, dead at forty-five. And to them his untimely end will be the most powerful reminder of the vanity of human things and human achievements. A tipped canoe, a swim for the shore, then, staggering up the beach, heart failure — and the brilliant intellect that was Stuart Sherman is clay.

Does the great public that makes public opinion, that tyrannous master, really care for intellectual achievement and brilliance? Can it recognize the rare flower of genius? Judged purely as a mind, does it pay tribute, the tribute of its attention to its best minds? It knows so little of Sherman that it is under no compulsion to mourn him. It cares so little about Eliot that it feels it has disposed of him long before he died, because he outlived the years of his activity by more than the accustomed span. In spite of its shrill proclamations about art, and literature, and education, the great public does not trouble to keep its pose of high idealism when it is stirred to its depths. And it is stirred, genuinely stirred to its depths — those depths that are but shallows — when its favorite actor sickens and dies. Art, literature, education? Why bother about them? We want the Sheik, the Great Lover!

How deep must be the roots of that patriotism that blossoms forth whenever we have an election, or a war, or some political crisis? We all recall the resounding declarations of loyalty, rising in stately crescendo until they reach the fervor that only Nathan Hale's words can express suitably: "I regret that I have but one life to give for my country!" Or Patrick Henry's, "Give me liberty or give me death!" But even patriotism recedes to its somnolent corner and awaits a more propitious moment for emergence. Senator Fernald was unfortunate. We have but one emotion to give to our heroes, and our real hero is neither the literary genius, nor the great educator, nor the patriotic servant of his country, our real hero is Valentino, who made moving pictures that thrilled millions of us.

Not one of the four men we have discussed has any connection with religion, unless it was Eliot in a pronounced negative way. We made the test of the public in its preference on its own protestations which are far removed from religious ground. Shall we grade that public on its own performance in this case? Then we would say: the public, that is, the vast majority that goes to make up the public opinion according to which human affairs are shaped, — the public is first of all concerned with its amusement; and its amusements are those that appeal to its senses and its lusts. It talks grandiosely of patriotism, of art, of literature, of learning, but it wants to see pictures of girls and young men in love scenes that gain their flavor from licentiousness and lustfulness. When that same pub-

lic professes an interest in religion it is equally dishonest. The public is natural man. Natural man is godless and against God; he is for himself only, and he is really only interested and moved by that which appeals to his lust — the very thing which he himself often describes as the lowest tastes and desires. Natural man isn't even true to his own better self, to that self which would see in the flowers of the human mind and in its attendant graces the real purpose of living and of enjoying life. Natural man is a liar, and he lies to no one more often than to himself. His patriotism, his art and science, are all make-believe; when Valentino dies, then is his world bereaved.

But he isn't even true to Valentino. To-day he braves showers of broken glass, risks life and limbs in the surging crowds that trample the children and the weak in their frantic eagerness to see the casket that houses what is mortal of their idol — and tomorrow, when the Zuckor's, and the Lasky's, and the Abrams's have ballyhooed another sleek-haired youth into stardom, as their business requires them to do, these identical crowds will be the first to say: The new Sheik is greater than Valentino. For the public wants living, lush illusions to feed its lustful fancies, it does not want memories shrouded in the ceremonies of the grave. This is the generation that must be saved from that judgment which will be final. The race of Cain had its Deluge because it was flesh and its carnality was its judgment. Our race is as carnal as was the tribe of Cain. How great is the Grace of God that gives to this very world the Gospel of forgiveness and of Redemption in Jesus Christ? How great is the power of that Grace that has reborn men and women of that race and made them temples of the Holy Spirit?

If we have tasted of that Grace, every evidence of the power of the flesh over man must fire us to unconquerable zeal to preach the Gospel of Salvation. We began to write about four men who died yesterday; the task has developed into a missionary sermon. And that is what was intended.

H. K. M.

THE GERMAN SETTLERS IN AUSTRALIA

After all that has been said and written in denunciation of the Germans and Lutherans in Australia of late years, it is very refreshing to note that writers of some weight have of late been using their pen for the purpose of rehabilitating the German Lutherans in the eyes of the public.

One of the writers referred to is Captain J. Lyng, F. R. G. S., who in the April number of "Stead's" recounts the history of the advent of the Lutherans to Australia, and the development of the Lutheran Church in this country. Although his dissertation lacks one or two important historical facts, and contains a few slight inaccuracies, it has no doubt con-

tributed much to the enlightenment of the public mind. Captain Lyng, as his name implies, is not a German, nor is he a Lutheran.

The other writer to whom we refer is Dr. A. Lodewyckz, of the Melbourne University, who, again, is neither a German nor a Lutheran. His article was offered to the Melbourne dailies, but these, with the exception of the "Morning Post," refused to publish an article favorable to the Germans in the community. As the original copy of the article has by the courtesy of Dr. Lodewyckz been made available for us, and we believe it will interest the readers of the "Australian Lutheran" to hear Dr. Lodewyckz's summing up of this chapter of the early history of Australia, we reprint his article below. The article unfortunately contains one or two statements that are not quite in accordance with fact, as also important historical omissions.

Pastor Kavel, it is mentioned, is the man whom present-day Lutherans in Australia look up to as the Moses who brought their fathers to the promised land. The name of Pastor Fritzsche, on the other hand, is entirely omitted. Pastor Kavel, it is true, was the leader of the first band of Lutherans that settled at Klemzig. He had not waited to suffer much persecution in Prussia before leaving that country for London. Pastor Fritzsche was the man who suffered persecution in the form of fine and imprisonment for the sake of his faith, before he determined to throw in his lot with the emigration movement to Australia. Although Pastor Kavel came to Australia as a champion of the old Lutheran faith, we find him a few years later upholding millennial doctrine, and thus being instrumental in bringing about that unfortunate division in the Lutheran Church of Australia that exists to the present day. Had it not been for the theological soundness of Pastor Fritzsche, Lutheranism would not be what it to-day is in this country. Nevertheless, we feel thankful to Dr. Lodewyckz for his kind efforts on behalf of the Germans in Australia, and are convinced that he will appreciate our correction of his statements.

The following is what he writes:—

"A few weeks ago a proclamation was signed by the Governor-General allowing German immigrants to enter Australia and settle here on the same footing as other Europeans.

It was a memorable day in Australian-German relations, as the exclusion now being removed has been enforced for over 11 years.

Now is a fitting time to recall the early period of German settlement in Australia, one of the most interesting chapters in the story of Australian colonization, and one which is not lacking in romance.

In fact, it reminds one of the heroic days of the Pilgrim Fathers, who, after some years in exile in Holland, set sail for the New World on the "Mayflower" in 1620.

The immediate cause of German emigration to Australia, nearly a century ago, was also religious persecution.

The King of Prussia, Frederick William III, had decreed the union of the Lutheran State Church and the Reformed (Presbyterian) Church in his kingdom, and prescribed the use of a new liturgy (prayer book) in all the congregations of the United Evangelical Church.

Many thousands of good Lutherans would not give up their traditional form of worship, and with the stubbornness characteristic of their race, suffered great hardship and persecution rather than relinquish their spiritual freedom.

Their private meetings were dispersed by the police, their leaders imprisoned, their property confiscated, and large numbers finally decided to seek liberty and the salvation of their souls in other parts of the world.

Among them was the little flock of Pastor Kavel, of Klemzig, in the southeast corner of Brandenburg. Their leaders had gone to England two years before, and, thanks to the generosity of Mr. George Fife Angas, "father and founder of South Australia," had been able to arrange for their passage to the newly-founded colony of South Australia.

Crowds See Departure

On June 8, 1838, the little band of religious enthusiasts embarked on two small boats on the River Oder, at Tschicherzig.

Large crowds had gathered to witness their departure, and many shook their heads at the audacious undertaking of these simple, poor peasants, who had nothing but their two arms, their industry, and their faith to support them in an unknown wild country, right at the other side of the globe.

In Hamburg they embarked on the Prinz Georg, their Mayflower, which in two days brought them to Plymouth.

There they had the joy of welcoming back in their midst their good pastor, Kavel, who from then on remained with them all his life, and whose memory is still cherished as that of a second Moses leading his people to the Promised Land.

During the long, trying sea voyage the little congregation lost twelve members through death. On October 30 Cape Leeuwin was sighted. Three weeks later they landed at Port Adelaide, where a kind-hearted Englishman gave them free of charge a piece of land to erect temporary dwelling huts, with a shed and a little weatherboard church.

If these immigrants had only thought of their immediate material advantage they would have taken up work as artisans and laborers in Adelaide and on neighboring farms. They could probably have commanded wages ten times as high as those paid in their homeland. But they had not emigrated for the sake of

material gain; they wished to stick together and form an independent religious community.

So they secured a piece of land of about 150 acres, belonging to Mr. Angas, on the banks of the Torrens, four miles from Adelaide. They moved to this new abode during Christmas week.

There was as yet nothing there but wild bush, and the ground was so dry and hard that no plough would cut it.

Making Headway

A busy time now began for the settlers. Trees were felled, timber and clay prepared for the new homes, and land cleared and made ready for cultivation. There could hardly have been more than fifty adult males among them, and it is almost incredible what this handful of pioneers, unaccustomed to the hot Australian summer, achieved in a very short while.

In memory of the humble village they left in Germany the new settlement was baptized Klemzig.

When reading this description of it, published in an Adelaide newspaper in 1839, one finds the clue to the future prosperity of the German settlers in Australia:—

"An air of serenity pervades the spot, which is exactly such a one as the imagination would portray as the retreat of persecuted piety.

"The industry and quiet perseverance of the German character have been fully developed at Klemzig. Four or five months only have elapsed since the hand of man began there to efface the features of the wilderness, yet nearly thirty houses have been erected, and good and spacious houses some of them are. All are neat, clean, and comfortable.

"They are built mostly of unburnt bricks, hardened by the sun. The more humble cottages consist of brushwood and thatch.

The sloping bank of the river is covered with gardens. These consist of small unfenced plots of ground, separated by narrow paths. Considering the season most favorable, for gardening has not yet commenced, the number of vegetables the Germans have at the present moment under culture affords strong proof of their industry. . . .

"The inhabitants themselves are interesting. The visitor will find them one and all as busy and cheerful as English bees in the springtime. Out of doors they are weeding, watering, building, fishing, milking, washing, cutting wood or carrying water.

"Within doors the housewife plies her domestic toil with equal assiduity. Not a soul is idle.

Even the children, who are too small to work, yet large enough to learn, will be found in ordinary school hours, receiving the tuition of their excellent and indefatigable pastor.

"The visitor will be struck by the obliging dispositions and courteous manner of the people. The male peasant raises his hat as he passes you, and bows

with an air equally removed from boorishness and servility.

"The female, although perhaps bending under a load of wood, has a smile, and some other expression of respectful courtesy to offer the passing stranger. Even the few natives who assist them in some of their labors appear to have imbibed their spirit, being retiring and unobtrusive."

So much for the report of the Adelaide newspaper man in 1838.

Moving North

After some years the German settlers, who had been reinforced by new arrivals from the Fatherland, found themselves cramped for space at Klemzig. Most of them moved further north to the Gawler district, where Bethany, Tanunda, and other villages arise.

Not one of the descendants of the original settlers seems to have remained at Klemzig till to-day. The place has been covered with orange groves and re-baptized Gaza since the war.

Soon other vessels with more Lutheran immigrants left Germany for Australia. The third in order was the Zebra, commanded by Captain Hahn. This worthy commander became so attached to his 199 emigrants that after landing them he undertook to see them safely settled, and succeeded in doing so in a charming valley of the Mount Barker district. The result was the still flourishing settlement of Hahndorf, now re-baptized Ambleside.

Many other ships brought German settlers to Australia. Dozens of villages with Lutheran Churches and schools were founded in South Australia, and later also in Victoria, in New South Wales, and particularly in Queensland, till there were about 100,000 of these colonists and their descendants scattered in the various States.

Australia's Debt

Australia owes a great deal to her citizens of German origin. They have been loyal to their new allegiance. Those who have seen them at work as farmers in South Australia, in the Wimmera, in the Mallee, in Queensland, or elsewhere, have nothing but praise for their industry, reliability, and progressiveness.

Important branches of Australian agriculture, fruit-growing and viticulture were largely, if not entirely, established by their efforts.

But their activities were not confined to material pursuits. Names such as Leichhardt, von Muller, Menge, Schomburgh, Teichelmann, Schurmann, Laube, Neumayer, Basedow, Martens, Guerard, Heysen, Puttmann, and many others, bear testimony that they have done more than their share as explorers, scientists, artists in this land of their adoption.

The South Australian Governor, Gawler, writing to Mr. Angas, was full of admiration for their conduct, their loyalty, and their industry; he wished to see 100,000 of them between the Gulf and the Murray.

Gawler's successor, Sir George Gray, speaks of them as "an admirable body of people."

Many German-Australians have become completely Australianized, and are now unable to speak the language of their forefathers. Others are bilingual, and can converse in both German and English, although they generally feel more at ease in English. German is used alternately with English in the Lutheran Churches.

It is to be hoped that future German immigrants will continue the excellent traditions of the early German settlers."

In conclusion, we would like again to make an appeal to our readers to lend some aid, that the old site of the first Lutheran settlement in Australia might be suitably marked. Of the old village of Klemzig nothing remains. Only the old cemetery has been preserved. In the midst of well-kept orange groves this ancient God's-acre lies, a heap of neglect and confusion. Have we so little interest in the people that blazed the track for us that we cannot raise a suitable memorial to them? A sum of £150 would suffice to erect a suitable fence around the little enclosure and to raise a stone to the memory of those brave pioneers of now nearly one hundred years ago. £20 have already been subscribed, but that is not sufficient to go on with. Is there not sufficient interest in our "Pilgrim Fathers" amongst us to move us to get the necessary funds contributed to keep this one remaining landmark of the early history of our church in a proper state of preservation. But for the efforts of Mr. Julius Lohmeyer, of St. Peter's, this plot of land would some years ago have been sold, together with the adjoining land, by the Government, and would now be planted with orange trees. It was preserved for the Lutherans on the distinct condition that it be kept in a state of good order. If this is not done, the Government may yet resume the land, which measures about 60 feet by 90 feet, for other purposes. Contributions will be received by Prof. M. Winkler, of 20 Austral Terrace, Malvern, Adelaide.

—The Australian Lutheran.

THE WEAKEST POINT

Within the last year I have had the privilege of attending a large number of conferences and church meetings, and holding conferences with pastors and ministers of several different denominations, and after summing up experiences and facts, I find that one thing stands out more prominently than any other. That one thing is the absence of any intelligent church program directed by the ministers, looking towards the training of the young people in the church or Bible School for missionary service.

Out of more than 500 ministers of ten different denominations, I have found only fifteen who have as a part of their church programs regular classes in the

parish which have for their aim the teaching of missionary service, with a view to life consecration to missionary work. If that proportion holds good in all our churches, what is the inference? Does it mean that the churches and the ministry do not believe in missionary work, or does it mean that they are willing to leave all the education and training of missionaries to the theological seminaries?

But all the students in all the seminaries of America are a small handful compared with the great need over the world. Does the absence of definite and enthusiastic training of the church young people to carry out the Master's command to "make disciples of the nations," mean that the churches are too busy with local problems and programs to take up the biggest work of the church?

I find, on summing up the results of meetings with ministers and churches, that most of them have a multiplicity of programs. Their church bulletins are crowded with meetings and overflowing with organizations. In scores of churches I found great numbers of societies. These range all the way from Brotherhoods to literary and motion picture organizations. In a large number of churches, I found that in place of a regular mid-week service, there was a mingling of discussion of current social problems, and a social gathering following a dinner. Other societies covered subjects that took up reform matters, or, in a majority of cases, revolved around dramatic and entertainment features. Without passing judgment on all these various organizations in the churches of America, as to their value or their Christian place in a church program, it is not out of place to suggest that obedience to the command of Jesus to "go into all the world and make disciples of all the nations" is at least more important for a church than maintaining an enthusiastic dramatic society, or turning the evening service into a book review or a social entertainment. If the ministry is ready to acknowledge that the "making of disciples of all the nations" is the biggest task of the Church, it ought to be willing to acknowledge that the weakest point in the American church at present is its failure to obey that command. I would be interested to hear from any minister or church which has a live and enthusiastic program of training the young for missionary service. Especially I would like to know of churches that have in their Sunday Schools regular classes, well taught by competent teachers, and trained for future missionary service either at home or abroad.

—C. M. S. in The Christian Herald.

WHAT DO YOU THINK?

Protestant America has had a chance in the past few weeks to see the real power of the Roman Catholic Church. The grandeur and parade of the dignitaries of that communion make a great appeal to human nature. Their impressiveness makes for power and the enslave-

ment of the religious instincts to form ritual and display. When that once gets a man in its power he can never escape. Perhaps it is good for him to be so held and enchanted. We do not know. It would not be for us. For the overcontrol of the religious instincts is one of the most powerful known to man. Indeed, it makes for subjection on the part of the individual in a very strange manner.

The loyalty of the American section of the Catholic Church has been demonstrated by the manner in which the Eucharistic Congress appealed to the public imagination. The great body of Protestants stood by and witnessed the performance, wondering what it all meant. The average Protestant cannot conceive how the lowly Nazarene could look upon that display of color and richness and aristocracy and worldly splendor with the least sympathy. The Protestant witnessed the pageant of cardinals and dignitaries and gave himself to much thought. Indeed, he could not help but have some feeling while he was thinking.

It was something for him to think about when he read in the daily papers of the scene enacted in New York City when a group of cardinals entered the aldermanic chamber of the City Hall and were received by the two most outstanding representative officials of the city and State. Two cardinals stepped forward, and the governor of the great commonwealth of New York bowed his knee and kissed the hand with the signet ring of the representative of the greatest political State in the world — the great supergovernment which is gradually gaining control of the nations in the higher ranges of their lives. The governor was followed by the mayor of the metropolitan city of New York. He, too, bowed his knee and kissed the ring on the hand of the two cardinals in acknowledgment of his allegiance to the sovereignty of the pope and the vatican state. The average Protestant will look upon that scene as something to remember and to cogitate upon for some months to come.

He will also carry in his mind that *red train* hurrying across the country from New York to Chicago, carrying the cardinals, dressed in black and red, to their great conclave. *Did that red train make him see red?* Well, we wonder. Red is not a color to create enthusiasm in this country or any other these days. For it is the rule of the red cardinal that has made the masses of the people see red now for almost a hundred years. That "anti" movement which swept across this country recently, gathering supporters by the thousands, was not assisted in its subsidence by that demonstration in Chicago. Thoughtful Protestants do not want another occurrence of that feeling. Many of the more far-seeing are fearing that because of the lack of a proper understanding of the psychology of the American people on the part of the Roman hierarchy, the Eucharistic Congress, with its display of spirit and form so inimical to the genius of this country, did not do their cause any good, but rather contributed to the deepening of the conviction that Prot-

estantism still has ample reason for continuing its policy of protesting against the encroachment of that imperialistic institution on a free and independent people, and the continued extension of the influence and power of that foreign potentate over a large section of the American people.

— Western Christian Advocate.

HIDDEN STRUGGLES AND VICTORIES IN THE INDIAN MISSION

In the jail at the Indian Agency at San Carlos, Arizona, there were confined four young Indians. Each one of them had committed sin against the sixth commandment, immorality. Three of them were affiliated with our mission, more or less closely, though one of these three was previously a pupil of a Roman Catholic institution. The offense given by one of them was especially grievous because he had been a missionary's native helper.

Material for unfavorable criticism of mission work and its results is in easy reach of many people; and not rarely people that are no mission friends welcome such material. The missionary himself and the mission friends in general will be deeply saddened by it. But does the missionary labor in vain? Oh, no! He should not think so even if he did not by experience know of victories as well as of lost struggles, in part seemingly such, perhaps. And sometimes he will be cheered again by victories of the Gospel, evident to him, and to some others, eventually, where those that are outside see only defeat or vain efforts. There are also among the Apache Indians cases in which it can clearly be seen — by a spiritual eye — how individuals are brought under the effect of the word through Paul, — "Where sin abounded, grace did abound more exceedingly."

Of those four young Apache Indians, he who had given the greatest offense sat before his home missionary, to whom he came before he was confined, in a state of contrition like David's when Nathan the prophet had come to him. He could not understand how he came to fall — though his temptation was particularly strong, the girl's own father having sent her into his camp in order to cause him to marry her while he was about to, and soon did, marry another — but now he understood that God suffered him to fall as the Lord admitted Peter's denying Him: to let all self-confidence break down and to raise him to clinging to grace alone. Now he did not say, with self-reliance, — "I shall in the future do better, lead a better life; he said, — "I desire to live in a new life, God helping me." His period of confinement in jail was terminated by a sudden release in order to let him provide for his young wife by work at a distant place; but he did not leave jail jubilantly or light-mindedly. He came to his missionary's house, and not finding

him at home, he said to one of the mission household, — "I must see him before I go to that far-away place. I beg you, please do try to reach him with a telephone message to let me meet him when I pass the place in the mountains where you think he will still be tomorrow. I am too sad. I want to be strengthened for living up to my purpose. I wish to be baptized again, — yes, into a new life." (He did not yet understand that only return in faith to the baptismal grace is necessary for the already baptized repentant sinner.)

Another of those four, he who had been instructed in the Roman Catholic Church but then often attended church in our mission, listened in jail to the Bible-word expositions by the one of whose struggle and victory we just heard, and, like his three fellow offenders, when permitted to leave the confinement for an evening hour or on Sundays, visited our missionary at San Carlos who often had conversations with them. The girl concerned in his case, baptized here as a school girl five years ago, also at the Indian school at Phoenix true to our church, since her return from there attending church here, but not enjoying in her family true parental care dissenting from the prevailing camp life, hence almost driven from camp, then misled, came to the missionary and disclosed her heart to him, asking for advice and help. The young man was also released from jail in order to let him work in that district. His heart was evidently relieved when on the evening before his release the present writer spoke to him about the ways and purposes of the divine grace and the new life through it. When, the following morning, in the mission house, the writer married this couple, both the young man and the young woman firmly, with evident deep sincerity said their "Yes, so I will" to the special application to them of God's word in connection with the marriage vow. And they were glad to take with them the printed Word of God for common use in the far-away mountain district.

The fall of the third of those four offenders occurred after the girl's parents, out of prejudice against his family, had refused their consent to the marriage. He was released from jail because he had contracted an illness. The following Sunday he attended church here and spent some time at the mission house. The next Sunday, again in church, he followed with visibly intense attention the sermon which treated of the new life as beginning when God's forgiving grace in Christ takes hold of the repentant sinner's heart. A young man of pleasing manners, of a military bearing, since he was a soldier in a U. S. cavalry regiment, but in personal affairs rather of Indian and polite reticence, he did not reveal more of his state of mind than he did involuntarily by his intense attention to the preaching of the Gospel as it strikingly fitted his case, and by nodding and a short word of assent to the missionary's

private words to him. He continues coming to church and to the mission house. — But what has God said through Isaiah about the working of His word, comparing it with the action of the rain and the snow upon the earth to water it and make it bring forth and bud?

About the fourth of those offenders the writer has nothing in particular to say, not having been sufficiently in contact with him. But what, concluding, he would say in general is that — “God moves in a mysterious way His wonders to perform,” that “the kingdom of God cometh not with observation,” that our faith “is the victory that overcometh the world,” and that Jesus thanked His Father, the Lord of heaven and earth, that He did “hide these things from the wise and prudent, and did reveal them unto babes.” And the cases related above may have reminded the reader, as they remind the writer, of the Lord’s word to the Pharisees that is recorded in Matthew 21:28-31.

F. U.

NO NEED OF FEAR

An insane man once entered a crowded church and, grasping two pillars of the gallery, cried: “I will pull these down and destroy you, as Samson did the Philistine lords.” A panic was imminent, when the minister, quietly waving his hand, said, “Let him try.” He did try, and that was the end of the panic. Infidelity lays hold of the pillars of our temple — the Sabbath, the Bible, the divinity of Christ. Professors of probabilities say, “We will pull them down.” Let them try. Many have tried, but our temple stands. It was built by the Almighty, and from its sure corner-stone to its highest pinnacle it is secure.

— The Presbyterian.

GOD IS WITH US

God is with us in our sorrows. There is no pang that rends the heart, I might almost say no one which disturbs the body, but what Jesus Christ has been with us in it all. Feel you the sorrows of poverty? He “Had not where to lay his head.” Do you endure the griefs of bereavement? Jesus “Wept” at the tomb of Lazarus. Have you been slandered for righteousness’ sake, and has it vexed your spirit? He said, “Reproach hath broken Mine heart.” Have you been betrayed? Do not forget that He, too, had his familiar friend, who sold Him for the price of a slave. On what stormy seas have you been tossed which have not also roared around His boat? Never glen of adversity so dark, so deep, apparently so pathless, but what in stooping down you may discover the foot-prints of the Crucified One. In the fires and in the rivers, in the cold night and under the burning sun, He cries, “I am with thee: be not dismayed; for I am both thy Companion and thy God.”

— Spurgeon.

FROM OUR CHURCH CIRCLES

Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

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

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

Whether you are pastor, professor, etc.

Your place of residence (street and number if possible).

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

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

In which direction is it from your place of residence?

How far is it away?

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

Address your card to

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

Red Wing Delegate Conference

The Red Wing Delegate Conference meets at Oronoco, Minn., from the 14th to 16th of September. The meeting begins on the 14th at 9 A. M. The Intersynodical Theses will be discussed. Preacher, English: Rev. Theo. Albrecht (G. Hertler).

Confessional: C. Hinz (W. Sauer).

Early announcement is requested.

Wm. Petzke, Sec’y.

Winnebago Pastoral Conference

The Winnebago Pastoral Conference meets, D. v., from September 20th to 22nd in Markesan, Wis., at Rev. W. Pankow’s. The first session is to be on Monday evening at 7:30 o’clock.

Pastors who have papers to read are: Pankow, Koeninger, Dasler.

Sermon: Im. Uetzmann (H. Kleinhans).

Confessional sermon: J. Dowidat (J. Schulz).

Don’t forget to let the local pastor know whether you are coming or not. H. C. Klingbiel, Sec’y.

Fox River Valley Conference

The Fox River Valley Conference will meet in the church of Pastor A. Habermann at Bonduel, Wis., September 21st and 22nd. The following papers are on the program:

Exegesis of the Epistle lesson for Easter Sunday, Rev. A. Schlei (Rev. F. Schumann, Exegesis of a text of his own choice).

Life of St. Paul, Rev. G. Dettmann.

Dogmatical Theme, Rev. E. Sterz.

Sermon, Rev. Ad. Spiering (Rev. E. Sterz).

Confessional address, Rev. Phil. Froehlke (Rev. Aug. Herzfeldt). E. F. Sterz, Sec'y.

Lake Superior Delegate Conference

The Lake Superior Delegate Conference will convene, God willing, on September 21st and 22nd in the midst of Pastor George Schroeder's congregation at Menominee, Michigan. First session at 9 a. m. Services on Tuesday evening. Sermon: Rev. Doehler (Rev. Eggert). Confessional address: Rev. Geyer (Rev. Gutzke). Kindly make announcements to local pastor at an early date.

Herbert C. Kirchner, Sec'y.

Southeastern Delegate Conference of Michigan

The Southeastern Conference of the Michigan District will convene as Delegate Conference on October 19th and 20th in the congregation of the undersigned. Papers to be presented by the following: H. Hoenecke, Wm. Bodamer, and O. Eckert, Sr. Confessional address: Strasen. Sermon: Wenk (Peters).

Please announce! Alfred F. Maas, Sec'y.

Meeting of Southwestern Conference

The Southwestern Conference will meet at Baraboo, Wis., September 13-15. First session on Monday evening.

Subjects for discussion:

Exegetical paper on Gen. 1, Prof. Aug. Pieper.

Augustana Article 4, H. Pankow.

Exegesis of 1 Thess. 4:11-12, J. H. Schwartz.

Services Tuesday evening at 7:45.

Sermon in English, George Kobs (Wm. Lutz).

Confessional address, J. H. Glaeser (P. Lutzke).

G. Pieper (Sec'y., p. t.)

Ordinations

Authorized by President E. B. Schlueter the undersigned ordained Candidate Arthur Gentz to the Holy Ministry on July 11, W. K. Pifer and I. G. Uetzmann assisting. M. J. Nommensen.

* * * * *

Authorized by President G. M. Thurow the undersigned ordained candidate Gerhard Marquardt in St. Mark's Church, Watertown, Wis., on the 12th Sunday after Trinity. The assisting pastors were Director E. R. Bliedernicht and Prof. H. Meibohm.

J. Klingmann.

Installations

On July 18th Mr. R. A. Bruesehoff was installed as principal of St. John's Christian Day School at Juneau, Wis.

Address: Mr. R. A. Bruesehoff, 191 So. Main St., Juneau, Wis.

* * * * *

Upon the authorization of President W. F. Sauer Rev. A. H. Baer was duly installed in the mission field So. Haynes and No. Hettinger on the 11th Sunday after Trinity.

Address: Rev. A. H. Baer, Haynes, N. Dak.

S. Baer.

Ordinations and Installations

Upon the request of President Sauer the undersigned ordained and installed Candidate Egbert Schaller at Ipswich, S. D., on the 9th Sunday after Trinity.

Address: Rev. Egbert Schaller, Ipswich, S. D.

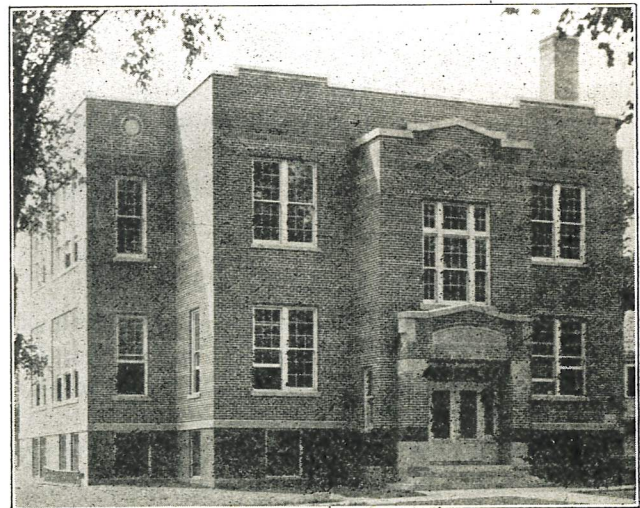
A. W. Blauert.

* * * * *

Authorized by President J. Witt the undersigned ordained and installed Candidate Walter Siffring as pastor of the St. John's Church near Brewster, Nebr., on the 10th Sunday after Trinity.

Address: Rev. Walter Siffring, Brewster, Nebr.

E. A. Friebe.



St. John's School, Baraboo, Wisconsin

(For Dedicatory Report see page 268)

SECOND NOTICE

Material and suggestions for the changes that are to be made in the Book of Hymns are coming in but slowly. Those that have been received have been of great value and show a wide variance of opinion. One says: "Make it a book of at least 700 hymns." Another says: "Whatever you do, do not increase the number of hymns." One wants certain hymns added,

another wants some excluded or wants certain translations improved, or suggests a different hymn tune.

One otherwise valuable letter came without a signature, which may have been unintentional.

Organists especially should heed the appeal of one of our correspondents who asks them to show interest in the project and to offer their suggestions. That our pastors, professors, teachers, and other members have frequently criticized the Book of Hymns is not unfair nor unusual, but all of these should now take the opportunity to help make it better.

Miss Anna Hoppe has offered the free use of any of her original or translated verse.

Bring in your suggestions, and bring them in before October 15th. H. Koller Moussa.

Northwestern College

The fall term at Northwestern College opens Tuesday, September 7. All new students report in the chapel of the recitation building at nine o'clock on that day. Regular recitations begin at 7:30, Wednesday morning, September 8. The dormitory will be ready for occupancy on Monday. E. E. Kowalke.

Acknowledgment and Thanks

The following donations have been received for equipment in the addition of Dr. Martin Luther College, New Ulm, Minnesota: From St. Mark's Church at Milwaukee, Wis., Ladies' Aid, \$200.00, Young People's Society \$50.00, Ladies' Chorus \$125.00, Senior Bible Class \$25.00; Mr. H. Karth, Hutchinson, Minn., \$10.00; Young People's Society, Grover, S. D., \$86.00; Ladies' Aid, Cedar Mills, Minn., \$40.00; Young People's Societies, Redwood Falls District, Minn., \$26.00; Mr. and Mrs. R. Rohrke, Hoskins, Nebraska, \$50.00; Ladies' Aid, Olivia, Minn., \$25.00.

Mr. and Mrs. F. J. Backer, New Ulm, Minn., donated \$100.00, which sum is to be used to equip the sick rooms with the necessary furniture.

To all kind donors I beg to express our appreciation and hearty thanks. E. R. Bliefernicht.

Change of Addresses

Mr. Erich W. Ebert, 721 Mound St., Baraboo, Wis.

* * * * *

Rev. J. Karrer, 1067 34th St., Milwaukee, Wis.

MISSION FESTIVALS

Richmond, Wis., Christ Church, Fred W. Loeper, pastor. Speakers: E. Walther, John F. M. Henning. Offering: \$94.16.

Sixth Sunday after Trinity

Amery, Wis., Redeemer Church, O. P. Medenwald, pastor. Speakers: Theo. Albrecht, Arthur Koehler. Offering: \$195.61; Ladies' Aid, \$80.00; Y. P. S., \$8.30; S. S., \$4.50. Total: \$198.41.

Seventh Sunday after Trinity

Sevastopol, Sturgeon Bay, Wis., St. John's Church, P. G. Bergmann, pastor. Speakers: Paul Eggert, R. Lederer. Offering: \$173.25.

Eighth Sunday after Trinity

Naugart, Wis., St. Paul's Church, H. Geiger, pastor. Speakers: E. Falk, W. Eggert. Offering: \$393.85.

Ninth Sunday after Trinity

Town Flora, Minn., St. Matthew's Church, R. Schierenbeck, pastor. Speakers: M. Wehausen, H. Albrecht. Offering: \$131.50.

Northfield, Mich., St. John's Church, Alfred F. Maas, pastor. Speakers: G. Ehnis, A. Lederer, H. Hoenecke. Offering: \$406.00.

Town Wellington, Monroe Co., Wis., St. Matthew's Church, P. Monhardt, pastor. Speakers: Theo. Monhardt, F. Popp, E. Abelmann. Offering: \$265.53.

Town Beaver, Wis., St. Matthew's Church, W. A. Wojahn, pastor. Speakers: L. Baganz, Prof. Waldemar Heidtke. Offering: \$85.61.

Hutchinson, Minn., W. J. Schulze, pastor. Speakers: J. C. Siegler, Im. F. Albrecht, John Alston. Offering: \$491.00; Ladies' Aid, \$50.00; Young Ladies' Society, \$50.00; Dorcas Club, \$25.00; Sunday School, \$25.00. Total: 641.00.

Zumbrota, Minn., Christ Church, F. Zarlring, pastor. Speakers: Wm. Pankow, H. Schramm, K. Brickmann. Offering: \$215.75; Luther League, \$14.25. Total: \$230.00.

Prescott, Wis., St. Paul's Church, W. P. Haar, pastor. Speakers: W. Franzmann, Kurt Koehler, A. C. Haase. Offering: \$91.89.

Tenth Sunday after Trinity

Winneconne, Wis., St. Paul's Church, O. Hoyer, pastor. Speakers: G. Dettmann (German), H. Kleinhaus. Offering: \$132.58; additional, \$6.45. Total: \$139.03.

Kendall, Wis., St. John's Church, Geo. Kobs, pastor. Speakers: O. Kuhlow, C. E. Berg. Offering: \$181.20.

Streeter, N. D., Trinity Church, E. Hinderer, pastor. Speaker: W. Zemke. Offering: \$30.91.

White Bluffs, Wash., St. Paul's Church, L. C. Krug, pastor. Speaker: A. Matzke. Offering: \$37.32.

Tomah, Wis., St. Paul's Church, J. G. Glaeser, pastor. Speakers: A. Werr, Wm. Bergholz, J. Gamm. Offering: \$503.30.

Hubbleton, Wis., Immanuel's Church, Ph. Lehmann, pastor. Speakers: L. Lehmann, E. Quandt. Offering: \$80.13.

Gale, S. D., A. W. Blauert, pastor. Speakers: W. Krenke, R. J. Palmer. Offering: \$96.10.

Eleventh Sunday after Trinity

Burr Oak, La Crosse Co., Wis., Christ Church, M. A. Zimmermann, pastor. Speakers: L. Baganz, John Abelmann, Geo. Kobs. Offering: \$420.00.

Prairie Farm, Wis., St. Paul's Church, C. H. Auerswald, pastor. Speakers: R. Siegler, W. Beitz, M. Keturakat. Offering: \$207.54.

Portland, Wis., C. W. Siegler, pastor. Speaker: E. H. Palechek (also English). Offering: \$74.92.

Twelfth Sunday after Trinity

Town Emmet, Minn., Bethania Church, R. Schierenbeck, pastor. Speakers: W. C. Nickels, A. Blauert. Offering: \$200.00.

Dorset Ridge, Town Clifton, Wis., Immanuel's Church, Geo. Kobs, pastor. Speakers: M. A. Zimmermann, W. Lutz. Offering: \$77.75.

COLLECTION ENVELOPES

ORDERS FOR COLLECTION ENVELOPES SHOULD BE SENT IN NOW
IF NEEDED BY JANUARY

108

JAN 2, 1927

My Weekly Offering for the Support of
St. Paul's Ev. Lutheran Church
RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." — 1 Cor. 16:2.

In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you, the next time you attend service.

PRICES FOR ENVELOPES

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- White or Colored Envelopes 12 to a set 5c.
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- Pockets 1/2c each extra.

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When ordering state plainly just what is wanted, or send sample of the envelope now in use in your church.

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Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

What Month or Sunday the dating of envelopes is to begin.

If Cartons or Pockets are wanted.

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In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: **Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1928.** subscription rates, per annum, are as follows:

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