

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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"I AM THE LORD THAT HEALETH THEE"

("And they brought unto Him one that was deaf, and had an impediment in speech. * * * And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue, and looking up into Heaven, He sighed and saith unto him, Ephphatha, —that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain." Mark 7: 31-37).

Dear Savior, Thou Physician Blest,
Who givest soul and body rest,
In prayer I come before Thee.
The power is Thine to banish pain;
O let my prayer acceptance gain,
And let my soul adore Thee!
At Thy feet my burden laying,
Hear my praying,
Blest Physician,
Grant, O grant my heart's petition.

As Thou didst heal in Galilee,
The sufferers all who came to Thee
In illness and affliction,
Thus do Thou still Thy balm afford
To all who seek in faith, dear Lord
Thy promised benediction.
Do Thou endow with Thy favor,
Dearest Savior,
All appealing,
To Thy Love for balm and healing.

By nature deaf to things divine,
My ears hear not the Word of Thine,
The Gospel of Salvation!
By nature dumb to speak Thy praise,
My carnal tongue doth fail to raise
A song of adoration.
Heal Thou me now, blest Physician,
In contrition
I beseech Thee,
Let my pleading prayer now reach Thee.

Conceived in sin, and sinning still,
I trembled at Thy Father's Will.
And feared His condemnation.
But Thou descendest from on high
To bear the Curse of Sinai
And purchase my salvation.
From night to light Thou hast brought me,
Thou hast bought me,
Dearest Savior,
That I might be Thine forever.

I thank Thee, dear Redeemer mine,
That Thou in love, in power divine
Thy "Ephphatha" hast spoken!
Thy Word indeed doth balm afford,
And Thy forgiveness, dearest Lord,

The power of sin has broken.
Thy Word, dear Lord, still endureth,
And assureth
Me, dear Savior,
Of Thy everlasting favor.

Indeed Thou doest all things well,
Incarnate God,—Immanuel,
Thou promised Shiloh,—Jesus!
My ears can hear Thy Word Divine,
My lips can praise the power of Thine
Which healeth all diseases,
Till I sing Thy praise in glory,
Let the story
Of Salvation
Be my theme of adoration!

O Lamb once slain on Calv'ry's heights,
In Thee my ransomed soul delights,
For Thou hast dearly bought me!
Since I Thy loving call have heard,
I'll love Thy Sacrament and Word,
The Truth Thy Spirit taught me.
Precious Jesus, blest forever!
Leave me never!
I implore Thee
Let me evermore adore Thee!

ANNA HOPPE,
Milwaukee, Wis.

On the Gospel Lesson for the
12th Sunday after Trinity, 1919.

COMMENTS

Episcopalians Plan Changes The Episcopalian church has a committee on revision and enrichment of the Book of Common Prayer. In the past such changes have been few; what changes were made were quite conservative. This year's committee report is startling and revolutionary. A summary of some of the changes proposed will show this: Healing of the sick by prayers, for some years practiced by individuals in the peculiar way of the many "faith healers" of our day, is to be given official sanction by the whole church.

The use of holy oils in ceremonies, perhaps paving the way for the Roman practice of extreme unction, indicates the Romanizing trend of most of the changes.

The office of the Mass is at the present day administered by many Episcopalian in truly Roman fashion as an institution like the requiem; we are therefore prepared for the recommendation to give requiem communions official standing. Together with this

there is endorsement of the prayers for the dead. Before this time that was one of the characteristics of the churches of the Reformation: they disavowed the prayers for the dead. Now the Protestant Episcopal church swings completely around on the question.

There is also a heavy leaning toward the Roman doctrine of transsubstantiation in the proposal to change the present manner of distributing the sacrament to the Greek Catholic method of intinction. According to this method the host is dipped in the wine and in this manner both elements of the sacrament are distributed simultaneously; in effect it deprives the communicant of the wine.

There is a revival in the old agitation to remove the word "obey" from the pledge of the bride at the marriage ceremony. The marriage service is to be simplified further by omitting the groom's vow: "with all my goods I thee endow," on the ground that present laws amply safeguard the property rights of the bride. There was also an allusion to Isaac and Rebecca in the old form which is to be dropped because the domestic life of this patriarchal couple was, in some respects, "not a model".

A change which was much discussed and much favored by certain powerful elements of the church is not incorporated in this year's suggestions. For some time there has been a bit of jealousy on the part of Episcopalians of the Romanists for their almost exclusive possession of the name Catholic; in every day speech, Catholic means Roman Catholic. The Episcopal church felt very strongly on this matter. Some of them had found the very impressive title American Catholic church much to their liking and were working very hard to have it adopted. For the first this is left undecided and they will have to worry along with the official name Protestant Episcopal.

A number of minor changes make the church calendar conform in terminology and in special prayers to the Roman Catholic practice.

In general it will be noticed that the tendency is to establish the ritual and ceremonial of the pre-reformation church. There is also a pronounced weakness for petty modern foibles. Incongruous as this combination seems to be it goes well together and might have been expected of a body that confines itself to the development of outward forms rather than of any doctrine.

In justice to the better elements of the church it must be said that there is an active minority that will oppose the adoption of these proposals, though their opposition seems destined to fail.

Whenever we observe the Episcopalians busy with their futile changes we are reminded of the judgment passed on them by an old eccentric acquaintance of ours. He explained the fact that he joined the Episcopal church by saying: "It is the only church that

does not mix in politics or religion." He appears to have been half right, at least. H. K. M.

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"Feed My Lambs" New York — "Asserting the crusade against the high cost of living was "as good a gospel as he could preach at present," the Rev. Dr. Jonathan Day, commissioner of public markets for New York, announced that in all probability he would decline a call, just received, to the pastorate of the Trinity Presbyterian Church of San Francisco."—News Item.

It depends upon what you consider yourself called to do. Carrying on "a crusade against the high cost of living" may just now be a very popular thing with the masses and a champion of this cause may indeed appear in the splendor of a new gospel; the reverend Doctor need not entertain doubts as to his reception nor fear that he will easily outstay his welcome. But the question is did the Savior contemplate a mission of this kind when He said to Simon Peter, "Feed my lambs?" If the church had done less promiscuous "crusading" in the past and had remained true to her God-given mission the world might be a different place to live in to-day and there would be less necessity for a crusade such as the worthy Doctor is waging. St. Paul declares: "No man that warreth entangleth himself with the affairs of this life." The Savior Himself avoided everything that might cast doubt on the one purpose of His coming: the story of the feeding of the five thousand men closes with the words,— "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." G.

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Labor Sunday When you have an organization that has no business to exist in the first place, it will try to justify its existence by inventing all sorts of tasks for itself and for you. One of the most useless of these busy-bodies is the Federal Council of the Churches of Christ in America. They are a counterpart of the neighborhood pest who neglects her household duties and the care of her children so she may gad about and tell everybody else how to keep house and how to raise children.

The high cost of living and the unsatisfactory state of our industries were an opening they could not resist. They have worked out a "splendid program" (all of these busy-bodies have "splendid programs") for the church to come to the rescue of the nation in the crisis. Labor Sunday is only an insignificant part of the great scheme by which the churches are to solve all the difficulties.

The Federal Council cannot get over the fact that "there are in the United States 135,000 ministers . . . who minister to 42,000,000 actual communicants." They would like to direct the energy of this potentially great force according to their "advanced" ideas.

The churches are to discuss with their members who are employers of labor and with the laborers of their membership—frequently called “masses”—what each must do to correct existing evils. The minister is to be the manager of this hippodrome. He must know a little about “civics, economics, social service, politics, and, of course, industrial systems.” It is suggested that morning services may be continued as of old but that the evening had best be given to open forum discussions of the burning questions. At these evening meetings there is to be free and untrammelled play for all the peculiar ideas that may be harbored by the diverging elements that make up the average congregation. As yet the Federal Council has not determined which of the social systems is orthodox and correct; it is very tolerant and advises the pastor to welcome all shades of opinion to these discussions; but at the same time the literature sent out by its bureau has very definite suggestions to offer indicating clearly just how these diverging elements should merge into one beautiful harmony of social brotherhood. It is the old fallacy: Christianity is nothing more than a crutch to help man limp into an earthly paradise.

One notices throughout these abortive efforts to make things better an incurable astigmatism. There is always one thing overlooked. HOW ARE ALL THESE DESIRABLE CHANGES TO BE BROUGHT ABOUT! Education? Educate with what?—Moral reconstruction? Reconstruct the morals with what?—By slighting this first essential and eternally talking about inconsequential details, it is very difficult to pin down these rambling rainbow chasers to fundamentals. We must always give our Christian instinct that warns us against such phantasies the support it needs by returning to the elementary solution: Christ's Gospel, and that alone, can change man—the Gospel of salvation from sin. As long as man is unchanged, efforts to “lead and educate” him are utterly futile.

When the social reconstructionists adopt a true Christian program, argument such as this will become unnecessary; we will then understand each other. Until then, the Federal Council and all similar organizations will have to get along without us for we see in them nothing but debauchers of our Christian integrity.

H. K. M.

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Presbyterian Reply to Roman Charge

Since the signing of the armistice a number of American churches have raised funds to assist the needy churches of the war area. Among these were the Presbyterians. A Roman Catholic archbishop criticised this and similar undertakings as an attempt to break down the Roman church of France and Belgium. Without taking sides in the

controversy it may be stated that when Lutherans, as a church, mean to help other churches, those other churches are invariably Lutheran. As fellowmen we might—and did—aid sufferers irrespective of creed in material matters, but we would not assist in rebuilding a service which we recognized as at variance with scriptural truth, nor would we deem it proper to do missionary work among such who are confessing a form of Christianity other than ours.

The reply made by the Presbyterians to the Roman charge follows:

“In view of the attack of high officials of the Roman Catholic church, stating that our aim is to protestantize France, it is proper to reaffirm the definite purpose of the Presbyterian general assembly's committee, which is not to build up a fallen church in France, but to assist all the needy Protestant churches of France that are already there and that have as much right to existence and support as has the Roman Catholic or any other church.

“Ties of Common Faith”

“The Presbyterian church has successfully undertaken to secure a fund of approximately \$500,000 for the relief of the stricken Protestant churches of the war zone. It has been actuated by feelings of humanitarian sympathy for those who, with scant resources, have lost so heavily. It has recognized the ties of a common Christian faith and the obligations resting upon the virile Protestantism of the United States to help its struggling sister churches in Europe.

“To read into this worthy and broad-minded service a sectarian purpose and a hostile attitude toward any other church is entirely unjustified. It is an interesting theory, although it is ancient, that the mere carrying on of Protestant Christianity is an attack upon Roman Catholicism. The Presbyterian church has consistently proclaimed the principles of Protestant Christianity in every land and will continue to do so with increasing power. Its purpose is positive, not negative.

Deserve Utmost Support

“The struggling Protestant churches of France and Belgium and the brave representatives of the Waldensian church of Italy, with other similar bodies elsewhere in the war zone, deserve the utmost support that can be given them by the enlightened people of a free nation and a free church, who have steadfastly resisted tyranny of every sort, both political and religious.

“The Roman Catholic church has every right to support its work abroad by the gifts of its adherents in America. The Presbyterian committee does not regard its work in France as foreign mission work, but as an exemplification of a spirit of helpfulness to sister churches.”

H. K. M.

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CHRISTIAN MISSIONS

In this season of the customary mission festivals celebrated in the local churches throughout the Synod a few cursory reflections on Christian missions may not be out of place.

It is not always that Christian missions arrest our attention in a manner they deserve. Indeed, there are times when we are slow to comprehend their significance and to estimate their value to the recipients as well as for ourselves. It must even be said that at times we are rather negligent in carrying on this greatest and best of works, forgetful of the sacred duty to espouse it, or dubious as to its final success. To many Christian missions convey but a vague conception of what they really imply. The very word "mission" has become a mere commonplace with them, devoid of any impulse to missionary activity.

Nor can it be stated that the church as a whole is always awake to a sense of its responsibility as a missionary agent for the recovery of mankind to Christ. Laborers are wanted to enter missionary fields; but the complaint that laborers—willing laborers—are few, never ceases. Material assistance is required to prepare and send forth those who do offer themselves, and to prosecute missionary enterprise. But what do we behold? Not only is every other claimant satisfied first; not only is selfappeased; but only a fraction of what is left is placed on the altar of Christ. Prayer is desired for the efficacy of Christian missions, but where are the fervent supplications besieging God for His blessings on this our work? Alas for the shortcomings of the church in relation to its missionary office.

What, therefore, is needed, is a constant awakening to the sense of responsibility as well as encouragement to prosecute the missionary enterprise on our part.

To begin with, it is of primary importance always to bear in mind the motive and character of Christian missions. Where is the source of this work? Upon

what foundation does it rest? The answer lies in the inner meaning of Christianity. That is God's own mission. When St. Paul says, Gal. 4: 4, 5: "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," it means that the whole work of Christ, done for the salvation of all sinners, was God's own personal mission and work. And from Christ till now, the gracious works of Christianity has been the continuation of this mission of God. Christianity has a message to bring; it comes with the offer of salvation, of deliverance from sin and eternal damnation, and thereby meets the universal need.

Yet Christianity is not an abstract idea, but something concrete. It embodies the whole company of the followers of Christ—the true Christian Church. Having been blessed through God's mission and work, having received the glorious gift of the Gospel and all it stands for, they have become messengers of God's gift, bearers of the tidings of His salvation to the world. To them is given the great commission: "Go ye into all the world, and preach the gospel to every creature." It has pleased God to spread the Gospel, and thus to carry on His own personal mission and work to a lost world, through the co-operation of men. And to those who by the grace of God possess it, the Gospel of Christ is in itself the great motive for missionary endeavor. Salvation does not end when one's personal welfare has been provided for. To be saved is to be brought into fellowship with Him to whom we owe our salvation. And Christ being God's gift to the world: Christ, therefore, should be our gift to the world, if we are among the saved. In a word, the Gospel of Christ gives us possession of the best and highest gift of God, and moves us to offer that gift to our fellowmen who are in absolute need of the same gift if they are not to be hopelessly lost.

Herein lies the missionary motive in Christianity. So long as the Christian peoples really feel the supreme value of the blessings received through the Gospel, the missionary impulse will continue to be powerful. Hence only a living church, a church that lives in and by the Gospel of the Savior, can permanently be a strong missionary church, for only a living church can so feel the value of its blessings as to be impelled to offer them to the world.

But a work so great and so far-reaching in its blessed results as that of Christian missions ought to be most intelligently conducted. It is not enough to say that the work of missions is intended for the saving of men, it must be carried out, and done so intelligently. Hence there needs to be such a thing as missionary policy, or administration wisely planned and steadily directed.

Naturally the first thing to be done is heralding, that is the Gospel is to be preached to men, that they may hear it, and that as many of them as believe may be saved.

And that too, must be done in a language in which the message is understood. A mere utterance of something unintelligible to the hearer is waste of time and labor, and God never intended that missionary work should be made up of such activity as this. If a people can understand the messages of the Gospel only in the Slavonian language, it must be brought to them in that language, if only in the Apachean, then in Apachean language, and so forth.

Yet the Christian church cannot do its work for a people without long time to work in. We cannot establish Christianity in a people by a rapid proclamation. That requires time and patience and much labor on our part. Hence we are not to be mere hastening heralds, but planters. If we go to the Apaches, for example, for the purpose of Christianizing them, it means that we shall sit down there in Arizona to stay and work, we and our successors, until that tribe of Indians needs our Christian labors no longer. How long it will take we do not know, except that the time will certainly be long.

No one can possibly suppose that the saving of the first hearers of the Gospel message is all that the Christian church can do for a people. Great as such blessing may be, yet it marks only the entrance of a new power, by which much is yet to be accomplished. Christianity is adapted to enter the life of a people penetrating all its phases with its saving influence and regenerating force, morally and socially. It cannot do as much, humanly speaking, for the first hearers of its messages as it can do for the next generation born under its influence. For we must bear in mind that our work includes all kinds and forms of Christian effort. Not only must we teach the heathen the Gospel with all zeal and love and patience, and gather in the fruits of our labor when they are ready by baptizing those who have sufficiently been instructed in the chief parts of Christian doctrine and who have accepted them as their belief, thus adding them to the membership of the Christian church, but we must also organize wise and helpful Christian institutions; help in building up the pure home and family life; provide the means of a Christian education for the children; give training in all holy and useful life—in short labor to establish a permanent Christian people who will carry on the work we have begun and be an abiding blessing to the tribe or nation.

This goes to show that the real object in Christian missions is the planting of Christianity for permanence, by raising up a Christian people who shall ultimately take up the work of the Gospel in their own country and carry it forward to larger success. Missions that do not accomplish this are not in the best sense successful, and missionary effort that does not hold this as its ultimate end is not well directed.

While such an aim in missions requires much toil and labor, and extensive pecuniary offerings on the part of Christians, it is worth while to prosecute missionary enterprise. The fact that we are perpetuating God's own

mission to the world, and the firm persuasion that there are many who, by the blessing of God on our instrumentality, have been rescued from the depths of heathen misery, some of whom are even at this moment swelling the chorus of the blessed above, ought to animate our zeal, and redouble our missionary endeavors.

J. J.

MEETING OF NEBRASKA DISTRICT

The only district synod of our joint general body, which met in annual session this year, was the Nebraska District Synod. This district convened from the 10th to the 14th of July in the midst of the most hospitable Immanuel's Congregation at Hadar, Nebr., the Rev. Th. Braeuer pastor. Rev. Ph. Martin preached the opening sermon, choosing as his text the words of St. Paul: 1. Cor. 1: 23-24.

As usual, the morning sessions were given over to the discussion of a doctrinal paper; the paper for this meeting was by Prof. J. Schaller, on "Conversion". The treatise showed in the first place, that the conversion of a sinner is the work of God alone, without the least co-operation on the part of sinful man; then, that the means through which God works conversion is not the Law, but the Gospel of Christ; finally, that conversion consists not only in an improvement of outward conduct, but in an inward spiritual change in man, a turning away from sin to God, and that most people stubbornly resist conversion, wherefore also all hopes for moral progress of mankind and all chiliastic hopes for the establishment of the visible kingdom of God here on earth are nothing but a dream, an illusion.

No doubt, all present derived great spiritual benefit and inspiration from these instructive lectures on that important doctrine, and all responded heartily when, by a rising vote, the synod expressed its thanks to Prof. Schaller for his work.

The afternoon sessions and part of one morning session were devoted to the discussion of business matters. After the President had read his report and the delegates had presented their letters of credentials on the first afternoon, we heard a report on the revision of a few paragraphs of the proposed constitution for the Joint Synod. Elections were postponed until the following day. On Friday afternoon candidates were nominated for the various synodical offices. After a lengthy discussion it was decided to proceed after the method adopted by the synod last year, namely, to nominate the candidate in open session by acclamation and then have the election committee prepare the ballots for distribution.

The election of officers resulted as follows:

The Rev. M. Lehniger, president; the Rev. E. C. Monhardt, vice-president; the Rev. Ph. Martin, secretary; Mr. E. W. Zutz, treasurer.

Home Mission Board: Rev. J. Witt, Rev. C. E. Berg, Mr. E. Trettin and Mr. Heinecke.

Visitors: Rev. F. Brenner (Northern District); Rev. E. C. Monhardt (Southern District).

Naturally the home missions of the district occupied much of its time and thought. Rev. J. Witt, as chairman of the Mission Board read a report on the condition of the different mission-fields, and each missionary also gave an oral report of his activities during the past year.

Accepted into membership of Synod: The Rev. Theo. Bauer, and the congregations at Calome, S. D. and Regina, Sask. (Canada).

Communion services were held on Monday evening. The Rev. Monhardt preached the pastoral sermon, and the Rev. Lehninger gave the confessional address. On Sunday, July 13th, Immanuel's Church at Hadar celebrated its mission-festival with three services, in which Dir. J. Schaller, Rev. A. Korn and W. Baumann preached.

To Rev. Th. Braeuer and the members of his congregation the synod expressed its heartiest thanks for their kindness and hospitality shown to us during the convention. After all the business had been transacted the synod adjourned Monday afternoon, to meet again, God willing, during the last full week in August, 1920, in the midst of St. Paul's Congregation near Grēsham, Nebr.

W. BAUMANN.

CONVENTION OF JOINT SYNOD

The Evangelical Lutheran Joint Synod of Wisconsin and other States—that is the name by which our body will be known in the future—met at New Ulm, Minnesota, on August 20th, adjourning on the 27th. The synod was entertained by the hospitable members of St. Paul's Church and their pastor, the Rev. C. J. Albrecht.

The Northwestern Lutheran intends to offer its readers a full account of the proceedings, but will for the present issue confine itself to more general observations.

The convention organized with an almost full attendance of delegates and representatives of the various boards and committees whose presence is required by the constitution. No time was wasted; two evening sessions were held, the second of which terminated at midnight on Tuesday; the roll call on Saturday afternoon established the presence of more than a quorum of the voting delegates, though many preachers were to fill pulpits in the vicinity on Sunday. It was an earnest band of men that had met to plan for the next biennium the work the Lord has assigned our synod. The fullest harmony prevailed and made possible a thorough and frank discussion of all matters that came before the meeting or were referred to the various committees.

Never has a convention of our synod been more liberal in making appropriations for the cause; and we have no doubt that the budget will be fully met,

if the lay delegates present were truly representative of the group which had sent them, for they appeared to be filled with a holy zeal for the work of the Lord and with the spirit that is ready for every sacrifice. We can rest assured that they knew the spirit of the people at home and felt justified to vote as they did vote, confident that their constituents will cheerfully meet the obligations they assumed through the vote of their representatives.

Ordinarily the routine work of the synod is sufficient to keep the delegates busy for a week; but before this convention there lay additional matters of the greatest importance: The adoption of the new constitution and the deliberation on the proposed amendments, the report of the Committee on Education, and the recommendations made by various conferences whose interest in the work had moved them to give special attention to this or that particular phase. It soon became evident that justice could not be done to these matters in the allotted time. So, in order that they might not be hastily decided on or unduly delayed, the convention resolved to continue its deliberations next year.

A synodical convention should never be regarded in the light of a mere business meeting, nor should we consider the services and the doctrinal discussions, to which much time is devoted, as a thing for itself. Men who want to do God's work have to go to Him for the right spirit and the strength to do it faithfully; they must look to Him and in prayer appeal to Him for His blessing upon their efforts. The hours devoted to the hearing and the contemplation of the Word of God are hours in which we prepare for the practical work that has to be done in the so-called business meetings.

Thus every session was opened with a short service, led by the Rev. Paul Brockman. And then there was the paper of Prof. Aug. Pieper on "The true reconstruction of the Church," to which an hour or more of the first three forenoon sessions was devoted. "Reconstruction" has been the chief business before many a church convention in these days, but often it was the economic, political, or social reconstruction of the world that was being discussed;—Prof. Pieper spoke on the reconstruction of the Church, the only reconstruction in which the Church as such is interested. Often reconstruction meant a change of external plans, arrangements, and organization;—Prof. Pieper kept in mind the true spiritual reconstruction of man that can be effected in man solely by the Spirit of God through the Gospel of Jesus Christ. Frequently men busy with this question look about for others who stand in need of reconstruction, upon whom they would practice; Prof. Pieper convinced every one of his hearers that he, every hearer individually, stands in need of this true reconstruction, which alone can result in a new life for the Church. It was a heart-searching call to

repentance that we heard, a call which the Spirit of God carried to the heart and by which He quickened in all the life that is born of God. There can be no doubt that this paper was of far-reaching influence on the deliberations and the resolutions of the convention. The paper will be printed in German and in English and thus be available to all the members of our synod. Do not fail to secure a copy from your pastor as soon as he announces its publication. Read it carefully and with prayer.

Three times the synod assembled in St. Paul's Church for divine worship. President G. Bergemann preached the opening sermon from Luke 11:28.

On Friday evening the Rev. C. Buenger brought to his hearers the comforts of 1 Kings 19, 1-8, Pastor J. Brenner delivering the preparatory address. In this service Holy Communion was celebrated.

In the closing service on Monday evening the Rev. Theo. Braeuer voiced again the appeal which had been dominant in the various reports, that of Matt. 9:37,38:

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

On Sunday morning a large gathering assembled in the grove surrounding Dr. Martin Luther College, our Teachers' Seminary, to celebrate the twenty-fifth anniversary of this institution, which is located in the southwestern part of the city on a beautifully wooded range of hills. The Rev. W. Bodamer of Toledo, Ohio, spoke in German, and Director J. Schaller of our Theological Seminary, formerly the president of Dr. Martin Luther College, in English.

In the afternoon the celebration of the twenty-fifth anniversary of our Indian Mission, to which reference has been made already in our last issue, took place. Pastor O. H. Koch, one of the veteran members of the Commission for Mission among the Apache Indians, addressed the vast audience, basing his sermon on Is. 18:2,7. He was followed by Missionary Edgar Guenther, who in his own drastic style pictured to his hearers the work being done among the Apaches. Then Jack Keyes, a convert, who had been sitting out with admirable patience the many sessions of the convention, though unable to follow the discussions conducted in the German language, arose and told those present what thoughts move his heart and the hearts of his fellow-Apaches. He spoke in the Apache language, as follows (The translation is Missionary Guenther's, not our own):

Dear Friends, I am very glad to be here to-day. I am glad to see so many Christian people come together in one place.

I want to thank you because you have sent missionaries to us and tried to help us. You started to do that twenty-five years ago. Before that time we had never seen a missionary. Before that time we never heard about God and His Son Jesus. But since that time

my people have heard of them often in chapel and in camp. Now my people are getting glad to hear about God first and about Jesus our Helper who paid for all our sins that we could not pay for.

After services I usually go to the Indian camps and tell the people who were not present all that I heard. To those who were present I explain the things that they did not understand, for these Indians do, ask me questions.

The Indians used to get very angry at me because I stand by the missionaries and believe the Bible. It is getting different now in this way also. The Indians look up to me and listen and believe when I talk to them. When I talk to them I also tell them that our missionaries belong to the Lutheran church which preaches about God in the right way.

But I am sorry for my people because we have not had enough missionaries. I have gone out often with the missionary to preach in the camps. But we have a big country and the camps often are scattered and hidden. I am afraid that we have often missed camps and people have died there who did not get the chance to learn the way to heaven. That makes me feel very bad.

When I left my home I told my Indians why I was going.

I told them that I wanted to see the people who have been so good to us and sent us missionaries and schools. I wanted to tell them how glad I am about that, that I wanted to ask them not to get tired of helping us still more to become children of God. Then the Indians told me to act as their spokesman in these same matters. So you see that my wishes are their wishes too.

I am sorry that I cannot understand everything that is being said, but I have learned much anyway. When I get back home I will tell my people all about the white brothers who were so very good to me, and I know that they will be glad to hear that.

Gojodolelth (Amen).

In the evening Missionary Guenther delivered an illustrated lecture on our mission among the Apaches, which gave those who heard and saw a better understanding of the nature and the need of the work being done in Arizona.

But we must not forget the untiring efforts of our Prof. F. Reuter, teacher of music at Dr. Martin Luther College. To him chiefly the delegates owe the rare treat they enjoyed in the Music Hall of the college on Thursday evening, when he introduced them to the fine instrument which the synod has provided for the students of the normal department and at the same time to the beauty of good organ music. Prof. Reuter rendered several of his own compositions, one of them composed especially for this occasion. He was supported by the chorus of St. Paul's church, of which he is the director, and by the Rev. W. Schaller, on the

violin. The choir sang also in the services on Sunday as well as in those of Friday and Monday evenings. Its work was greatly appreciated by the delegates.

(To be continued.) J. B.

SUNDRY CREDITS AND DEBITS.

July 1, 1917-July 1, 1919—

	Receipts	Disburse- ments	Cr.	D'b.
Synodical Institution	109,981.43	168,283.02	.....	58,301.59
Home for Aged	3,797.85	10,216.66	.....	6,418.81
Indian Mission	21,066.06	18,367.47	2,698.59	.....
Home Mission	52,726.30	64,703.92	.....	11,977.62
Pension	16,513.48	16,727.59	.....	214.11
Army & Navy Chapel	112,120.49	58,434.45	53,686.04	.....
Debts	42,370.46	75,588.53	.....	33,218.07

W. H. GRAEBNER, Treas.

CHRIST IS THE CORNERSTONE

The members of The St. Matthew's Lutheran Church of Benton Harbor, Mich. gathered on the afternoon of August 17 to lay the corner-stone of their new church. The ceremony was simple. The red granite stone bears the inscription. CHRIST IS THE CORNER-STONE. The stone-cutter has informed us that he will purchase no more granite of this grade on account of it's extreme hardness. It took a single machine a day to polish one surface of this stone. Two diamond drills were ruined in cutting the inscription. CHRIST IS THE CORNER-STONE. We hope many will read and grasp this great spiritual truth. Still we know that even when the hardest of hard granite has crumbled away CHRIST WILL STILL BE THE CORNER-STONE of that great invisible temple that is builded not by the hand of man but by the SPIRIT OF GOD. And as we read the great name of our CHRIST inscribed on granite and marble in silver and gold we realize more and more that the stone which the builders rejected is become the head of the corner. We hope that Christ always may be the rock in which the members of St. Matthew's find a safe refuge. For other foundation can no man lay than that is laid which is JESUS CHRIST.

H. C. HAASE.

A NEW PARSONAGE

The Zion English Evangelical Lutheran Church of Phoenix, Ariz., has erected a new parsonage which was occupied by Pastor Immanuel P. Frey and his family on Aug. 6th. The new parsonage stands on the lot adjoining the church, the lot having been purchased for that purpose early last spring at the cost of \$800.00. The new parsonage, which was erected at a cost of \$2,700.00, has six rooms and a bathroom, two of the rooms being screened, which afford cool sleeping quarters in the summer. The pastor's study has sufficient built-in bookcases to accommodate all his books. The house is modern in every respect.

The building of this parsonage was almost a necessity on account of the scarcity of houses in Phoenix, as is, seen from the fact that the pastor was obliged to move twice within eight months because the houses which he had rented were sold and the new owners took possession of them. On both occasions great difficulty was experienced in obtaining another residence. It has been estimated by experts that, in spite of unprecedented building operations at the present time, 1,000 new residences would not fill the demand. The new parsonage will relieve the pastor of the necessity of frequent changes of residence, and the proximity of the parsonage to the church will be a great convenience and advantage.

The congregation now possesses a valuable property all acquired within a space of two years. Two years ago a lot was purchased as a church site, a year later a new church was erected, then the lot adjoining the church was purchased and now the congregation also owns its parsonage. The total value of the property owned by the congregation at the present time amounts to over \$8,000.00. May the Lord, who has blessed this congregation so abundantly in a material way the past two years, also vouchsafe to it His spiritual blessings in great abundance!

ITEMS OF INTEREST

Superstitions of the Serbians

The daily life of the Serbian is said to be full of superstition. He is superstitious about the manner in which he rises in the morning, about what first meets his sight, how he dresses and washes and whom he meets—of what food he eats and the time and manner of serving throughout the entire day. Attention is also paid to whether the cocks crow in time, whether dogs bark much, if frogs croak or the wind blows. Again, special notice is taken of the kind of rain that falls, thunder, how stars shine, if the moon has a halo, if it shines through a cloud, etc., etc.

The "Evil Eye" is alone accountable for disease and death. The Serbian believes that for each malady that flesh is heir to God has given a remedy. He believes that for each pain there is a healing herb. He believes in witches—beautiful young maidens who come forth from the dew and are nourished in a mysteriaous mountain. They meet in the branches of trees and are most dangerous at supper time.—Evening Sentinel.

Graveyard of Ancient Dwarf Tribe Found

Prescott, Ariz.—That the Squaw creek mesa, fifteen miles east of Grand Canyon, was the burial ground of an ancient tribe of dwarfs, is the opinion of H. L. Loomis, prospector, who says he recently uncovered portions of nineteen skeletons there.

In the old graves the prospector found a cup full of turquoise and small pieces of ancient pottery, some of which have been sent to the University of Arizona and the remainder to the Smithsonian institute.

All the bones found were those of a diminutive race, Loomis said.