

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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A CONFIRMATION PRAYER

Our word Thou didst hear as we vowed to be Thine;
Our hearts Thou didst see as we knelt at Thy shrine.
Father, whatever the course we pursue,
Come joy or pain, Lord, we pray keep us true!

The world seeks to tempt us, the foe lays his snares,
And sin's vile allurements come on unawares.
Help us to fight, as the wrong we eschew,
Grant us the vict'ry, dear Lord, keep us true!

And when in contrition, remorse rends the heart,
Thy own healing balm of forgiveness impart;
Save us, and grant us Thy favor anew,
Watching and praying, dear Lord, keep us true!

Lead Thou us, dear Father, and guide us aright,
O precious Lord Jesus, remain Thou our Light!
Spirit divine, with Thy strength us endue,
Till we reach Heaven, our God, keep us true!
Translated from the German. Anna Hoppe.

THE ONE HUNDRED AND SIXTEENTH PSALM

(Continued)

What Shall We Ask In Our Prayers?

Not all Christians know what they should pray for. To many the question is often a puzzling one: What shall I ask in my prayers? Have I a right to petition God to grant this or that blessing which I desire or which I deem necessary? May it not be presumptuous to ask God for certain things in prayer which one longs for or which concern one alone? Questions of this kind will arise with not a few.

Now it is true, whoever would pray must know what he wants. A prayer must have a definite object and purpose in view. To pray is not to recite prayer, as do false worshipers, like Mohammedan priests, or papal monks, who will pray their breviary all day long. Luther says in the Large Catechism: "Whoever would pray must have something to present, state, and name, which he desires; if not, it cannot be called a prayer. Therefore we have rightly rejected the prayers of monks and priests, who howl and growl day and night; but none of them think of praying for a hair-breadth of anything."

What, then, shall we ask for? A study of the prayers of the Man of Prayer reveals the fact that He prayed more for spiritual than for temporal benefits. In our Psalm we read of Him, verse 4 and 5: "Then called I upon the name of the Lord; O Lord, I be-

seech thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful." "Deliver my soul," the Man of Prayer prays. His soul was in great distress. The sorrows of death had compassed Him, the pains of hell had gotten hold upon Him; He had found trouble and sorrow. It was the misery He felt as our Substitute on account of our sins. To be delivered of that for the sake of sinners was the one thing needful; and hence He prays for a spiritual blessing of the utmost necessity and paramount importance. He furthermore calls the Lord to whom He prays a gracious, righteous and merciful God, intimating that He is the source of all spiritual blessings. What more could the Man of Prayer ask of Him in His prayers than grace, mercy and righteousness?

Jesus always laid the proper emphasis on spiritual values in His prayers. True, we are not always told what the contents of His prayers were, but it is not hard to infer them. We can easily imagine, for instance, how at His baptism He prayed for the gift of the Holy Spirit to equip Him properly for His life work. And we are told that before He chose His twelve disciples the whole night was spent in prayer. And what could the burden of His prayer that night have been but a request for spiritual wisdom and guidance from above for such an important act as choosing and training the twelve to become His messengers and the infallible teachers of His Church for all times? That prayer was heard, so that He could say of the disciples: "Those that thou gavest me I have kept, and none of them is lost but the son of perdition that the Scripture might be fulfilled." (John 17:12.) Moreover, in His highpriestly prayer, with Gethsemane and Calvary looming up before Him, He prayed exclusively for spiritual blessings for Himself, for His disciples, and for those who should yet believe on Him; in fact, for the whole Christian Church on earth unto the end of time.

Of course, by this we do not mean to say that Jesus never prayed for temporal blessings. He prayed for daily bread and all the necessities of life as well. We can easily picture to our minds how He prayed to His heavenly Father to strengthen and to support His bodily life, when during the forty days fasting in the desert He suffered the pangs of hunger. Even in our Psalm we hear the Man of Prayer say: "I was brought low, and he helped me." Having been brought low by bodily weakness, affliction and trial He cried

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Rev C Buenger
5026 19th Ave

for help and assistance, and His prayer was answered. The Lord gave Him strength to bear the trials; He restored Him. And when He gratefully acknowledges here: "For the Lord hath dealt bountifully with thee," He certainly is mindful also of the numerous temporal benefits He had received at the hands of God in His prayers.

Let us learn from the Man of Prayer what we should ask of God in our prayers above all things. More than all else we should ask for spiritual benefits which pertain to the salvation of our soul, as God's grace, the gift of the Holy Spirit, enlightenment, spiritual knowledge, repentance, faith, forgiveness of sins, the assurance of eternal life, and so forth. In His Model Prayer which the Lord taught us, the right proportion between temporal and spiritual gifts is clearly indicated — six petitions for spiritual, one for temporal gifts. Alas, we earth-bound, sinful mortals are so prone to reverse the order. We are more apt to pray for temporal prosperity than for spiritual welfare. We are more apt to cry for help when we are in bodily danger than when our soul is endangered by temptation. Bodily affliction is more apt to drive us to our knees than a realization of the power of sin in our desperately wicked hearts. Again, our daily bread and all the temporal needs this term stands for, according to the fourth petition of the Lord's Prayer, as a rule, find the preference in all we pray for. The things we need for this life on earth generally come first in all our prayers, if we are not on our guard.

And yet, not until we pray for spiritual benefits will we pray for temporal gifts in the true sense. Once we have learned to pray for spiritual blessings, and are enabled to do so by the grace of God, we will pray also for those things we need for our temporal welfare, and make our wants known to God in prayer.

But here the trouble begins. Are there not limitations as to what I may ask of God in regard to temporal desires? Yes and no. If I pray for anything which I know may prove detrimental to my spiritual state, or which obviously does not tend to the glory of God nor to my own and my neighbor's welfare, then such a prayer would be an insult to God. In such a case there is a limitation to our temporal requests. But in everything which tends to the glory of God and to one's own and the neighbor's welfare, there is no limitation whatsoever.

For the latter we have clear and unmistakable testimonies of Scriptures. Christ the Man of Prayer says, John 16:22: "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." Again He says, Mark 11:24: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Furthermore, Paul who was a man of much prayer, states, Phil 4:6:

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." These testimonies of Scripture lay a broad foundation for prayer. There is nothing that concerns us which we may not lay before God, and ask His counsel and His aid. No matter what may oppress us, we should not worry, but rather make all our wants known to God in prayer; in everything we may pray; what things soever we desire, be they great or small, important or not, be they ever so trivial in the eyes of our fellowmen, or things which we do not care to reveal to others, which we would be ashamed of doing so, we may take them all to God in prayer. There is no limitation whatever. "In everything" let your requests be made known to God.

Specific Cases In Prayer

For illustration, let us be more specific.

1) Shall I pray for health, if I am sick? for recovery, if my sickness is of long standing and apparently beyond remedying? Certainly. It is a rightful desire to be whole and sound, and to gain recovery from sickness, even though it be of long standing and a hopeless case, and this request is one that may rightfully be made known unto God in prayer. He takes no pleasure in suffering and disease as such, and would not choose to inflict us with it, if it were not as a means of some greater good. We must not, however, forget this — that there is something more to be desired than health, even when we are sick, something more to be desired than recovery from misery, even though it be of ever so long standing. Health is good, and so is recovery from misery, but trust in God and patience to bear such burden, as well as fortitude and submissiveness are better. I may pray for health and for relief from misery, but I ought to pray more earnestly for fear of and confidence in God, as well as for strength to bear my suffering quietly and submissively. Perhaps such suffering may be necessary to teach me all this. I cannot, then, be perfectly sure that He will give me health or relief from my specific misery when I ask for it, but I can be perfectly sure that He will give me the grace that I need to bear my suffering in such a way that it will serve for my good, at any rate that He will give me something far better than I asked for.

2) Shall men pray for redress in unfortunate complications of life? Shall they ask God for help and remedy, if external conditions in life are a dismal failure, if choice of profession has been misdirected and material talents have been thwarted, ideals shattered, plans annihilated, if marriage relations are less than happy, husband and wife illmated, and life has become a drudgery? Shall men pray for relief or consolation in such complications of life? Why not? If Christians suffer under such troubles which have become

well-nigh unbearable, to whom shall they take refuge but to Him who is able to deliver from all evil? However great the trouble may be, and of whatever nature, the divine injunction holds good in every case: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50: 15. Praying in such complications or perplexities of life a Christian may be sure that under God's guidance they will be changed into a wholesome cross, if not entirely removed. Doubtless it is such the sacred writer has in mind, saying in our Psalm, verse 6: "The Lord preserveth the simple; I was brought low, and he helped me."

3) Shall I pray for success and prosperity in my profession, work and business? If the latter are such as are pleasing to God inasmuch as they tend to the glory of God and the welfare of my fellowmen, why should I not pray for success and prosperity? He who has given us our profession, work and business, shall He not prosper them? If the Psalmist says, verse 7: "The Lord hath dealt bountifully with thee," he certainly infers, that the Lord has blessed and prospered the work of his profession. Of course, we must always remember that a man's life consists not in the abundance of the things he possesseth. Prosperity may be good for one, but it is not good for all men; it may not be good for you, your character or trust in God might be harmed by it. You may ask for it, but as you love your own soul you dare not demand it. Every such petition must end with, "Thy will be done."

4) Shall I pray for specific directions in worldly affairs, in the management of business, in the choice of a profession, in the establishing of a household, in the choice of a helpmate, husband or wife, etc.? Yes. When the Psalmist says, verse 9: "I will walk before the Lord in the land of the living," he evidently means to say, as one who walks with the fear of the Lord before him, and under His inspection, he will not do anything contrary to the will of God, but rather ask Him for His directions in prayer. And there can be no doubt that God often aids us in the settlement of perplexing questions, when asked for, even as parents sometimes help their children with their lessons. On the other hand, we can be sure that God oftentimes lets us work out these problems of life by the use of our own faculties, because He wants us to exercise our judgment and our patience; just as we sometimes decline to help our children for the same reason. It is by enlightening our judgment He helps us in these matters, and for this we should pray. But it is ours to use such enlightened judgment, and we can rest assured that in the use of it the Divine aid will come.

It thus appears that prayer often is no easy road and short cut to our ends, but is only preparation and power. It is not a way in which we get God to do

our work for us: rather it is a way in which God get us to do His work for him. There is much in what St. James says in his epistle, 5:16, about effectual prayer: "The effectual fervent prayer of a righteous man availeth much," literally, the prayer of a righteous man is of great force when energized. The point is plain. We must energize our prayers, throwing our will into them and then they flow in the same current with God's will and are of "great force." Uttered as mere wishes they may be only so much troubled air, but when "energized" they may pull down mountains, as is verified by ever so many instances of Holy Writ and the history of the Church.

Distinction to be Observed in our Prayers

It follows from the above consideration, however, that a marked distinction should be observed in our prayers. When praying for specific temporal blessings which God has not expressly promised unto us, we must leave it to the discretion of God whether or not he will grant our request. Thus, when we pray for any physical or material good, for health and deliverance from sickness, or for success and prosperity in our calling and business, we cannot know what His answer will be. He may know that the thing which we crave is not good for us; that the trouble we seek to avert holds in it the very discipline we need. Such prayer we have a right to offer; but one petition that includes and concludes them all must be, "Thy will be done."

But when we desire spiritual blessings, blessings which are necessary for our salvation, we should ask them without condition, simply demand them in our prayers, so to speak, though in all humility, believing that God will surely grant them. For we know what God's will is concerning our salvation and spiritual welfare. He would not let us be without those gifts which are absolutely necessary: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11: 13.

(To be continued)

J. J.

COMMENTS

Moving Time Moving time has come for our seminary. Before this issue reaches the hands of our readers, it will be occupying its new home in Thiensville. The students will remain after the close of the school year to lend their assistance. Some of them have already given their service in painting the concrete floor of the library building.

The landscaping has made great progress, though it will take a few more weeks to complete it. However, its effects can already be seen. It is giving our beautiful buildings the proper setting. We again thank all those who have come to our aid in this

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respect. The young people of Hartland, Rev. H. Hartwig, recently came in a body to plant a tree. May their interest in our seminary continue and grow; and may this spirit spread among our young people.

Director O. J. R. Hoenecke of our institution at Saginaw again sent us a quantity of plants. The trees planted last winter by members of our neighboring church are budding and the larger trees the donation of which we have previously acknowledged seem to be doing very well.

The Committee is planning to build permanent roads, using stone and tarvia, as it believes that this will be a good investment.

We are glad to be able to say that we have heard many favorable comments on the buildings as well as on the site. We know that the members of our synod will feel pleased when they see the new seminary and its surroundings.

The Time to Move The time to move has come for us also in another sense. In about two months our synod will meet. This should be an occasion of joy to every one of us. "Behold," says the psalmist, "how good and how pleasant it is for brethren to dwell together in unity."

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded blessing, even life for evermore."

And we are to meet with the brethren to hear reports on the work of our synod, the Lord's work, during the biennium now drawing to its close. Many good things will be told. There will be evidence of the Lord's grace toward us and of his faithfulness to us. We will taste of the joys that come to those who labor in the Lord's cause.

We will be permitted to plan the work for the next two years. The Lord will through our various committees and boards show us further opportunities for

service. He will, as it were, sit down with us, tell us of His needs and plan with us the work that is so dear to His heart, the work for which He died and for which He now lives. Co-workers with God, what a high privilege! What joy, therefore, to take part in those conferences and deliberations!

However, there will also be that which causes us sorrow and burdens our hearts. We will have to face the deficit of the last biennium and the large indebtedness resting on our synod. If this deficit and our indebtedness had been laid on us by the hand of God; if, for instance, a cyclone had destroyed all the buildings of one of our institutions; if we had lost a million dollars worth of property through persecutions, or, if there had been a famine and a dearth of work during these years: this deficit and this indebtedness could not depress our spirits and trouble our hearts.

What do a few hundred thousand dollars mean to him of whom the Scripture says: "The earth is the Lord's and the fullness thereof." It is an easy matter for him to give us a million dollars in the turn of a hand.

But there has been no such visitation. We have not been poverty ridden these two years. No unusual demands have been made on us.

In a time of plenty we have failed to raise our budget, though its demands could have easily been met without hardship to any one among us. That this is the case, can be seen from the fact that many congregations have done their share and more. And those were not the so-called wealthy congregations. If you had been present at the meeting of the Synodical Committee these days, you would have heard a description of the conditions under which some of the brethren live who have done their share. Housed in rough shacks bare of all conveniences that we almost consider necessities, enjoying none of the amenities that we enjoy, these brethren have really sacrificed to raise their allotment. And we of the fine houses, we of the fine clothes, we who drive costly cars, we who can afford radios, and the like, we who are in a position to give many times our share without even feeling it: we have fallen short.

So it is also with our collection for Seminary and Debts. We have again and again shown how ridiculously small the amount would have been if it had been distributed over the years during which our work has been going on. And yet, about four hundred congregations are still lagging behind.

What are we going to do about it?

In the first place, let us humble ourselves before Him and ask His pardon for our neglect. And then, there is still time to prove our sincerity. There are two things to be done: to cover the shortage of our

current contributions to synod and to raise the balance of our share for Seminary and Debts.

Most of the congregations that are in arrears will find it impossible to do both. In that case, which of the two should be done?

We believe that the collection for Seminary and Debts should be given the preference. If the balance of that collection would be in by the time synod meets, our synod would be relieved of the most pressing part of its obligations. It could go about its business in a happy spirit and would readily find means to wipe out our indebtedness entirely.

We therefore appeal to all the congregations that are in arrears with their contribution for Seminary and Debts to make every effort to raise their balance by August first. If the offerings cannot be gathered in by that time, at least see to it that the full amount is pledged and report the fact to our office.

This can be done, but it is time for us to shake off the lethargy that has held us bound and to move.

John Brenner.

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A Y. M. C. A. Prayer In an appeal for funds to keep this organization going in our city is this illuminating plea to God: "Almighty Father of us all, in whose unfailling love we abide, and whose unerring counsel we continually need, we lift our hearts in prayer in behalf of the youth of this city. As they dream the dream of youth, we are desirous that it may be the dream of righteousness, of faith, of peace; that that dream as it comes true through holy living may bring the untold joy for which the world has longed.

"May the boys and young men of this community realize that the great heart of this city is open to them in love and sympathy, that the faith of the true citizens will dare in their behalf to express itself in this great enterprise. May the wealth as well as the widow's mite, be consecrated and generously given to the Association which stands as a monument of Christian faith and courage to the supreme value of youth.

"This we pray in the name of the Young Man of Nazareth whose manhood more and more deepens its impressions on human life and more and more clearly points the way to true achievement and success. Amen."

Illuminating we call this prayer, because it throws a good light upon the religion of the Y. M. C. A. as held and proclaimed by its spiritual leaders. We gather then from this plea to the Almighty, that He is the All-father of all men, who takes pleasure in them as they are, regardless of natural state in sin, creed or confession. We also learn that youth naturally is capable to dream the dreams of righteousness, of faith, of peace. What faith this is to be we are not told, nor what peace, although we can readily guess

just what righteousness is intended. It is the old selfrighteousness of the Pharisee, who went down from the temple, where he prayed, not justified before God. And indeed that is the creed of the Association in a nutshell. It is the old religion of natural man, that needs neither repentance nor salvation by any means but of our own making. It is a belief and religion that needs no Jesus Christ, Son of God made man in order to redeem us. All it needs and believes in is the Christ, who is the Young Man of Nazareth, whose manhood shall save the world by his splendid character and shining example. This belief and religion is to point the way to true achievement and success.

With such a creed the Y. M. C. A. stands convicted of being an enemy to the cross of Christ, and whatever is done to build up its sway and power is in opposition to the salvation of men as proclaimed and bought by our Lord Jesus Christ. Let us not be deceived by the name "Christian." In all honesty this name should be dropped. Z.

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"An Undenominational Service" A Lutheran minister, not of the Synodical Conference, announces an "undenominational" service for Memorial Day. Lutherans of our churches read these announcements; and we wonder what conception they have of such a service. We are inclined to believe that the expression does not produce any clear impression on their mind but merely produce the feeling that a Lutheran minister is in this manner simply trying to attract people of other churches to his service. And then they may be inclined to wonder what the object is of so gaining the attendance of non-Lutherans on a particular occasion.

Having a little leisure time, we contemplated a while on this announcement. "An undenominational" service, — does this pertain to the sermon to be preached? Then, in a sense, every Lutheran service is an undenominational service, as Lutheran ministers do nothing more or less than to deliver the message of God to their hearers. To this message they do not add anything, nor do they withhold any part of it. Neither do they give this message any particular coloring. Any line a hearer may see drawn between him and the Lutheran sermon is drawn by the hearer himself by his refusal to accept the Word as it is written.

In another sense, however, a Lutheran sermon can never truly be called an undenominational sermon. A Lutheran minister has no business whatever to preach on a subject that has nothing to do with religion. Paul says of himself: "For I determined not to know anything among you, save Jesus Christ, and him crucified," and so every Christian preacher is to consider the ministry to which the Lord has called him. Every sermon he preaches must, therefore, be a clear-cut confession of the revealed truth of God. The

preacher must be guided solely by the Spirit of God and dare not permit the thoughts of his hearers to influence him. A minister dare not say to himself, To-day I will have in my audience people who do not accept everything the Bible teaches, so I will have to be careful not to say anything that might be disagreeable to them. But the announcement of an "undenominational service" sounds very much like a promise, I will say nothing that will hurt your feelings.

Or, does the undenominationalism of such a service lie in the people who attend? Again we say, in a way every Lutheran service is undenominational in this respect also. We welcome the attendance of any one who wants to hear our message. In fact, we invite and urge people to come and are more than glad to show them every courtesy.

Our mission is to preach the Gospel to the world. We do not feel that the person who occupies a seat in our church owes us something though we charge no admission; no, not even if he should attend for a long time without being brought to the decision to enter our fellowship and to become our co-worker. Our churches are not our own; they are Christ's, for His use in saving souls.

Still, while they are for all men, our services can never in respect to those who attend them truly be called undenominational services. All who are present are hearers, true, but the Lutherans attending are not hearers only but preachers as well. Through the sermon of their ministers they preach to the others. When a missionary in a heathen land gathers about him a group of none but unconverted persons and preaches to them, he is not conducting an undenominational service. The heathens gathered about him are only hearers, while the Lutheran Church that sent out the missionary is preaching to them.

A Lutheran Church that announces an "undenominational service" is, therefore, to our mind creating in the mind of the general public the impression that this service is to belong to all alike, thus misleading those who do not know the doctrinal position of our church, weakening the testimony of our church, confusing Lutherans of little understanding and causing grief to all faithful, confessing Lutherans.

J. B.

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Halfhearted Christians There are too many of these amongst us. They are the weak-kneed followers of Christ who accept their church and its teachings with the mental reservation: maybe. May be, what we hear from our pulpits is true — may be not. Is all truth unto salvation to be found only in our church? they plead. May not other beliefs also be justified and lead to the same goal? With such a willy-nilly, shilly-shally brand of faith, misbegotten of doubt in the clear word of God, no

lukewarm Christian can fight the battles of our faith against its many insidious foes. They are as traitors within our ranks.

Christians must take a decided stand. They must be firmly convinced of the right faith. All preaching, hearing, studying, pondering of the word should have but this one aim: to make firm the faith within our hearts. St. Paul writes: I **know** in whom I have believed. Even Job can say: I **know** that my Redeemer liveth. Here our Lord's judgment applies: He that is not with me is against me: and he that gathereth not with me scattereth. Luke 11:23. Z.

THE RECORD OF CREATION

Genesis 1 and 2

Faith and the Crown of Creation — Man

The origin of the first man and the first woman will ever remain an article of faith, not only for such who receive, but also for those who reject what the Bible says of their creation. E. Dennert, a very modern scientist, after reviewing the evolutionistic theory of the origin of man and its seeming supports, which he himself believes in a peculiar form, winds up by saying: "Kurzum, fuer die tierische Abstammung des Menschen gibt es keinen wirklich sicheren **Beweis, man muss sie glauben.**" "In short, there is no such thing as a real safe proof for the descent of man from an animal, **we must believe it.**" See his book "The Bible and Natural Science," p. 206.

How sad that men like Dennert, who believe in the incarnation of the Son of God, and in His resurrection from the dead, still take serious offence at what the Bible reports of man's creation. For on page 212 of the book just quoted he writes outright of the Bible story: "No natural scientist of our day can believe in this kind of creation of the first man, much less in that reported of the first woman."

On page 214 he then outlines his own view in the following words: "It really is a **matter of taste** to my notion, whether one speaks of "the dust of the ground" or of "a living being" as the base from which man developed. That this basic being could not even have been brutish in the current sense of the word, we have already pointed out."

Here some will reply: Why should not God's almighty power suffice Him to create man out of dead dust, and to form woman in the way related by Moses? Please, do not misunderstand me. I do most certainly believe that God is almighty enough to do this, if He so wills. That is not my difficulty. I can, however, not believe that God arranged all circumstances in such a way that we natural scientists must be deceived and misled by them directly. This seems to me to be an altogether unworthy view of God's nature. I repeat, it's a matter of taste; but to me it seems to correspond with the dignity of Divinity

much better, to believe that God first created a kind of animal being — certainly out of dust in a broad sense of the word — which He endowed with the ability to develop into the human body, and thereby into that noble being which was worthy to receive His breath, His Spirit, and to become the bearer of His grace, and His plan of salvation.

Here the fixed gulf between the old and the new way is laid bare. According to the old way God's Word, the Bible, what is there written, has the last word to say in all matters of faith. According to the new way man, by his taste, decides questions of faith. The modernist knows no such thing as: "Thus saith the Lord."

Dennert very appropriately tops off his position with the remark: "It is written in the Bible, therefore it must be true! Whoever says thus, still sticks to old Lutheran view of verbal inspiration," page 215.

But that is exactly what we hold and cheerfully believe, and his arguments do not shake us in the least. **If the Bible recorded Dennert's theory concerning the manner of man's creation**, which he accepts, as he is honest enough to confess, because it appeals to his taste and seems to him more in agreement with the dignity of the divine Being, **we certainly would believe every word of it.** Since, however, the Bible, which is the final stay of our souls in life and death, and of which Christ our risen Lord says it "cannot be broken," tells us something entirely different, what scientists can blame us for believing this Bible many million times more than his personal tastes. We are actually placed before the simple alternative, to believe what He said, who made man in the beginning, or to believe what men like Dennert say, who confessedly have no other proof for their view than their taste. Dennert's final reason: "I repeat, it's a matter of taste," can only strengthen us in our position. We cheerfully confess: I believe in God the Father Almighty, Maker of heaven and earth according to the Scriptures.

J. F. B.

A REMINISCENCE

Early one morning in March, in the year 1903, with my grip in hand I boarded a train for Concord, N. C. I had been sent off to college. It was good for me that Concord was a small town in which everybody knew everybody else, for this enabled me to find my college without much trouble. Starting early with only a short distance to go, I of course, arrived early to find to my surprise that there was no one at this college. Being a stranger, I was interesting to everyone who passed by. I was kept so busy telling about myself and my business there that I found no time to get lonesome.

Shortly after I arrived, a delivery wagon stopped in front of the building, and a fat boy dropped the lines,

jumped from the wagon, and came over to me. He looked me over and grinned. Of course, this spelled kindness in boy-language, so I grinned too. This grin cemented the friendship between the two first students of Immanuel College — Charlie Peay and F. D. Alston, a friendship that has remained unbroken during those years.

This little scene was proof enough to Charlie that there was going to be a college started, for he went straight back to the store, delivered his horse, quit his job, and in a short while returned ready for class work.

Before Charlie could get back, however, we had gained another recruit in the person of Fred Foard. Now this was an important recruit, as the morning was swiftly passing and he was the one who had been selected to act as our chef. As chef he must have done fairly well, as we did not die.

The professor came, the sainted Dr. Bakke, and set us to work getting things in order. Our college was the upper rooms of the school building in Concord. The day being far spent, the first duty was to change this room into sleeping quarters. The front half of the room was taken up with desks, the other half was open space, hence there the beds were placed. Each man was provided with a cot. These were placed in rows with the head-end to the wall. Your trunk was to be placed at your right hand and served as your dresser betimes. In this room, if the boys were quiet, and you could keep your mattress from knotting on you, you could dose for a few hours. But there is one thing I never was able to learn in this school, and that was, how a fellow could sleep in such an uncomfortable position and yet be up on time every morning. Fred Foard would never oversleep. Since I have grown older my guess is that the poor fellow never slept. Well, up early and breakfast over, the trick was to convert the bedroom into a classroom. This was done by tying your bedding with a rope to your cot. You then would stand the cot on its end and place it against the wall. A wire ran along that wall supporting cheap curtains. These curtains hid our cots and I can't tell what else. Your trunk-dresser was always placed before your cot to keep the curtains from becoming unruly and blowing up, thus disclosing a multitude of sins. I often wonder did we not steal the idea from the Pullman Company?

Dear old Dr. Bakke was one of the boys and shared the hardships with us. In a very small ante-room he had his bunk and bath tub. Poor fellow! Methinks the worry and task he had by day would have put feathers in a porch floor for him. Paint again on the canvas of memory these thoughts upon which we love to dwell, and love to tell to our friends today. In fancy I sit again in those old desks. The boys are

all in their places, but none too quiet. The buzz of the schoolroom again in my ears. I hear the familiar tread of footsteps. Yonder door opens and we sense the presence of our venerable professor. We rise as he passes the desks, and look into the strong, rugged, honest face, and kindly beaming eye, and see the encouraging smile of the man who loved, and ruled, and directed us. Ruled and guided us, not with the stern rod of authority, but in a fatherly way and by an example of his own noble character. We loved him, because we knew that he loved us. We obeyed him, because we knew that he was our friend and sympathized with us in our boyish troubles. The memory of his kindly deeds will never be forgotten, for many have been benefited by them.

Our dining hall was an old, two-roomed shack that stood in the rear. From the way it looked one could tell that Father Time had not been kind to it. Had the little town of Concord not been so indulgent the building would have been condemned long ago. But it made no difference about the appearance, one had to be just as dignified and respectful here as if he were in the finest dining hall in the land. Fred Foard saw to this.

Our playground was nihil, but that did not bother, as there were not enough of us to play any game that would call for a half dozen players. It was large enough for us to shoot marbles, play bags, and tell stories in.

Did we learn anything? Why, I should say we did. We made our class in three months. Why, in June we had the audacity to have a commencement, with an oratorical contest, and the like. I am sorry I lost the prize I won there by such a close margin. I always thought there should have been three prizes, all of the same value. We had a play, too, and your big college doesn't do much better.

The next year we took in girls as day students. We took them right along in our classroom-bedroom, with the same old curtains there. This year the curtains were a little dirtier, perhaps, but I don't expect a housewife could have done much better.

Having more students, more professors were needed. Professor Fred Wahlers came to help Dr. Bakke with the college. These two were assisted by Rev. J. Ph. Schmidt and teacher Persson.

Our college had now just about outgrown its quarters. Dr. Bakke's bedroom, the boy's bedroom and the vestry of the church were all being used as classrooms and were well crowded. Seeking more room, we moved to Greensboro. Here we helped to build our college which was under construction.

Being the first fellow to enter the school, I was supposed to graduate first. And this I did. The other half of this first class was Miss Eliza Johnston.

But let me awake from my memories. When I visit the old school to-day and see the fine buildings, the full faculty, the equipment and the crowd there, a feeling of gratitude swells up in my bosom, and I breathe a prayer that God will continue to bless old Immanuel, as I think to myself: My, what a sturdy old chap this fellow, Immanuel, has grown to be in twenty-five years.

F. D. Alston.

LUTHERAN SANATORIUM AND HOSPITAL Hot Springs, South Dakota

In the Black Hills of South Dakota in the beautiful little city of Hot Springs is a Sanatorium and Hospital owned and conducted by the Lutherans of the Synodical Conference. We went there by the recommendation of a friend who had been there. Now that it has benefited us we would like to pass the information, so valuable to us at the time, to more of our fellow-Christians.

Naturally we hesitated on coming here due to the distance and also to the weakness of our patient who had undergone a serious operation and seemingly could not regain strength. We also wondered about the equipment of the institution.

But we found a well equipped hospital in charge of efficient and well trained nurses. A Sanatorium completely equipped for all forms of mineral baths and treatments and also a complete equipment for all types of electric treatments. The Sanatorium with its picturesque setting, its quiet and Christian atmosphere makes it an ideal place for rest and recuperation. The surroundings offer many opportunities for recreation, such as mountain climbing, and swimming in the world famous Evans Plunge. The rates are surprisingly low. Address Lutheran Hospital, Hot Springs, South Dakota.

G. W. F.

222 N. 5th St., Madison, Wis.

* * * * *

Editorial Note.—While the columns of our paper are not open for advertisements of any kind, we fully endorse the information given above by one of our brethren concerning the Lutheran Sanatorium at Hot Springs, South Dakota. We regard it as an act of benevolence to call the attention of our Lutheran people to this health resort. With its quiet and Christian atmosphere together with the beautiful mountain scenery surrounding it this sanatorium is an ideal place for rest and recuperation. The undersigned has visited the place twice during summer seasons for recuperation and has no hesitation in recommending it to others.

J. J.

PROPHECY

Fifty years ago Robert Ingersoll, notorious atheist, entering Denver, Colo., prophesied that in fifty years there would not be fifty Bible believers left in that city. The time is up, and the United Presbyterian points out that "more than 100,000 copies of the Scriptures are sold in that city every year."

NORTHWESTERN COLLEGE

One of the most frequent questions put to us regarding the course of studies required at Northwestern College for those preparing for the ministry, is whether or not it is necessary for the entering students to know German. It is certainly a great advantage for the new student if he has had instruction in German in the grades, but students may enter the freshman class in the Preparatory Department (Sexta), even though they do not know any German. They begin the study of German, however, in the very first year, and continue it throughout the high school and college years. German is a required subject, and every first-year student must take it. The class is divided into two sections, one section for those who already know some German, the other section for those who know no German at all or very little. Since the medium of instruction in all other branches is English, lack of knowledge of German does not bar anyone from entering and does not handicap him in the study of other branches. By the time he needs German for other branches in the higher classes he will have learned it.

Another fairly common question is whether a boy who intends to prepare for the ministry may not finish his high school course at home and enter the freshman college class at Northwestern. That cannot be done, because our high school, or preparatory course, differs so widely from the usual public high school course. Our preparatory course requires four years of instruction in religion and history, four years of German and Latin, and two years of Greek. If a student has been able to get the German and Latin in the high school at home, he still lacks the religious instruction, usually some of the history, and the two years of Greek required for admission to the freshman class. As a result he would have to spend one or two extra years in the preparatory department making up deficiencies. That is costly in time and money, and is frequently highly discouraging to the student.

Another stronger reason why students should do their preparatory work here is that all of their schooling, from the grades straight up through high school, college, and into the seminary should be of a positive Christian character. There ought not to be a break in the definite Christian training between the day of baptism and the day of ordination into the ministry. Although, in the case of students not intending to prepare for the ministry, Greek and Latin are not required and lack of knowledge of those branches would not hinder them from getting full credit for their high school work, still it is as necessary for them to have a definite, uninterrupted Christian training for their business or profession as it is for future pastors. The business student's course of studies may differ greatly from that of the man preparing for the ministry, but the spirit of instruction should nevertheless be the

same. They are both Christians; there is no difference in their spiritual needs.

* * * * *

Notes and News from Northwestern College

The graduation exercises of the Class of 1929 will take place on the morning of Thursday, June 13, beginning at ten o'clock.

Visitors interested mainly in the normal working of the college class and study room could hardly pick a less favorable day for making observations than Commencement Day. But parents of present and of future students will nevertheless find a visit to the institution on that day highly interesting. On the evening of the 12th the five musical organizations will appear in their annual concert, on the next day will be the graduation exercises, in the afternoon a meeting of the alumni and a baseball game, and in the evening an informal banquet for alumni and their wives. Something of the work and much of the spirit of the school can still be observed on that day, although it is not at all a normal working day, but rather a kind of climax to a year of working days. And the grounds will be at their spring best.

This year's graduating class is the largest in the history of Northwestern College, numbering twenty-nine, four more than last year's class, which itself had been the largest class in our history.

The total enrollment for the current year was 271. Of these, 175 lived in the college dormitory. With the exception of the two weeks immediately preceding the Christmas vacation, the year was remarkable because of the freedom from sickness of students in the dormitory. Three girls, however, were seriously ill. One was operated upon for appendicitis, another was forced to discontinue because of an acute attack of tuberculosis, and a third is still dangerously ill in the local hospital, where she has been confined since February. Mr. Hillemann, one of our two tutors, is now in the hospital suffering from a toxic goiter which necessitates an operation.

A new member will be added to the faculty next year in the person of Dr. C. Abbetmeyer. Dr. Abbetmeyer is a Northwestern College graduate of the class of 1888. He served for many years as professor at Concordia in St. Paul, and comes to us from Valparaiso University, where he taught during the past year.

Mr. Martin Franzmann, who was engaged as instructor last October at the time of Professor Sauer's leaving, will continue as instructor next year, taking Professor Kiessling's place, who has asked for a year's leave of absence in order to continue his studies at the university.

The school year now coming to a close has brought keen sorrows and disappointments but also visible fruits of the Lord's Word which are an earnest of a greater harvest to come. The Lord has let us

see that our labor is not in vain. His Word has been spread as seed on the ground, and whether we see the fruits of it or not, we have the assurance that it will not return unto him void but shall accomplish that which he pleases. K.

LUTHERAN DEAF-MUTE SCHOOL APPEAL

Clip Sheet Memos

(Concluded)

No Lutheran parents, having deaf children, should deprive their child of learning of that "Glorious Prize" — Everlasting Salvation through faith in Jesus Christ. To obtain a thorough Christian education requires time and the services of competent Christian teachers of our faith. And to build up a Christian character and Lutheran faith in the child, one should start at the bottom — that is — send the deaf child to this Lutheran school as soon as the child is of school age. This and only this will assure the parents of a thorough Christian education and the building up of a fine Christian character.

Such an education can only be had for the deaf at the Evangelical Lutheran Deaf-Mute Institute at Detroit. The so-called state schools for the deaf have no time for religious instruction. Then, too, there are teachers and students of different faiths who might soon wipe out entirely what the Lutheran deaf children have of the Lutheran faith, unless they have a thorough Lutheran education which would cause them to stick to their faith. And the only school where the Lutheran deaf have a chance thus to fortify their faith thus to withstand all such sorts of temptations to fall away and go astray, is the Evangelical Lutheran Deaf-Mute Institute. Therefore we Lutherans cannot afford to be without this school for our deaf children. The school therefore deserves the cheerful and earnest support of everyone that has true Lutheranism at heart.

May our Heavenly Father inspire every Lutheran father and mother of a deaf child with the willingness to send the child to this school. May He, at the same time, make every Lutheran heart throughout the land willing to rally to the support of this only Lutheran school for their 'silent' brethren and sisters, in order to enable the faithful laborers in this vineyard of the Lord to carry on the good work committed to them by Jesus Christ."

It may here be stated that Mr. and Mrs. Schulze not only advise others to do, but that they themselves already have sent in a nice contribution towards the new building and location. And more is yet to come.

The next letter is from Mr. and Mrs. Leo Kuehn, of Detroit, Mich. Both were pupils here, married a few years ago, and now possess a fine daughter. Mr. Kuehn graduated from the public grade school, after

confirmation. Then attended the Technical High School, from which he would have graduated, had not eye trouble forced him to quit school. He is now a tool maker at Ford's, and is doing well. Both Mr. and Mrs. Kuehn are devout and ardent church members, church goers, and church givers.

"We take this opportunity to say a few words of encouragement, now that you are starting in earnest on what, we hope, will eventually be a new school building in the near future. The old building certainly has seen enough service and is inadequate to the best interests of housing and schooling our pupils. We certainly wish you success in the campaign and hope our hearing friends will open heart and pocket to help our cause.

We two, who have passed through the portals of this our Lutheran School for the Deaf will ever be mindful of the spiritual and moral benefits received there in our earlier years. Like our parents had, we wish to God that all parents of deaf children would have their spiritual welfare foremost in mind, and send them to Detroit. A thorough Christian training such as you offer in combination with the regular courses will serve them as a guide through life. Upon graduation their education could be advanced at some of our state schools. Here the deaf are trained for life's work, but, speaking of an early spiritual and moral upbringing, we, who have attended both the Lutheran and the state schools, know the contrast."

The next letter is by a servant of the Lord, who has been long in the service. He has been for many years, in fact from its inception up to a year ago, president and chairman of the Charities Conference of the Synodical Conference. He was instrumental in organizing this Conference, which has done much to make charity effective in all its branches of work. He has been the founder of the Lutheran hospital and Children's Aid Work in Ft. Wayne, Ind. He was one of the main springs to set the machinery in motion which finally resulted in the establishment of "Bethesda," our Lutheran Home for the Feeble-minded and Epileptic. He is a warm friend of all who want to relieve suffering, whether it be spiritual or bodily or mental, or all of them together. This man of a great love for his God and fellow-men is Rev. Philip Wambsganss, of Ft. Wayne, Indiana. This is what he has to say about a school for deaf children.

"Dass fuer taube Kinder besondere Schulen erichtet werden muessen, liegt klar auf der Hand. Darueber brauche ich mich nicht weiter verbreiten.

Auch unsere lutherische Kirche hiesigen Landes hat von jeher die Errichtung einer Taubstummen-schule, in welcher unsere getauften taubstummen Kinder in den Heilswahrheiten der Bibel unterrichtet werden, eingesehen.

Es ist uns ja, Gott sei Dank, in Fleisch und Blut uebergegangen, dass fuer unsere gesunden Kinder, die als Saeuglinge getauft worden sind, christliche Gemeindeschulen nur gut genug sind. Denn wir wollen vor allen Dingen auch fuer das Seelenheil unserer Kinder sorgen. Nach fuefundzwanzigjaehrigem Bestehen unserer Synode wurde die Taubstummenschule bei Detroit ins Leben gerufen. Sie ist eine logische Folge unseres Parochialschulsystems. Wie unsere Gemeindeschulen in der protestantischen Welt unseres Landes einzig dastehen, so auch unsere Taubstummenschule. Sie ist die einzige christliche Taubstummenschule unseres Landes in protestantischen Kreisen, die ich kenne.

Der Staat hat guteingerichtete Taubstummenschulen. Sowohl was Gebaeude und innere Einrichtung derselben anbelangt, koennen sie wohl nirgends uebertroffen werden.

Unsere Taubstummenschule bei Detroit hat sich aber bis jetzt behelfen muessen mit unbequemen Raeumlichkeiten und mit den notduerftigsten Einrichtungen. Als Ende August im Jahr 1925 die Wohltaechtigkeitskonferenz in Detroit tagte, da war sie an einem Nachmittag Gast der Taubstummenanstalt. Damals konnten alle Anwesenden sich durch eigene Anschauung davon ueberzeugen, dass Neubau und Neueinrichtung der Anstalt eine schreiende Notwendigkeit sei, und hat durch Aufstehen den einstimmigen Beschluss gefasst, dass die verschiedenen Delegaten in ihren Kreisen fuer eine neue Taubstummenanstalt reden und agitieren wollten. Seitdem sind vier Jahre verflossen. Hoffentlich haben die Glieder der Wohltaechtigkeitskonferenz nicht vergessen, was sie damals beschlossen haben.

Unsere Taubstummenschule ist keine lokale, sondern eine intersynodale Anstalt. Sie ist eine Anstalt wie 'Bethesda' in Watertown, welche nicht bloss Watertown und Umgegend, sondern der ganzen Synodalkonferenz dient. Sie ist eine Anstalt wie unser Wheat Ridge Sanitarium, welches nicht nur den Lutheranern in Colorado, sondern der ganzen Synodalkonferenz zugute kommt. Hospitaeler, Waisenhaeuser und Altenheime sind lokaler Natur. Sie werden alle von einem sehr beschraenkten Kreise von lutherischen Gemeinden errichtet und unterhalten.

Weil nun unsere Taubstummenschule intersynodaler Natur ist und von allen Christen der Synodalkonferenz unterstuetzt wird, so sollte es eine Leichtigkeit sein, die noetigen Gelder fuer den Neubau und Einrichtung der Taubstummenschule unter den Lutheranern der Synodalkonferenz zu sammeln. Nicht wahr?

Du kannst nicht nein sagen, wenn du um eine Gabe fuer den Neubau und Neueinrichtung unserer Taubstummenanstalt bei Detroit gefragt wirst. Ja, spricht du, du sollst recht haben. Fuer diesen Zweck

wollen wir alle einmal etwas Ordentliches, ja etwas Ausserordentliches geben. — Wer das begehrt, sprech: Amen."

Distance lends charm. However, our cause is such a good one that it holds a charm for those right close by also. In evidence of this, the resolution of the Detroit Pastors Conference (all pastors of the Lutheran Synodical Conference of Greater Detroit), appended, was unanimously adopted April 18.

"That this joint Conference, conscious of the necessity of the work of the Deaf-Mute School, encourages the campaign committee to proceed with its work as outlined for the ingathering of funds and that we all pledge our prayerful support to the cause."

The pathway of the Deaf-Mute Institute was thickly strewn with hardships for a number of years after its founding, especially after the erection of the present building in 1874. They experienced trouble getting teachers. Their financial troubles were unlimited. Meeting after meeting the directors and Society members sat trying to find ways and means to raise funds necessary for payment of labor and material, for upkeep and salaries. At one of those trying moments, which was only a cloud hiding the bright sunlight, Rev. J. A. Huegli, first and long time president of the Association, wrote: "I had been holding out my hat to the Lord, begging, and then came \$1,000." (This was a legacy or donation from a lady in Pittsburg). The beginnings of the Institute show forth the faith, the love, the heroism, the sacrifice, when the teachers and their helpmeets. It surely showed sacrifice, when the teacher labored for \$10 and \$15 a month, with board, whilst the laborers that worked on the building of stone and wood were getting \$1.50 per day. It surely showed sacrifice when Mrs. G. Speckhard labored all alone, with some help from the children, in the kitchen, laundry, living rooms, because there was no money to employ help. It surely showed some spirit of sacrifice when Board members had meeting upon meeting, trying to find ways and means how to raise funds to keep the Institute going. Considering all these sacrifices of our fathers and mothers of fifty and more years ago, **would it not be a shame to let our Lutheran School for the Deaf die at an age when most of us are living in what would then have been termed affluence?**

Shall our fathers and mothers have labored and sacrificed in vain?

GRATITUDE CALLING FOR ACTION

With apologies to Prof. O. E. Rolvaag, I would speak of Giants in the Earth.

Giants in the Earth they were who some 350 years ago took up their poor belongings to leave forever the poverty stricken and congested countries of western Europe and sojourn to the vast unexploited wilder-

ness of Russia, where, by invitation of the Czars, land for colonization awaited them.

Giants in the Earth, courageous, stalwart, hardy and undaunted, willing to take up the battle with nature, resenting invasion of civilization, who, by dint of sheer faith, conquered and bequeathed to their children and children's children the fruits of arduous pioneer toiling, sacrifices and heartaches.

They multiplied, growing into millions who dearly loved their soil and villages with the church in the center and the Christian schools for the young. They learned to adapt themselves to the government so limited in its sympathies for their need, but bearable withal, and boasted a prosperity and well-being rather unusual in that section of the world.

To-day unspeakable misery has fallen upon them all, not only because a new Pharaoh has risen, denying them material rights so dear to all who are willing to labor honestly, but rather because this new Pharaoh is depriving them of their most cherished spiritual rights in worshiping the Lord God, under whose guidance their forefathers established their colonies. Their churches, their Christian schools have been taken away and if any worship is tolerated, the conditions are made nearly impossible.

The erstwhile happy posterity of the Giants in the Earth who turned their faces eastward to found homes in Russia, have they deserved the misfortune which has come upon them to-day?

Giants in the Earth, again, when a few centuries later the distant West invited the most courageous, the strongest, the sturdiest, with unflinching faith to take their poor belongings and leave the over-populated homeland to seek a foothold in the new country, America, across the mighty ocean.

Our forefathers these, the pioneer settlers by whose efforts we enjoy the glorious heritage of American citizenship.

We, children and children's children of the Giants in the Earth who came westward even as the earlier moved eastward, who founded our homes to-day combining material and spiritual blessings as nowhere else in the wide world, have we merited our happy lot?

How grateful we should be that our lot has fallen in such pleasant places by the mercy of God!

Grateful truly, and as we hear the pleading voice of our oppressed brethren who have sprung from the loins of the same Lutheran Giants in the Earth, our sense of gratitude moves us to action in their behalf.

These are the words with which O. C. Mees, Director of Appeal, would stimulate his brethren of the N. L. C. to action in behalf of the Master's Cause. Do they not ably present to us a reason for renewed and unselfish application to the tasks which the Master has set for us?

G.

PREACH TRUTH EARNESTLY

A minister visiting a penitentiary one Saturday was invited to speak to the inmates by the Christian warden the next day. That evening the minister felt impressed to go to the penitentiary and learn the details regarding the service. Noting two chairs draped in black in the main assembly room he inquired as to the reason. Said the warden: "Those two chairs are draped for death. Your sermon will be the last that they will ever hear." You can realize that Browning and Emerson figured very little in the sermon that was delivered on that occasion. There are chairs in most audiences draped for death.

WHY?

People are now asking, "Why must the Bible always be bound in black?" A few weeks ago this question was asked by a prominent New York clergyman and, as if in echo, a bishop of the English church repeats the query almost in the precise words. The point is well taken for the Bible of all objects should be the last to be bound in black. It contains the gospel of good news, the happiest message ever given to mankind, and why, then, should it be dressed in sad-colored garments? Publishers are alert to supply every need, so Bibles, too, are already to be had in gladsome colors. Shop windows here and there display beautifully bound Oxford Bibles in red, blue, purple, rose, white, and other cheerful shades. What a departure from precedent — yet how sensible and how much in keeping with the spirit of the times!

—The Baptist.

THE BIBLE

A noble book; all men's book. It is our first statement of the never-ending problem of man's destiny and God's way with men on earth.—Thomas Carlyle.

FROM OUR CHURCH CIRCLES

Michigan Lutheran Seminary

The present school year at Michigan Lutheran Seminary closes June 19. The commencement exercises, D. v., will take place in the evening of that day in the auditorium of Cross Lutheran School. A class of eight scholars (5 boys, 3 girls) will graduate. The forenoon and the afternoon of the day have again been set aside for an athletic program. All friends of the institution are cordially invited to attend the graduation exercises and enjoy the field day activities with us on our beautiful campus.

The Michigan Lutheran Seminary Club meets for its annual meeting after the commencement exercises, in the Refectory.

The new school year will begin September 4. The pastors, teachers, and other friends of our school are asked to win new scholars for our school, call our attention to prospective scholars, and announce new scholars at an early date. Otto J. R. Hoenecke.

Commencement Announcement

Commencement exercises in Dr. Martin Luther College will take place on Thursday, June 13, at 10 A. M. On the preceding evening the annual commencement concert will be rendered by the college choir under the direction of Prof. E. D. Backer. To all friends of our institution we extend a cordial invitation to be with us for both occasions. E. R. Blieferticht.

Sunday School Teachers' Institute

Sponsored by the Lake Superior Sunday School Teachers' Convention, and endorsed by the Lake Superior Pastoral Conference, an Institute for Lutheran Christians in general, and for Lutheran Sunday School Teachers in particular, has been arranged. This Institute will be held Monday, June 24, to Friday, June 28, at the Institute grounds at Lake Michigamme, five miles west of Champion, Michigan.

Persons attending will be benefited in increased Christian knowledge, and at the same time will enjoy a vacation at one of God's beautiful nature spots in the Upper Peninsula. The forenoons will be devoted to lectures on Bible Study, Religious Pedagogy, and Church History, principally by pastors of the Lake Superior Conference. The afternoons will be left free to go boat-riding, hiking, or otherwise suit the inclination. The evenings will be designated for religious cinema, singing, and other edifying entertainment under the direction of Pastor Kurt Geyer.

Pastors, Sunday School Teachers, and all Christians of our faith are eligible to attend. The only charge is for board, six dollars for the whole term. For further information and requests for quarters please write to Melvin W. Croll, pastor, Florence, Wis.

First Anniversary of Flint, Michigan Mission

A second congregation has been organized at Flint, Mich., and on the last Sunday in April its members were privileged to celebrate the first anniversary of its founding. It is the Mission congregation located on Corunna Road, Dudley H. Rohda, pastor. Two special services, one in the morning and one in the evening, marked the occasion. Prof. E. J. Berg of Saginaw and Rev. H. Engel of Chesaning proclaimed the Lord's Gospel of comfort, promise, encouragement and strength to the little flock that He has gathered to Himself at the Mission. In spite of very inclement weather both services were well attended.

During the early part of April the Mission organized with fifteen voting members under the name of Grace English Lutheran Church of Flint. Communicant members now total about thirty-five. Eighty children are enrolled in the Sunday School. Services and Sunday School are being conducted in a very attractive chapel erected last year.

May the Lord who has gathered this little flock and blessed it during the first year of its life, continue to do so, leading, as He has in the past, also those who have never received the Gospel of forgiveness and peace and life before, into the fold of the Savior. K. F. K.

Michigan Lutheran Seminary Club

The Michigan Lutheran Seminary Club will meet at Saginaw in the dining hall of the refectory immediately following the graduation exercises Wednesday evening, June 19. The annual field day will be held at this time also. All alumni, former students, and other friends are invited and urged to be present.

Karl F. Krauss, President.

Silver Wedding Anniversary

On April 21st Mr. and Mrs. George Prosek, members of St. Paul's Ev. Luth. Church, Hurley, Wis., were, by the grace of God, permitted to celebrate their twenty-fifth wedding anniversary. The undersigned based an address on 1 Sam. 7:12.

May the Lord continue His blessings toward them. G. C. Marquardt.

Change of Address

Rev. P. Schulz, R. 4, Ann Arbor, Mich.

Rev. Arnold Schultz, 5369 37th St., Milwaukee, Wis.

Notices

All reports and memorials to synod should reach me on or before June 15th, in order that the "Ge-druckte Vorlage" may reach members of synod by July 1st. G. E. Bergemann, President.

Milwaukee Delegate Conference

The Milwaukee Delegate Conference will meet June 10th, at Grace Church.

Papers: Luther's Small Catechism, Prof. W. Henkel; Chicago Theses (continued), Prof. J. Meyer; The Bible with the Plea for Use of the Authorized Version, R. Huth. Wm. F. Pankow, Sec'y.

Eastern Delegate Conference of the Dakota-Montana District

The Eastern Delegate Conference of the Dakota-Montana District will meet June 18 to 20, noon to noon, at Goodwin, So. Dak., Herbert Lau, pastor.

Papers: The Christian and His Money (Parts 2 and 3), R. Vollmers; What Advantage Has A Congregation In Joining the Synod, E. Birkholz; Boy Scouts and Their Relation to our Lutheran Doctrine, W. Lindloff; Explanation of Church Liturgy and

Church Etiquette, A. Birner; Length of Confirmation Instruction, A. Baer.

Sermon: A. Lenz, W. Meier (English).

Confessional Address: W. Lindloff, A. Lenz (German).

Remarks: Please announce with the local pastor!
W. T. Meier, Sec'y.

Delegates to Meeting of Joint Synod

North Wisconsin District

- 1) Fox River Valley Conference:
 - Rev. J. Masch, alternate, Rev. L. E. Mielke.
 - Rev. F. Brandt, alternate, Rev. O. Henning.
 - Rev. Theo. Brenner, alternate, Rev. Imm. Boettcher.
 - Layman and alternate from
 - Bethlehem Congregation at Hortonville, Wis.
 - Emanuel Congregation at New London, Wis.
 - St. Paul's Congregation at Appleton, Wis.
- 2) Lake Superior Conference:
 - Rev. Henry Hopp, alternate, Rev. Melvin Croll.
 - Layman and alternate from
 - St. Paul's Congregation at Peshtigo, Wis.
- 3) Manitowoc Conference:
 - Rev. Ed. Zell, alternate, Rev. H. Koch.
 - Rev. W. Haase, alternate, L. B. Mielke.
 - Layman and alternate from
 - Immanuel Congregation at Shirley, Wis.
 - Trinity Congregation at Brillion, Wis.
- 4) Rhinelander Conference:
 - Rev. F. W. Raetz, alternate, Rev. P. Bergmann.
 - Layman and alternate from
 - Zion's Congregation at Rhinelander, Wis.
- 5) Winnebago Conference:
 - Rev. F. C. Weyland, alternate, Rev. Erd. Pankow.
 - Rev. C. Aeppler, alternate, Rev. E. Behm.
 - Rev. O. Theobald, alternate, A. E. Schneider.
 - Layman and alternate from
 - St. John's Congregation at East Bloomfield, Wis.
 - St. Peter's Congregation at Fond du Lac, Wis.
 - Zion's Congregation at Kingston, Wis.
- 6) Teachers:
 - Mr. W. Hellermann, alternate, Mr. G. Wachter.
 - Mr. L. C. Sievert, alternate, Mr. H. Goetsch.
 - G. E. Boettcher, Sec'y.

West Wisconsin District

- 1) Wisconsin River Valley Conference:
 - Pastors:
 - Wm. Fischer (H. Schaller).
 - Wm. Eggert (W. Gutzke).
 - Congregations:
 - Medford (Stetsonville).
 - Marathon City (Tomahawk).
- 2) Chippewa Valley Conference:
 - Pastors:
 - M. Stern (Wm. Baumann).
 - Congregations:
 - Cornell (Rusk, Beyer Settlement).
- 3) Central Conference:
 - Pastors:
 - R. Wolff (M. Hillemann).
 - G. M. Thurow (M. Raasch).
 - E. Reim (M. Nommensen).

Congregations:

- St. Stephan's, Beaver Dam.
 - St. Paul's, Ft. Atkinson.
 - Randolph.
- 4) Southwestern Conference:
 - Pastors:
 - J. Schwartz (H. Pankow).
 - G. Pieper (A. Berg).
 - Congregations:
 - Mauston.
 - Bangor.
 - 5) Mississippi Conference:
 - Pastors:
 - Gust Fleischer (F. Ehlert).
 - I. Brackebusch (A. Hanke).
 - Congregations:
 - Norton, Minn.
 - Wilson, Minn.
 - 6) Teachers' Conference:
 - M. Hackbarth (C. G. Brenner).
 - E. Piepenbrink (P. Kolander).
 - Otto Stindt (F. Frommholz).
 - 7) Representative of the Northwestern College:
 - Prof. G. Westerhaus (Prof. W. Schumann).
 - F. E. Stern, Sec'y.

Dakota-Montana District

- 1) Pastors:
 - W. T. Meier (R. Palmer).
 - H. Lau (A. Fuerstenau).
 - W. Krenke (D. Rossin).
 - E. Hinderer (E. Schaller).
- 2) Congregations:
 - Rauville, S. D. (Altamont, S. D.).
 - Elkton, S. D. (White, S. D.).
 - Germantown, S. D. (South Shore, S. D.).
 - Bowdle, S. D. (Moberly, S. D.).
 - Lemmon, S. D. (Morristown, S. D.).
 - Herbert Lau, Sec'y.

Michigan District

- Pastors:
 - O. Sonnemann (C. Binhammer).
 - E. Wenk (J. Nicolai).
 - A. Maas (H. Hoenecke).
 - C. Leyrer (B. Westendorf).
 - P. Naumann (A. Sauer).
 - D. Metzger.
- Teachers:
 - P. Mehnert (W. Boelte).
 - J. B. Gehm (E. Winter).
- Congregations:
 - Coloma (South Haven).
 - Apostle, Toledo (Jenera).
 - Wayne (Waterloo).
 - Chesaning (Swan Creek).
 - Clare (Manistee).
 - Bay City, St. John's (St. Louis).
 - Adolf Sauer, Sec'y.

Pacific Northwest District

- 1) Pastors:
 - Philip Rusert (Ewald Kirst).
- 2) Congregations:
 - Trinity, Omak (Grace, Yakima).

Twentieth Biennial Convention

The Twentieth Biennial Convention of the Joint Synod of Wisconsin and Other States will be held in Saron's Lutheran Church, Rev. H. H. Ebert, pastor, Milwaukee, Wis., August 14th to 19th, 1929. The first business session will open August 14, 1929, at 10 A. M. The opening service will be held in the evening of the aforementioned date. Particulars concerning quarters for the delegates will be announced later.

A. C. Haase, Sec'y.

Teacher's Conference at New Ulm

Acting upon a suggestion made by the Wisconsin State Teacher's Conference, the faculty of Dr. Martin Luther College has invited all teachers of the Joint Synod to a conference at the institution July 9 to 11. Quarters will be provided for at the institution according to terms mailed to every teacher in February. Send announcements to Prof. R. Albrecht, 309 N. Jefferson St., New Ulm, Minn.

Committee: C. Gieschen.
Wm. Manthey.
V. Albrecht.

Southwestern Delegate Conference

The Southwestern Delegate Conference will meet June 19, beginning 9 A. M., at Indian Creek, Rev. H. Pankow, pastor.

Discourses: Rev. W. Lutz, H. Kirchner, G. Gerth.
Remarks: The congregation will kindly furnish dinner and supper.

F. Popp, Sec'y.

Lake Superior Delegate Conference

The Lake Superior Delegate Conference will meet on June 11th, 1929, for a one-day session at Gladstone, Mich., in the congregation of Rev. Theo. Hoffmann.

First session begins at 9:00 A. M.

Early announcement urgently requested.

Kurt R. F. Geyer, Sec'y.

Pastoral Conference of the Southeast Wisconsin District

The Pastoral Conference of the Southeast Wisconsin District will meet June 25, 10 A. M., at Grace Church, Milwaukee, Wis. Sessions Tuesday and Wednesday.

Every pastor to make his own arrangements as to lodging.

W. Keibel, Sec'y.

St. Croix Delegate Conference

The St. Croix Delegate Conference meets at Woodbury, Minn., June 18th and 19th. The first session at 10:00 A. M. Essays to be read are: Mr. Albert Dahms, "The Layman and His Synod." Rev. A. Frey: "The Proper Application of our Christian Liberty."

Sermon: A. C. Haase (C. P. Kock).

Confession Address: A. W. Koehler (O. Klett).

Services: Tuesday evening.

Please register with

H. E. Lietzau, Sec'y.

Redwood Falls Delegate Conference

The Redwood Falls Delegate Conference will meet on Wednesday and Thursday, June 12th and 13th, in the Congregation of Pastor J. C. Bast at Morton, Minn.

Opening session on Wednesday morning at 10 o'clock.

Sermon: Wm. Petzke (W. C. Nickels).

Confessional Address: Hy. Albrecht (Im. F. Albrecht).

Early announcement requested.

Carl G. Schmidt, Sec'y.

Lay-Delegate Conference of the Nebraska District

The Lay-Delegate Conference of the Nebraska District will convene at Firth, Nebr., E. F. Hy. Lehmann, pastor, June 13th to 17th, 1929.

Papers will be read as follows by the following:

Pastor A. Schumann: Zeugenamt eines Christen.

Pastor W. Wietzke: Aergernis, nach Christi Ausspruechen und nach Roemer- und Korintherbriefen.

Mr. Carl Fuhrmann: Any theme regarding school.

Announcements are requested.

A. B. Korn, Sec'y.

Wisconsin-Chippewa Valley Delegate Conference

The Wisconsin-Chippewa Valley Delegate Conference will meet June 18th, 1929, at 9 A. M., in the congregation of the Rev. G. Fischer at Wausau, Wis.

Papers by the Pastors E. Walther, A. Bergman, W. Gutzke.

Timely announcement is requested.

G. C. Marquardt, Sec'y.

Acknowledgment and Thanks

Mr. Henry Cron, Monroe, Mich., donated the following toward helping beautify the grounds at Dr. Martin Luther College, New Ulm, Minn.: 100 barberry bushes, 70 spireas, 50 dogwood and 60 coral berry bushes. In behalf of our school I wish to acknowledge this fine gift and express our appreciation and cordial thanks.

E. R. Bliedernicht.

ITEMS OF INTEREST

Discover Hymn-Writer's Grave

Excavating recently in the vicinity of St. Nicholas Lutheran Church of Eilenburg in Saxony, Germany, an industrial town 15 miles from Leipzig, workers made an important discovery. Their spades uncovered the grave of Martin Rinkart, famous hymnologist, the location of which had been lost sight

of for more than a century. Rinkart was a Lutheran pastor in Eilenburg from 1617 until his death in 1649.

He was the author of a number of hymns, most famous of which was "Nun Danket Alle Gott," still in use in Lutheran Churches throughout the world, and familiar to the English-speaking people through the excellent translation, "Now Thank We All Our God," made in 1858 by Catherine Winkworth. Adjoining Rinkart's grave was that of his wife.

Library of Catechisms

The Krauth Memorial Library at Mt. Airy Lutheran Theological Seminary, Philadelphia, Pa., contains a most interesting collection of translations and editions of Luther's Small Catechism, the Fourth Centennial of which is being celebrated this year.

In this collection the earliest edition is a German catechism published in 1549. A 1579 polyglot edition gives the text in German, Latin, Greek and Hebrew. Various editions in Dutch, Swedish, French, Spanish and other European, languages appear. Fully sixty American editions of the catechism are represented, the earliest in German being dated 1787, the earliest in English being 1807. One of the most interesting and valuable copies in the entire collection is a Campanius Edition. John Campanius came from Sweden to America with Governor Prinz in 1643. He lived at Tinicum Island, south of Philadelphia, and as a part of his endeavor to bring the Gospel to the Indians he prepared a free paraphrase of Luther's Catechism, which antedated Elliot's Indian Bible by several years. The translation, however, was not published until 1696, thirteen years after the death of Campanius in Sweden. As published the edition contains the catechism in Swedish, and in the language of the Delaware Indians.

Two editions of particular interest in the collection are catechisms prepared for the blind. One was printed in New York Point in 1901 for the United Norwegian Lutheran Church, and the other is a manuscript in Braille, prepared in 1928 for the American Red Cross.

Asks for New Building

The Board of Control of Concordia Lutheran College, Austin, Texas, will ask the Missouri Synod convention next June at Chicago to appropriate \$150,000 for new buildings on its campus. The college board desires to erect at \$125,000 dormitory and three professors' homes.

Luther Again "In Vogue"

An unusual tribute to Martin Luther from the hand of the newspapermen appeared recently on the editorial page of the New York Evening World. The brief item, under the heading, "Luther, the Man," was contributed by Pierre van Paassen, the Evening World's correspondent in Paris, France. His tribute follows:

"Luther has suddenly come in vogue again. The number of books appearing at the present time in France and Germany, not to speak of Holland and the Scandinavian countries, is simply extraordinary. Most of the material on the German reformer published hitherto has been controversial. Some authors have treated him as if he were the devil incarnate and others again as an angelic blue-eyed man of charm, pushed along by forces over which he had no control. The truth probably lies somewhere in the middle. In the first place, it should not be forgotten that Luther was a scholar of the first rank. His translation of the Old Testament he

managed practically alone. Therewith he also unified the German language and practically created the tongue of Goethe. He was, no doubt, drawn into many futile controversies. And he has been reproached for his harsh language and even harsher treatment of the Anabaptists. But then he was also a man of infinite charm, as anyone knows who has read the "Table Talks" with a sympathetic heart. Above all, if we examine the man's life and work, we see a German of rich complexity, an individualist of the Middle Ages, who was, without doubt, one of the liberators of the modern world. His revolt was one restricted to the realm of conscience. He certainly was no revolutionary in the political sense."

Spires Celebrates Its Fourth Centennial

The city of Spires, Germany, celebrated from May 19th to 21st the 400th anniversary of the famous Protest of Spires, which was the origin of the name "Protestant" as applied to the Church of the Reformation. On Whitsunday commemorative services were held at the "Protestant Memorial" Lutheran Church of Spires.

MICHIGAN DISTRICT

Receipts for March and April, 1929

Rev. B. J. Westendorf, Emanuel's, Flint	\$ 37.81
Rev. R. C. Timmel, St. Paul's, Sodus	20.00
Rev. J. F. Zink, Trinity, Bay City	46.95
Rev. Otto J. Eckert, Emanuel's, Tawas City	26.95
Rev. L. G. Meyer, St. John's, Sterling	50.00
Rev. L. G. Meyer, St. John's, Sterling	11.06
Rev. H. Engel, Christ, Brady	15.20
Rev. R. C. Timmel, St. Paul's, Sodus	33.75
Rev. Mr. A. F. Beyer, Treas., St. Peter, Plymouth	50.00
Rev. O. J. Peters, St. Paul's, Livonia Center	59.08
Rev. C. Ehnis, St. Paul's, Monroe	70.00
Rev. H. C. Richter, Ascension, Detroit	71.72
Rev. Franz Cares, St. John's, Frankenmuth	73.50
Rev. A. Lederer, Trinity, Saline	87.00
Rev. A. W. Hueschen, Salem's, Owosso	121.75
Rev. Karl F. Krauss, Emanuel's, Lansing	1,051.60
Rev. E. Wenk, Apostel, Toledo, Ohio	254.50
Rev. J. Gauss, Trinity, Jenera, Ohio	254.81
Rev. J. F. Zink, Trinity, Bay City	128.10
Rev. H. C. Haase, St. Matthew's, Benton Harbor	110.00
Rev. Henry F. Zapf, Zion's, Monroe	85.32
Rev. O. R. Sonnemann, St. John's, Sturgis	47.25
Rev. Oscar Frey, St. John's, Saginaw	6.50
Rev. A. F. Westendorf, St. Paul's, Saginaw	1,000.00
Rev. M. A. Haase, St. Paul's, South Haven	30.40
Rev. J. J. Roekle, St. John's, Allegan	68.25
Rev. Wm. Bodamer, Salem's, Scio	166.62
Rev. G. A. Schmelzer, St. John's, Sebawaing	48.31
Rev. G. A. Schmelzer, New Salem's, Sebawaing	92.55
Rev. Carl J. Kionka, Immanuel's, Greenwood	19.00
Rev. Carl J. Kionka, Zion's, Silverwood	10.00
Rev. Carl J. Kionka, St. Paul's, Mayville	2.00
Rev. C. Binhammer, Salem's, Coloma	41.10
Rev. Otto J. Eckert, Emanuel's, Tawas City	95.65
Rev. Oscar Frey, St. John's, Saginaw	16.26
Rev. G. F. Wacker, St. John's, Pigeon	135.55
Rev. C. H. Schmelzer, Grace, Eau Claire	17.81
Rev. C. H. Schmelzer, St. John's, Dowagiac	88.67
Rev. O. J. Peters, St. John's, Wayne	130.94
Rev. B. J. Westendorf, Emanuel's, Flint	47.00
Rev. G. Ehnis, St. Paul's, Monroe	13.20
Rev. J. J. Roekle, St. John's, Allegan	42.14
Rev. C. G. Leyrer, Zion's, St. Louis	66.25
Rev. Geo. N. Luetke, Zion's, Toledo, Ohio	431.23
Rev. O. Eckert, St. John's, Riga	129.89
Rev. Henry Wente, Zion's, Crete, Ill.	72.00
Rev. G. Schmelzer, New Salem's, Sebawaing	1.20
Rev. O. J. Peters, St. John's, Wayne	36.20
Rev. Paul G. Naumann, St. John's, Bay City	125.00
Total	\$5,640.07

C. J. SCHULZ, Treasurer.