

The Northwestern Lutheran

Rev. C. Buenger, Jan 18
65 N. Ridge

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

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THE PRODIGAL SON

The abyss of many a former sin
Encloses me, and bars me in:
Like billows my transgressions roll:
Be Thou the Pilot of my soul:
And to salvation's harbor bring,
Thou Savior and Thou glorious King!

My Father's heritage abused,
Wasted by lust, by sin misused;
To shame and want and misery brought;
The slave to many a fruitless thought,
I cry to Thee, who lovest men,
Oh, pity and receive again!

In hunger now,—no more possessed
Of that my portion bright and blest,
The exile and the alien see
Who yet would fain return to Thee!
And save me, Lord, who seek to raise
To Thy dear love the hymn of praise!

With that blest thief my prayer I make,
Remember for Thy mercy's sake!
With the poor publican I cry,
Be merciful, O God most High!
With that lost prodigal I fain
Back to my home would turn again.

Mourn, mourn, my soul, with earnest care
And raise to Christ the contrite prayer:—
O Thou, who freely wast made poor,
My sorrows and my sins to cure,
Me, poor of all good works, embrace,
Enriching with Thy boundless grace!

Joseph of the Studium,
tr. by J. M. Neale.

COMMENTS

"Only The School Public" The Truth-Teller quotes the following from the New York Evening Telegram of July 8th, 1918:

"Dr. Lewis P. Crutcher, of Long Beach, a practicing physician and president of the Board of Education there, wants to see the health of the children protected, but is opposing pending legislation which would permit the State to invade the home and usurp the place of the parent in the most sacred relations of life, saying, "It is the school that is public, not the child."

The Truth-Teller adds: "That is a striking and a true remark, but the question is a vexed one.

"The growth of paternalism is something to be decried. Invasion of the home for such purposes savors more of Germany or Russia than of America. Education of illiterate, non-English speaking parents to the fact that the enforcement of penalties for breaking the laws and ordinances is unfailing is the only alternative for the un-American home invasion."

We commend the words of Dr. Crutcher to all who are engaged in educational and social work, especially to those who are now planning for the reconstruction after the war. Any apparent improvement of conditions achieved by the violation of the sanctity of the home will, in the end, be found to militate against the spirit of true Americanism. Being at war, we are now not in a deliberative mood. This is not the time to attempt to introduce radical changes; no one should try to foist his peculiar views on his fellow citizens at this season. Let the law makers apply themselves to the business of the war till peace is restored. Then, when our vision will again be clear and our mind calm, we will sit down and reason together on changes that might prove desirable. Let us take heed lest we lose at home what we are fighting for abroad. As to the suggestion of the Truth-Teller,—yes, the present laws should be strictly enforced, but that is not the cure. Americanism means training the citizen to obey from choice and not under compulsion. This process is, indeed, slower, but eventually more effective. The right training of the young will soon produce a marked improvement. In this the parochial school is rendering the State a valuable service.

J. B.

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Saint Peter's and Con-Fu-Tse As has been pointed out before, there is one power which does not await the issue of battles to reap the harvest of diplomatic and political successes. That power is the Roman Catholic church. Within every state drawn into the world conflict it has succeeded in strengthening its position. That has been the case here in America as well as in France and England. It has been notably apparent in the Balkans; the new Poland, whatever form it will finally assume, will be more than ever under the domination of Rome. In international affairs the Roman Curia has been equally active. For the first time in centuries it has at its court an official English representative; France has had to acknowledge its power by concessions that were much in the nature of an apology for its anti-

Roman measures of recent years. And now comes the announcement that Rome is to exchange diplomats with the Chinese Republic. A son of the Celestial Kingdom, no doubt attended by his native priests and equipped with the means to practice his own heathen worship, will be officially received by the Vicar of Christ at the Vatican. That is, this is the intention. But the French government is not yet quite satisfied with this arrangement and protests against such an exchange on the ground that it is depriving France of certain privileges which the treaty of 1858 guaranteed. Among these privileges and responsibilities was the safeguarding of the interests of Roman Catholics in China. It is evident that the government of France does not want a Vatican ambassador at the capital of China, fearing that he will act as a go-between among the different groups of rival governments so that all concessions will be more nearly equalized. It is the business of Rome in world politics to play one power or group of powers against the other, and by keeping them fairly even to retain in a measure a balance of power which will be paid for by the competing diplomats. It is strange work for a Christian church, but it has been going on for so many centuries that sooner will the leopard change his spots than that Rome will change.

H. K. M.

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A Better Suggestion

"It does not take long," says the Catholic Our Sunday Visitor, for Catholics who have married non-Catholics to discover that there is something wanting to their complete happiness. They soon learn to realize how much better it would be if they could think alike about God, the Eternal Truths, and the requirements for salvation, if they had a united family in religion as in all things else. Our Sunday Visitor coming into such home fifty-two times in one year would certainly contribute much towards knocking down the wall of prejudice and towards disposing the non-Catholic to embrace the religion of his wife and children. Hence, help us get Our Sunday Visitor into such homes, and pray that grace might move the will and heart while our 'Missionary in the Home' enlightens the mind."

No one can deny the opening statement of this editorial. If religion is, as it should be, the controlling power in our life, a difference in religion between husband and wife must seriously impair their marital happiness.

This is especially the case when there are children to be reared. Both parents are equally responsible to God for the religious training of their offspring. You cannot on Judgment Day, evade God's question, What have you done for the spiritual welfare of your child?, by referring Him to your husband or your wife, to whom you have relinquished the child for its religious training. You are one of the parents, you are responsible for that which is worth more than all the

treasures of the world, the soul of your child. How, then, will you face Him, if you have permitted your child to be led into error, while you knew the Truth? Neither can you ask your spouse to do what you are not able to do without burdening your conscience. There is but one solution,—mixed marriages should be avoided. Note, dear Lutheran, the calm assurance with which the Visitor immediately ranges the children with the Catholic mother against the Protestant father. For the Catholic it is a fore-gone conclusion that the Protestant will, denying his faith, yield to his Catholic spouse. May God grant true repentance to those who have justified this Roman presumption by sacrificing the Truth to earthly love!

To those who are now living in a mixed marriage and have discovered "that something is wanting to their complete happiness," we offer a better suggestion: Leave in their respective homes, for the sake of fairness, both, the Sunday Visitor and the Northwestern Lutheran, and let the Bible, the true "Missionary in the Home" deliver its Gospel message to the members of the family 365 times in one year. Do this with sincere prayer for divine grace, and God will enlighten the mind and move the will and the heart, uniting husband and wife in Him who is the Way, the Truth and the Life. Then you will journey together in deep happiness and peace,—but your steps will not tend toward Rome!

J. B.

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The Great Fear

In quiet, uneventful days intense fervor passes over the heads of the satisfied majority. They cannot understand why one should be concerned about dangers that appear so remote, or why one should make such strong appeal for causes that appear to be indifferent. No doubt there were many Lutherans who thought that the continued insistence of their preachers on pure doctrine was somewhat overdone and perhaps not quite the proper thing. They realized that other people had other beliefs, that other people were far less closely bound to the teachings of the Word, but they thought that all this was quite inevitable, and if it was deplorable it was nothing that could be remedied and nothing that would do much further harm.

Today things must appear to them in a different light. The curse of unbelief is exposing itself in its ugliness and in its dangers most unreservedly. Formerly much of the talk of unbelief was clothed in conventional phrases that all but deceived the trusting and unwary Christian. Now we can find bald statements on every page and hear them from every mouth, bald statements about those truths which to us have the deepest spiritual meaning.

It is the great fear of death in these days of much dying that is crowding the unbeliever to drop the veil and to show himself in his true colors. He realizes that his vaunted indifference to "religion" was

but a pose. With his son exposed to violent death every minute, he trembles for his son and for himself. Is this life all? he asks. Is it possible to make the supreme sacrifice without a tremor without knowing what the future has in store for us—if there be a future?

This great fear is reflected in every earnest utterance on the war. It is becoming so frank that it obtrudes in the narratives of personal experiences with which the book market is now flooded, it is referred to by almost every public speaker, even works of fiction are devoted to this "problem." The word "Christianity" is not a stranger to these reflections and discussions, but the spirit in which it is used shows beyond a doubt that the majority of those who use it have become un-Christian long ago.

There is a book on the "new death," intended to console fathers and mothers who have lost their dear ones. Gushingly romancing about her ideas of immortality the lady who writes the book tries to drown sorrow in a flood of words. It seems to come to climax in the empty and shallow assertion: "There is nothing new about immortality, there is nothing new about God; there is everything new in the fact that we are at last willing to live AS IF WE BELIEVED in both. This is the religion of the new death." Anyone who can be consoled by this is easily consoled, indeed.

Stranger still is the vogue of a story, a novel, which has been repeatedly reprinted because there seems to have been a demand for it. In this story, with a little spiritualistic machinery, the problem of immortality is solved, as all problems are solved by the novelist who can shape and direct his events to bring about the result which he desires.

It is more than a tragedy to see a people give itself up to vain things and vain hopes in the most serious aspect of life. It is bad enough to be at war, but to begin the battles totally estranged from the life-giving truth of the Gospel of Christ is worse than defeat. We shall win the war with our guns and our armies, but if America mourns its victorious dead in the pagan spirit indicated by our present day war literature it has lost much more than any military defeat could have taken from us.

If we spoke of America in this discussion it is not because America is alone in this perverse fear of death which grasps at straws; all the other great belligerents of both sides are very much in the same condemnation. It cannot be otherwise than that this great visitation has come to the world because this is so. The ways of God are inscrutable; but we know that His ends will be served. He will find His own way of leading the wayward nations to better things.

The war is very much more than the marshaling of men and cannon. To victor and vanquished the great Terra Irredenta, the Unredeemed Land, the empire once possessed but now lost, is not a geographic prov-

ince; it is that Kingdom which God has promised in Christ. As Our Lord said: "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

There are nations that are realizing in this upheaval a national deliverance of which they had all but despaired. May every nation share in that greater deliverance which God has promised and fulfilled in Jesus Christ, as He says: "I will deliver them who through fear of death were all their lifetime subject to bondage."

H. K. M.

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Freemasonry's Religion Not Christian The following news item, taken from the "Masonic Sun," April, 1916, clearly demonstrates the anti-Scriptural character of Freemasonry's religion:—

"A writer in the 'Masonic Review' relates a pleasing incident which occurred not long since in the masonic temple at Calcutta, when he was the guest at a masonic function at which were present about one hundred and fifty brethren, men of almost every nationality and creed. It appears there were three candidates for advancement to the highest degree, one of whom was a Christian (?), who took his obligation on the Bible; one was a Mohammedan, who took his obligation on the Koran; the other a Hindoo, who took it on the Shastras. The oath was administered by an English brother, a judge of the Supreme Court, and he was assisted by the Grand Secretary, Bro. Ruscomjee, a Patee and follower of Zoroaster,"—Masonic Sun, April, 1916.

We kindly ask our readers to examine the above "brotherly" practice of Freemasonry in the light of the following texts of Scripture: "Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord" (2 Chron. 19: 2). "Can two walk together except they be agreed?" (Amos 5: 3). "But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils" (1 Cor. 10: 20, 21). "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (2 Cor. 6: 14-17). "Abstain from all appearance of evil" (1 Thess. 5: 22).—L. in The Australian Lutheran.

OUTLINES OF ANCIENT HISTORY

(Continued.)

E. The Chosen People.

CANAAN (Palestine, Holy Land) was the destined home of the Chosen People; it was the Land of Promise to which God brought *Abraham* the Hebrew (2000), the chosen descendant of Shem, from Ur of the Chaldees; the land to which he brought back the Children of Israel (Jacob) under their great leader *Moses* (1500), after the sojourn in Egypt of more than four centuries. The dispossessed inhabitants of Canaan were the direct descendants of the son of Ham, and the possession of their land by Israel is the fulfillment of Noah's prophecy: "Canaan shall be thy servant." And still, the promise was realized only in part on account of the sin of God's people; *David* indeed, the 'beloved' of God, extended the area of his kingdom to 60,000 sq. m., creating thus the largest empire of its period (1000), but the coastal lands were never in undisputed possession of Israel.

The history of Israel may be divided variously. Of deepest significance is the twofold division: 1. The Theocracy; 2. The Monarchy. From another aspect it divides as follows: 1. History of the Hebrews; 2. History of Israel; 3. History of the Jews. We offer here a division that brings out the epochal events in the history and makes prominent the names of the men who lived in the consciousness of the Chosen People: 1. The Patriarchal Age: Abraham, Isaac, Jacob; 2. The Leadership of Moses; 3. The Conquest of Canaan and Israel's Backsliding; 4. The Establishment of the Kingdom; 5. The Age of David and Solomon; 6. The Divided Kingdom; 7. The Babylonian Captivity; 8. The Restoration of the Jews.

A Holy Nation.

The MISSION OF ISRAEL in the ancient world is succinctly stated in Jehovah's proclamation from Mt. Sinai: "Ye shall be unto me a kingdom of priests and a holy nation" (Exod. XIX, 6). The priestly function of this chosen people was to carry forward through the ages, amidst the idolatry of a pagan world, the worship of the true God and His gospel of salvation, and to become the cradle of Him who is the salvation of mankind. Through Israel God purposed to realize his Promise of a Redeemer, given in Paradise (Gen. III, 15) and conferred by Noah on Shem (IX, 26); to which end He called Israel into being from the loins of Abraham, the chosen son of Shem (XII, 1-3), of Isaac (XXVI, 3,4), and Jacob (XXVIII, 14); of whose sons again Judah was elected (XLIX, 10), and of the tribe of Judah David, the son of Jesse and father of the King of Kings (2 Sam. VII, 16). How this people proved delinquent, spurned the Promise and thus accom-

plished its own ruin and the fulfillment of Noah's prophecy that the inheritance should pass unto Japheth (Gen. IX, 27), will be more fully set forth below. Withal, Israel has given the Savior to the world. "Salvation is of the Jews" (John IV, 22). Hence, notwithstanding its political insignificance, the unique and exalted position of Israel among the peoples of the ancient world.

Early as is the delinquency of Israel (Mt. Sinai) and rich as its history up to Solomon is in lessons, we confine our attention to the period of the DECLINE AND FALL of the Chosen People, as the most illuminating in a survey of general history. This part is in miniature a history of all nations. It is a general historical truth that in a people's history an age of great prosperity and power is succeeded by the decline. Thus with Israel. Though the Children of Israel, in their later days of distress, in memory fondly returned to the great days of *Solomon* (1000), still in the very prosperity of that golden age were imbedded the seeds of decadence. And the account of Scriptures is most illuminating on that point, too, that some specific sin of the mass or the individual plants the germ of decay. Thus with Solomon. The seeds of disruption having been sown by his worldliness, idolatry, and polygamy, there was no halting the ultimate downfall of his people. It is here where Israel, under God, becomes involved with the great powers.

Disintegration.

Jeroboam was the founder of the KINGDOM OF THE TEN TRIBES (Israel; Samaria; northern kingdom). It was immediately marked for downfall by the so-called 'sins of Jeroboam.' The kingdom was wrested from his son Nadab by Baasha, whose son Elah again was slain by his underling Zimri, ruler for seven days only.—Omri now established a dynasty, with the capital at Samaria, notorious for the wickedness of his son *Ahab*, by whose marriage to the Sidonian princess *Jezebel* the worship of Baal became Israel's state religion, calling forth the scathing indictment of king and people by *Elijah* the Tishbite. Ahab warred with Benhadad II of Syria, whose father Benhadad I had already beset Baasha upon the instigation of Asa of Judah. Under Ahab's sons Ahaziah and Joram, Mesha, the king of Moab, established the independence of his people, to which event, beside the Bible, the Moabite Stone bears witness.—The house of Ahab was exterminated by *Jehu*, anointed by Elisha, even as Hazael of Syria was anointed by the prophet to become the successor of his master Benhadad II. Hazael oppressed Israel during the reign of Jehu and Jehoahaz, whereas his son and successor Benhadad III was defeated three times by Jehoash, the son of Jehoahaz. The most illustrious king of this dynasty was *Jeroboam II*, who recovered Syria as far as Hamath for Israel; thus the northern kingdom under him achieved its greatest splendor and then rapidly

approached its downfall. Jeroboam was succeeded by his son Zechariah, the fourth descendant of Jehu, as vouchsafed unto the latter.—Zechariah, however, is the first victim of the riot and bloodshed of the last period of Israel's history; he was slain by Shallum, who met the same fate at the hands of Menahem. Under this king Israel became tributary to Pul (Tiglath-pileser IV). Menahem's son Pekahiah, again, was assassinated by *Pekah*. The latter, by his conspiracy with Rezin of Damascus, brought on the expedition of Tiglath-pileser (735) which resulted in the deportation of the inhabitants of the northern part of Israel together with those of Damascus. *Hoshea*, the slayer of Pekah, looked to Egypt (So) for help against Assyria, after Shalmaneser V had come up against him and made Israel tributary. This conspiracy brought on another expedition of the Assyrian king, which ended with the Fall of Samaria and the ASSYRIAN CAPTIVITY of the Ten Tribes 722. Nearly the entire population of the northern kingdom was transplanted to Upper Mesopotamia and to Media. Colonists were brought in by the conqueror and by their intermarriage with the remnants of the Ten Tribes the Samaritan people came into being. The Ten Tribes disappear from history.

The House of David.

Unlike the kingdom of Israel but one dynasty occupied the throne of JUDAH. That, however, was due not to the greater goodness of its kings, but to the promise of God to David. The chastising hand of the Lord was laid on the very first king, *Rehoboam*, under whom the division had taken place; Shishak (Sheshonk) of Egypt came up and despoiled Jerusalem and the Temple. The short rule of Abijah was followed by the long reign of the god-fearing *Asa*; he abolished idolatry in Judah, hence, when the king of the Ethiopians (*Zerah*), who meanwhile had become lords of Egypt, attempted to repeat the feat of Shishak, he met with a signal defeat at the hands of *Asa*.—Whereas his predecessors had been involved in constant wars with Israel, *Jehoshaphat* entered into a fateful alliance with Ahab. *Jehoshaphat* was a god-fearing man and was granted a lengthy, blessed reign, but the consequences of his mistaken politics shortly became apparent. His son *Jehoram*, married to *Athaliah*, the daughter of Ahab and Jezebel, copied the iniquities of his wicked parents-in-law, became a fratricide and Baal-worshipper, and finally died of a loathsome disease. Under the influence of his mother, *Jehoram's* son, *Ahaziah*, continued in the way of Ahab; an alliance with his cousin of Israel brought about *Ahaziah's* death at the hands of Jehu, when the latter exterminated the house of Ahab. Now *Athaliah* conducted a reign of terror for seven years, marked by the erection of a temple of Baal at Jerusalem; she was finally slain at the instance of *Jehoiada*, the priest, and *Joash* placed on the throne who was the legitimate

successor of *Ahaziah* and had escaped the massacre of the seed royal, instituted by *Athaliah*, through the energy of his sister, *Jehoiada's* wife. *Joash* behaved during the lifetime of *Jehoiada*, but after the priest's death the blood of *Jezebel* again asserted itself in him and his son *Amaziah*, who, however, came to cross-purposes with *Jehoshaphat* of Israel and was finally, like his father, murdered by his own servants. Thus did the mistake of *Jehoshaphat* cost his house dearly unto the fourth generation.—The long and successful reign of *Uzziah*, an excellent general and great builder, was marred by his assuming to perform the priestly function; he was stricken with leprosy. *Jotham*, regent and king, emulated his father's example as a builder and, avoiding the pitfalls of pride, was blessed in all of his undertakings. Beginning with the last year of *Uzziah* and lasting through the reign of *Hezekiah*, the most tremendous and the most sublime of prophecies were given voice by *Isaiah*, the far-seeing, but unregarded statesman of the period and the evangelist of the Old Testament.—The foreign policy of *Jotham's* successor, *Ahas*, a Baal-worshipper, signals the approach of the judgment of God upon his wayward people. *Ahas's* appeal to Tiglath-pileser for help against *Rezin* and *Pekah* and his other foes spelled the end of the northern kingdom, but also the ultimate downfall of Judah, since this first raid served only to whet the appetite of the Eastern monarchs. The upright *Hezekiah* was spared by the act of God, when *Sennacherib* invested Jerusalem, but the ungodly *Manasseh* was taken captive to Babylon, and though he was restored and succeeded by his son *Amon*, his godly grandson *Josiah*, unwisely meddling in world-affairs and opposing *Necho* of Egypt, who was lured to the Euphrates by the crumbling of the Assyrian empire, lost his life by his temerity in the battle of Megiddo. — *Jehoahaz*, who had been proclaimed his father's successor by the people, was displaced by *Necho* with his brother *Jehoiakim*. When *Necho* had been ousted from Asia by *Nebuchadnezzar* (Carchemish), *Jehoiakim* became the latter's vassal, but his and his successors' vacillating conduct proved their people's undoing; the repeated violations of faith with Babylonia, the conspiracies with Egypt, and the want of reliance on Jehovah are the burden of the preaching of *Jeremiah*, who, too, is well styled 'a prophet unto the nations.' *Jehoiakim's* revolt brought about the deportation of his son and successor *Jehoiachin*, in whose stead *Nebuchadnezzar* placed *Zedekiah*, a third son of *Josiah*. When *Zedekiah*, in league with *Hophra* of Egypt, also rebelled after nine years, the patience of the world-monarch was exhausted. After a siege of two years he took and destroyed Jerusalem and the Temple and carried away king and people to Babylon (BABYLONIAN CAPTIVITY 586). In the general flight of the remaining husbandmen after the murder of the

Babylonian governor, Jeremiah, who had been released from prison by the Babylonians, was carried along to Egypt where, according to tradition, he was stoned to death by his countrymen.

Striking features in the history of the decline and fall of Israel are the lack of political sagacity on the part of good men like Jehoshaphat and Josiah and the baneful and determining influence of the female monster Jezebel on the history of both Israel and Judah (*Cherchez la femme!*). The wicked Ahas, seeking his own safety, invited what proved the nemesis of his people.

The Law worketh Wrath.

But for the central fact of the Promise the Chosen People had fulfilled its dire destiny of demonstrating, by its delinquency, the futility of the Law, under which covenant it had gone forth from Sinai upon its mission. "The law worketh wrath." As for the worship of the true God and the Promise, they had been kept alive by the prophets and the 'remnant', and presently, after the restoration, were permanently fixed by the assembling of the O. T. Canon (400). Henceforward the JEWS merely marked time, developing under Persian, Greek, Maccabean, and Roman rule the peculiar forms of their national life familiar to us from the N. T. (scribes, the synagogue, etc.) and biding the coming of the *Messiah* (=the Christ; cf. Visions of Daniel on this and the other coming historical events), interpreted by all but the faithful in a worldly way.

Israel's measure of wrath had become full and had been poured out on the wayward people. So, too, had that of the nations which had been the chastising instruments in the hands of Jehovah. The Semitic Age rushed to its close. Under Nebuchadnezzar Semitic power once more flared up in a full burst of splendor and then went out (**FALL OF BABYLON 538**). Semitism had seen its day, and 'Japheth' now came into his own.

(To be continued.)

MEETING OF THE PACIFIC AND NORTHWEST DISTRICT

During the days of July 18-21 the Pacific and Northwest district met in Yakima, Wash. Seven pastors were present and delegates from five congregations while one pastor was unable to attend on account of illness and the delegates from five congregations had been unable to leave their work during these days of strenuous activity.

Although the congregation at Tacoma, Wash., has been a member of the Wisconsin synod since 1895 the district in general has been built up during the past twelve years. In that time ten congregations have been organized and aside of these there is missionary

activity at 16 other locations. Only seven pastors are at work at present in this large and extended field where there should be at least three more properly to attend to the work at hand.

Because of the great distances the expense account of travel to the synod is a considerable item in this district. To lighten the burden one pastor and his delegate had come a distance of over 200 miles by automobile; two other pastors with delegate came by automobile over the mountain passes where they found occasion to prove their general fitness by helping the motor mount the steeper grades through the exertion of personal push. Over night they camped in the open, in the morning, refreshed by cold mountain water they moved onward.

Rev. G. E. Bergemann, general president, was present as a visitor and kindly explained the various activities and plans as they came before the district in the printed report of the various committees.

Communion service was held Thursday evening at which the sermon was held by Rev. L. C. Krug. Sunday morning Rev. G. E. Bergemann preached and in the afternoon short sermons were held by Rev. F. J. Eppling and R. C. Ave-Lallemant.

The morning sessions were given over to discussion of a paper submitted by Rev. R. C. Ave-Lallemant on "The spiritual condition of the church as reflected in her outward activity."

Officers and committees were selected as follows: President, Rev. F. H. K. Soll; first vice-president, Rev. R. C. Ave-Lallemant; second vice-president, Rev. L. C. Krug; secretary, Rev. W. P. Hass; treasurer, P. J. Walk, Clarkston, Wash.; controller's committee, Peter Arp, F. O. Mueller, H. W. Wundram, all of Clarkston, Wash.; local treasurer, Gust Dochow, Yakima, Wash.; visitor, Rev. R. C. Ave-Lallemant; chronicler, Rev. L. C. Krug; recording secretary, Rev. F. J. Eppling; director of missions, Rev. F. H. K. Soll.

As delegates to the meeting of the Joint Synod were selected: Rev. R. C. Ave-Lallemant, alternate, Rev. L. C. Krug; Zion congregation, Kennewick, Wash., alternate, St. Paul's congregation, Tacoma, Wash.

For the meeting next year an invitation by the congregation of Mansfield, Wash., was kindly tendered and accepted, the time of meeting was left to the discretion of the officials.

The church at Yakima had very nobly and liberally attended to all comforts and plentiful entertainment of the convention for which the heartiest thanks of the district are extended to both the congregation and the pastor and his family.

The expenses of travel this year are to be covered by collections taken up in the several congregations of the district, for the future a committee is to submit a plan for meeting this rather serious item of expense.

May God give strength and growth to this small district both internally and externally.

R. C. Ave-Lallemant.

CONVENTION OF THE NORWEGIAN SYNOD.

From June 14th to 19th a little group of Norwegian pastors and delegates assembled in Rev. H. Ingebritson's parish at Lake Mills, Iowa, for the purpose of reorganizing their synod. Many of these brethren had lost their churches "for conscience' sake"; yet, undismayed, with great courage and trust in God, they proceeded to build up the ruins of their synod. Unanimously and by a rising vote they accepted the Holy Scriptures as the only foundation and standard of their faith and the interpretation of the same as laid down in our Book of Concord.

These men have not formed a new synod; their organization is a continuation of the old Norwegian Lutheran Synod, which confessed the pure doctrine, and henceforth is to be known as "The Norwegian Synod of the American Evangelical Lutheran Church."

Some sessions were held in a large tent erected in Minnesota, where deliberations could be carried on in the Norwegian language; the rest in the Lime Creek church. All the meetings were well attended, and the greatest possible interest was shown in all the proceedings.

Divine services were held on Sunday. The Rev. Holden Olsen, of Madison, Wis., preached in the Norwegian and the Rev. H. Steger, of Fairbank, Iowa, in the English language. In the evening the Choral Union gave a sacred concert, and the Rev. Geo. Lillegaard, of Chicago, addressed the assembly. On Monday evening the Choral Club gave a production of Gaul's Holy City, with Mrs. E. Lensmann, of Albert Lea, Minn., and the Rev. H. A. Koenig, of Webster City, Iowa, as soloists.

The Rev. B. Harstad, of Parkland, Wash., read a paper on "The Spiritual Unity of the Christians and the Dangers of Unionism." The paper was received with much attention and approval. The Rev. L. P. Jensen, of Mankato, Minn., read a scholarly paper on "The Spiritual Condition of Man before His Regeneration."

Prof. J. Thoen delivered an illuminatory talk on the value of a Christian training in our parochial schools. This address was not only very timely, but also gave much food for thought.

The election of officers resulted as follows: President, Rev. B. Harstad, Parkland, Wash.; Vice-President, Rev. John Moldstad, Chicago, Ill.; Secretary, Rev. C. N. Peterson, Minneapolis, Minn., who is also Editor and Manager of Tidende; Treasurer, Rev. A. J. Torgerson, Lake Mills, Iowa.

Representatives to the Delegate Synod were elected, and the hope was expressed that the so-called "Minority" would become a part of the Synodical Conference at its next meeting.

The Synod was closed by the Vice-President, who thanked God that they again, by His grace and mercy, were privileged to have a synod to carry on the work of the kingdom of Christ. Strong men wept with joy when they realized that their Church still has the pure doctrine of the Word.

We wish the brethren the blessing of God. May they be of good cheer and courage in the battle for pure doctrine and a Christlike practise and discipline!

Webster City, Iowa. HENRY A. KOENIG.

Resolutions

The following resolutions were adopted at the convention of the Norwegian Synod, June 14 to 19:

"1. We, members present, of the Synod for the Norwegian Evangelical Lutheran Church of America, ministers, delegates of congregations, and members of congregations, join together for the purpose of continuing the work of the Synod on the old basis and according to the old principles.

"We therefore move for adoption by the congregations:—

"2. The name of this organization shall be: The Norwegian Synod of the Evangelical Lutheran Church.

"3. The only source and rule for faith and doctrine is the Word of God as revealed in the canonical books of the Old and New Testaments.

"4. The Norwegian Synod adopts as its confession all the symbolical books of the Lutheran Church contained in the Book of Concord.

"5. We elect a committee of three to propose the necessary changes in the old constitution of the Synod. The committee report shall be published as soon as possible, in order that congregations so wishing can consider and adopt it, the committee report to be presented for final adoption at the next annual meeting of the Synod."—The Lutheran Witness.

IMPORTANT ANNOUNCEMENT

The activities of the Lutheran Church Board for Army and Navy, U. S. A., in caring for the spiritual welfare of our boys under flag **have not ceased** contrary to a rumor which has recently spread. A new military order may change our mode of procedure but will not terminate our work. We, therefore, beg all the congregations to cheerfully proceed in contributing to the cause lest our own negligence may become reason for terminating or impairing our work.

Lutheran Church Board for Army and Navy, U. S. A.

W. C. KOHN, President.

FOR YOUR BOY!

We have made a card index of every pastor and congregation in the synodical conference. When we put your congregations' card into our index, we sent your pastor a letter asking him to have an "Every Member Canvass" on Sunday, Sept. 29th, from 2 to 4 in the afternoon. On this day we ask for a cash donation of at least \$1.00 from every communicant member of your congregation for the support of the Lutheran Church Board for Army and Navy.

You already read of how much of **your** money our Board intends to spend. You did not object to our \$400,000 Budget. We knew you would not for it is the Lord's work we are doing—and we do it for your Boy. The conference of the District Presidents approved this plan and the Budget, and the appeal and literature goes out to our pastors with the official sanction of President Pfothenauer of our synod, Presi-Bergemann and the committee of the Synod of Wisconsin, Michigan, Minnesota and other states.

My dear friend—remember that **your** congregation must do its share—if our work in the camps and in France is to be done. Please see to it that you do all in your power that this matter be brought to the attention of your congregation. And we shall be glad to let the matter rest with your congregations. We know they come together in the name of Jesus to do Jesus' work—and that He will move them so that this great work of His shall not be hindered—but shall advance.

Finance Committee,
Lutheran Church Board for Army and Navy, U. S. A.

MEETING OF NORTHWESTERN COLLEGE BOARD

The annual meeting of the Northwestern College Board will be held Sept. 11th, 1918, 10:00 A. M. at Watertown, Wis.

CHR. SAUER,
Sec'y pro tem.

CORNER STONE LAYING

It was indeed a day of exceeding rejoicing for Zion's Congregation at Shickley, Neb., when it laid the corner stone of its new church edifice Sunday, Aug. 11th, after experiencing all the dread and anxiety attendant on the destruction of its former house of worship by lightning and fire in the early morning hours of May 21st. The Rev. Paul S. Mayerhoff of Firth, Neb., delivered the sermon for the occasion, taking as his text 1 Sam. 7:12, and the pastor assisted by the Rev. Mayerhoff performed the rites customary on such occasions. The services were conducted in the American language. May God prosper the work of our hands to the glory of His holy name and may this corner stone ever symbolize Christ, the true corner stone.

Behold the sure Foundation-stone
Which God in Zion lays,
To build our heavenly hopes upon,
And His eternal praise.

A. B. KORN, Pastor.

"Praise Christ for everything. He is the foundation of every good thought, desire and affection. It should be our aim to draw all we can from Him by prayer, and return Him all we can by praise."—Payson.

ITEMS OF INTEREST**Communistic Sect Settling in Alberta**

A really communistic sect, the Moravian Anabaptists, have begun to settle in Alberta, and are to be seen in their quaint attire in trains going west.

Michael Scott, a Winnipeg land man, says that when they all arrive the total will be about 2,000.

A settlement has been started south of Macleod and another south of Lethbridge.

These Anabaptists are Mennonites, who rigidly adhere to the communistic plan of living. All is held in common in each community of twenty to thirty families.

The Moravian Anabaptists dress in one garb. The men wear short jackets and another distinctive feature is the "Dutch" hair cut.

The sect is noted for industry, advanced methods of agriculture and livestock breeding, and it is expected that they will prosper in Alberta. They have been living in colonies in South Dakota and Montana.

Mount of Olives to Be Site of New Hebrew University

London—Mount of Olives, near Jerusalem, is to be the site of a university. The institution is to be founded by the Zionist societies of the world. While primarily for Jews, it will be open to students from all nations, Zionist authorities announced.

Present plans include a school of liberal arts and sciences and a school of medicine. Other branches will be added as the university grows.

The institution will be opened as soon as conditions in the Holy Land permit.

An attempt will be made to use Hebrew as the classroom language.

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