

The Northwestern Lutheran

Rev. C. Buenger, Jan. 20
65 N. Ridge

The Lord our God be with us, as He was with our fathers; let Him not leave us or forsake us. 1 Kings 8: 57.

Vol. 6.

Milwaukee, Wis., October 19, 1919.

No. 21.

LAW AND GOSPEL

"What Think Ye of Christ?"

Jesus Christ, Thou pure and holy
Virgin-born Eternal God;
In the garb of manhood lowly
Thou this sin-cursed earth hast trod.
Thou art the Redeemer,—the promised Messiah,
The Lord of King David,—the hope of Elijah!
O sweet Root of Jesse, the prophets of old
Inspired by the Spirit, Thy coming foretold!

Lost in Adam, all Creation
Under sin's dread curse doth sigh!
Justice thunders condemnation
From the heights of Sinai!
Conceived in iniquity,—dead in transgression,
Of what can man glory? Of what make confession?
All vain is the self-righteous Pharisee's boast!
When Sinai thunders all mankind is lost!

Born in sin, and sinning ever
In depravity so deep,—
Vain is fallen man's endeavor
His Creator's Law to keep!
But Thou Son of David, Incarnate Christ Jesus,
Descendest from Heaven to save and release us!
The Father's great plan of redemption was made,
Long ere by His Word earth's foundation was laid!

By the deeds of Law, dear Jesus,
Can no flesh be justified!
From its bonds Thy Blood releases,
I am free since Thou hast died!
By faith I lay hold of Thy finished salvation,
Thy righteousness now is my justification!
The Law as stern taskmaster leaves me but Thee,
From Sinai's mountain to Calvary I flee!

Thou, O Lord of my salvation,
Hast fulfilled the Law for me!
Thou hast borne its condemnation
On the Cross of Calvary!
In Thee, Thee alone, O Thou Crucified Savior,
My God in His justice can grant me His favor!
The Curse is removed, and my Father can bless,
For Thy perfect righteousness now is my dress!

Grant me grace to love, dear Savior,
Thy blest Law of Love divine!
Grant Thou me Thy blood-bought favor,
Cleanse this carnal heart of mine!
Thy beautiful precepts of "Love one another",
"Love God above all", "As thyself love thy brother"—
Engrave, O dear Lord, in the depths of my heart,
And from Thy blest Truth let me never depart!

Hear my heart's sincere confession,
Jesus, blest Redeemer mine!
Pardoned is all my transgression
Through the precious Blood of Thine!

I am justified freely by grace, dearest Savior,—
Through faith in Thy Name I am ransomed forever!
I know I am Thine through Thy glorious Word!
Thou, Thou art my Savior, my King, and my Lord!

ANNA HOPPE,

On the Gospel Lesson for the 18th Sunday after Trinity, 1919. Milwaukee, Wis.

COMMENTS

The "Wisconsin Idea" in College Education Heralded by much advertising under the heading the "Wisconsin Idea", a campaign will be launched in that state at the end of October that will reach many of our readers together with the general public. The immediate object is to secure \$5,000,000.00 to be divided among nine Wisconsin colleges. Northwestern College of Watertown is not one of those nine beneficiaries, though it might have been the tenth in the group. It did not enter into the scheme for good and sufficient reasons which are readily understood when the aims of this campaign are examined.

When the colleges receive the money it is to be applied to raise the salaries of professors who are underpaid, faculties are to be enlarged, needed buildings are to be supplied, and in some instances endowment funds are to be established. The citizen of Wisconsin is approached to help do all this because he is supposed to be interested in the cause of Christian education. It is under the banner of Christian education that the campaign is waged.

The Christian education that is meant is indicated by descriptive terms that are variants of the much abused adjectives "liberal and broadminded." Much is made of the fact that for the "first time in history" institutions of all faiths are found united in a common cause. Some of the institutions are Protestants, others Roman Catholics, still others non-denominational. All citizens are to give their money, and all creeds are to share in the proceeds.

To be sure, Lutherans are not foes of Christian education. On the contrary, since Luther's day there have been no champions of that cause more staunch. But they cannot co-operate in this enterprise because it is manifestly fostering a conception of Christian education that is far too uncertain and vague to satisfy an upstanding Christian. When denominational colleges were founded it was done with the view of per-

petuating and propagating the views peculiar to that denomination. That is a privilege accorded to every American citizen. Support for such institutions can properly come only from such as sympathize with this particular creed. It is an insincerity to lump all colleges founded with that idea into one scrambled mass representative of Christian education and to ask you to toss your contribution blindly into an equally scrambled fund from where it is to find its way to the school which you intend to support. One may appreciate all efforts that tend to spread Christian education, yet be quite unwilling to lavish his largess on an elusive and uncertain idea when it would be so much more simple and direct to give it to the school, or schools, of which he knows that they are carrying out his particular conception of Christian education.

Northwestern College is a Lutheran institution; it has stood for Christian education from the day of its inception; there is not a more consistent or trustworthy standard bearer of that cause in the whole state, or in the whole land. But it does not expect support from anyone unless he is committed to its cause by his own faith. If any other chooses to help Northwestern, he does so on his own initiative and dare not suggest any alteration in the principles which govern its conduct, nor any modification of them. Non-Lutherans are perfectly safe; we shall never solicit funds from them because we accord their views the same respect which we demand for ourselves. We shall not contribute to their religious enterprises, we shall not ask them to contribute to ours.

This campaign for education should not deflect from Lutheran purses any funds that of right should go to Lutheran institutions. Lutherans should be firm in refusing to help this cause because they are injuring their own by cutting down the resources from which the Lutheran schools should live. Furthermore, when all is said and done, no Lutheran can support religions that differ from his own. Others may be extremely liberal in this matter—that seems to be the chief element of some “religions”—but wholesome and sound Lutheranism must preserve its integrity and maintain its uncompromising attitude against all unionizing influences. If this campaign succeeds it will encourage its managers and many others to devise new enterprises of a similar nature. If that be the result, no amount of local patriotism will ever overcome the regret that we must feel that this unfortunate “idea” bears the label Wisconsin. If you succumb to the pressure that may be applied to you in this affair you will virtually invite the financial genius who conceived it to call again when he has another inspiration. You will have to face it out some time. Do it now.

If you have money to give for Christian education you need not wait for expounders of the Wisconsin Idea to tell you where it will find its place. Your

parish schools, your Lutheran high schools, your Lutheran colleges should get every penny that you are able to give for the cause of Christian education.

H. K. M.

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H. C. L. and the Clergy Ours is not the only land where the high cost of living in its bearing on the clergyman is being discussed, as the following from the Milwaukee Journal goes to show:

London—“A trade union for English clergymen to enforce a minimum salary for the benefit of underpaid pastors, is being advocated by a Dorsetshire minister. More than half the clergymen in the Church of England receive less than \$1,000 a year.”

This subject has been discussed quite freely in our own country, not only by church papers but also by the daily press. A comment by an editor of the latter class may interest our readers:

Of all the victims of high prices preachers are undoubtedly most poorly paid, most patient. One worm has turned. The Rev. J. R. Straton, Baptist, says, “Only a lingering sense of duty, altruism and service prevents the preachers of America from forming a union, calling a strike and telling the country to go to hell.”

The preachers have reason to strike. But a clergyman's strike, it must be confessed with shame, would probably disturb the community less than any other. Who would have thought when actors were despised, not allowed burial in holy ground, that a day would come when a strike of actors would seem more important than a strike of clergymen? Even the grave diggers' strike seems more serious than the preachers' strike. A man can pray for himself, but cannot dig his own grave when he needs it.

There was a time when people were deeply religious, when a strike of the clergy would have filled the world with terror and an expectation of the world's end. Consider the effect of excommunication in ancient days, when a King of England, excommunicated with all the strength of the church behind the boycott, could find no one to wait upon him or feed him. Or the case of the Germanic Emperor, trembling under excommunication, standing barefoot in the snow, asking forgiveness.—Wisconsin-News.

Discussion of the subject has borne fruits in a number of church bodies. The following is an instance:

Findlay, O.—“The difficulty clergymen have in making ends meet on their slender salaries prompted the laymen of the West Ohio conference of the Methodist Episcopal Church to pass resolutions recommending that \$1,200 be established as the minimum pay for ministers, in order to ‘relieve them of worry due to inability to meet the increasing costs of living’.” —Wisconsin-News.

This is relief brought about in the right manner—by the laymen themselves out of a due regard for the merits of the case, and not under the pressure of a threatened strike. It hardly requires saying that unionizing and striking were the most legalistic and unspiritual way of handling the subject; it would not only be totally foreign to the spirit of the Gospel, but, for that very reason, would work untold harm to the cause of the church. Rather than harm the cause to

which he has given the best that is in him many a clergyman would suffer silently under the added load which the Lord has permitted the times to lay upon him, taking comfort in the knowledge that the Lord knows and the Lord can provide. Many of our congregations and the synod as a body have made the necessary salary adjustment to properly provide for those that serve them.

G.

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Insurance Against Pogroms

The numerous Jews of Hungary are living in constant dread of the outbreak of those cruel persecutions that go by the name of pogroms in the countries of eastern Europe. It is reported that they are swarming to Roman Catholic and Protestant churches to secure certificates of baptism which, they hope, will protect them from the fury of the pogrom mobs. A correspondent relates that the letters "B. O. P." are placed in the upper right hand corner of those certificates and that they represent the Hungarian equivalent of: "Not good for pogroms." Pogroms, race riots, and lynchings are unspeakably vile; one can understand that the terrified victims will do almost anything to escape them. But it is plain that the Christian church, in the case of pogrom conversions, will not keep its converts; the victims will hate Christianity worse than ever before. They will be more firmly convinced than ever that the Christian church which seems able to protect them must also be responsible for their persecutions. The churches of Europe, some of them more than others, have been prostituted for purely political ends so many years that it is now almost impossible that they purge themselves of the venom that has poisoned their whole system. The iniquities of the fathers are visited on the children unto the third and fourth generation.

H. K. M.

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A German's Opinion of Turkish Rule

For a number of generations German missionary societies have maintained orphanages and schools in Palestine. They were protected by the German government. In a recent publication printed in Germany from manuscript written in Jerusalem by a missionary of long experience in Palestine and thoroughly conversant with the history of that land we find utterances that must be of interest to the general public because they are as nearly impartial as any statements at this time can well be. As a German who always supported his country in its struggle, the writer deploras the outcome of the war, but as a fair observer he finds that the outcome can only be of benefit to unhappy Palestine. He says:

"Germany had to go down in defeat before the onslaught of five continents. That we mourn over its downfall, we need not say. We cannot speak as freely

of that just now as we would like. Disregarding all European affairs we will confine ourselves to that which concerns Palestine alone. As to that we are impartial enough to recognize that the war, however disastrous its outcome was for Germany, has resulted most favorably for Palestine and will have further favorable results for that land. Too few have realized that the liberation from Mohammedan tyranny is a historical fact of magnitude. . . .

"At last Turkish misrule in Palestine has come to an end. The unrelenting pressure exerted on the land for centuries has ruined it more completely than ever Germany was ruined by the Thirty Years' war. The Turk never thought of raising the conditions of his subject peoples or of providing for them in any way. His only concern was to extort money from the poor, downtrodden inhabitants. Officials, the highest as well as the lowest, vied with each other in this practice. They felt they had to get back the huge sums which they paid for their offices at Constantinople. . . .

"During the war, in spite of the alliance with Germany, we had to feel the heavy hand of Mohammedan intolerance. It was attempted to collect exorbitant and ruinous taxes without the faintest show of right under threat of confiscating all property. Our director was shamefully treated and abused. . . .

"The vital nerve of Turkish rule is enmity toward all Christians. If they had but dared the Turks would have driven the Germans out of the land together with the other Europeans. They immediately fell upon the Catholic monasteries. The flourishing seminary maintained by the French "White Fathers" was "reconsecrated" to be a Koran school. Images of Christ, crucifixes, and other Christian insignia were demolished with hammers and three rams were sacrificed at the portals in token of Islam's triumph over the Cross. In the midst of the war laws were made and enforced which virtually put an end to any freedom of religion or of conscience and would have made our work impossible very soon. We were placed under Turkish inspectors who were below the grade of our school children in intelligence and education."

The writer deploras the fact that publicists in Germany hoodwinked the German people by glowing reports of the progressive spirit shown by the Turks under the stimulus of the German alliance. He chafed under the censorship when he was compelled to read of downright misstatements about undisguised Turkish outrages. The Turks so terrorized all non-Turkish, especially Christian, inhabitants that the English had little or no fighting to do when they came. The country received them with unbounded joy as deliverers. He feels that whatever may come, it must be a vast improvement over the conditions that have prevailed for so long.

H. K. M.

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Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

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THE INCONSISTENCY OF IT ALL!

At the beginning of the war between Germany and America we were reminded on the part of Government officials, with the greatest emphasis possible, that this war was not a commercial or industrial war, that its cause was not to be sought in commercial and industrial rivalry between the two nations, but that it was a war for humanity's sake, for the liberation of the world, for the abolition of militarism, for universal peace, for the fundamental principles of civilization, and that in its essentials it was a religious, and, therefore, a holy war, a crusade against an oppression as the world had never witnessed before, and that for such a cause we should be ready to sacrifice our lives and our all.

Thus in his declaration of war, April 2, 1917, the President stated: "The world must be made safe for democracy; its peace must be planted upon tested foundations of political liberty. . . . To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have." He furthermore said: "Our object is to vindicate the principles of peace and justice in the life of the world as against selfish and autocratic power, and to set up amongst the really free and self-governed peoples of the world such a concert of purpose and of action as will henceforth insure the observance of those principles."

Again in a Liberty-Loan Sunday pamphlet, issued by the Treasury Department at Washington "a presentation of the essentially religious character of the Nation's war" was offered to the entire church of America. In this official pamphlet we read the following statements: "The warfare to which America is called is so missionary that investment in the bonds is a religious act—participating in a crusade against oppression."—"The issues of this war are, to an unprecedented degree, moral and finally religious, and they call, therefore, preeminently, for the rallying of

our spiritual force from the start." Opinion by Henry Churchill King, Oberlin, adopted by the federal authorities as their own. Finally we read in the sermonic suggestions contained in this pamphlet: "If America continues the war as she has commenced it, not to get, but to give, not to subjugate, but to liberate, America will be **Messianic**. Her soul will then have cast off an entangling alliance with materialism, and, refusing, to stay aloof, for all the **commercial kingdoms of this world** and the glory of them, she will have declined to bow down and worship the satan of selfish success."

And now that the war is over, now the President, if reports are correct, comes out in his recent speech at St. Louis with statements such as these: "Is there any man here, or any woman, who does not know that the seed of war in the modern world is industrial and commercial rivalry?"

"This war was a commercial and industrial war. It was not a political war."

"Under the league plan the financial leadership will be ours; the industrial supremacy will be ours, the commercial advantage will be ours, and the other countries of the world will look to us for leadership and direction."

If there is any attempt at accuracy of statement on the part of the daily press, then certainly this is the height of inconsistency. For after all, as stated here, this war was a commercial and industrial war, and nothing else, having been fought by Americans for "financial leadership," for "commercial advantage" and "industrial supremacy." Is that "humanity," "the freedom of the world," "the root of civilization," which, as was reiterated time and again, were at stake? Did industrial and commercial supremacy, which we have been fighting for, make the issues of this war "moral and finally religious," even make America "Messianic" for waging this war?

Personally we never took such statements regarding the issues of this war seriously, much less did we believe in them; but when the Chief of our nation himself publicly comes out with statements stamping the premises upon which the war was declared and conducted as erroneous and false we feel it to be our Christian duty to call the people's attention to this most pitiful state of affairs to which it has come. More than this. Considering the inconsistency of it all, considering the abuse of God's Word in support of the issues of this war, we fear very much, even as now those that have eyes can see, that grave judgments may yet befall our people, if it does not come to repentance and beg mercy at the foot of the Cross.

In support of this our fear we would ask: Is it not significant, that even men of the world, such as Lincoln Colcord, a prominent American journalist, who was in close touch with the proceedings of the Supreme Council of the Peace Conference in Paris, in an

article of "The Nation" says: "It will take America years and maybe generations to recover from the blight of—hypocrisy, from the deep wounds of autocratic designs."

Indeed, the very conditions we now behold, the accumulating clouds of unrest, of disorder and disaster in the social, industrial, and commercial world, which are thickening around our country, do but confirm our fear of coming judgments, and give reason for earnestly pleading with God that He would withhold His judgments from our people which it has provoked.

J. J.

CONVENTION OF JOINT SYNOD

(Continued.)

Our Institutions.

Our institutions of higher learning generally occupy the center of interest at the conventions of our synod. And that is entirely proper. Their importance cannot easily be overestimated. They reflect the spirit of the body which maintains them and at the same time carry this spirit into the farthest nooks and corners of the field on which this body is laboring. Well-attended, well-supported and well-conducted schools indicate that a synod is alive and filled with zeal for the Cause. Neglected schools are a sign of a low spiritual vitality.

The chief aim and purpose of these institutions is to prepare men for the ministry and for the work in our parish schools. If we fail to send a sufficient number of students and neglect to adequately support these schools, we are openly confessing that we are not interested in the preaching of the Gospel and are a decadent church.

Realizing this fact, the synod of 1917 resolved that the President appoint a committee that is to make a thorough survey of our entire educational work and then make recommendations to the synod as to improvements and extensions that are required by the welfare of our institutions.

This Committee on Education, composed of twelve men, organized in March, 1918, and held fifteen sessions in all, seven of these together with the professors of our colleges and seminaries. A printed report of this committee lay before the convention. In this report the committee first sets forth the ideals and aims of our schools and then offers 27 recommendations tending toward the realization of these ideals and aims.

Lacking time for a full discussion of this report, the synod took up first the recommendations that demanded immediate actions, postponing the remainder to the special session to be held next year.

The following resolutions were adopted:

1) Watertown, New Ulm, and Saginaw are to have a four year High School Course. Until now, these institutions had accepted boys who had not been

graduated from the eighth grade. Much work had been done in these institutions that could and should have been done at home. This resulted in a great loss of time and made the work in the lower classes exceedingly difficult. It was impossible to achieve the results that should be achieved in the first four years of higher schooling. By the new arrangement this unsatisfactory condition will be obviated. New Ulm will have to retain the preparatory class, as local conditions demand this. Watertown and Saginaw will place such scholars whose parents have no parochial school available at home into the parochial schools in these respective cities, boarding them at the school.

2) The course of study prepared by the faculties of Watertown, New Ulm, and Saginaw, and approved by the Committee on Education was adopted for these three institutions as far as it applies to the High School Course.

3) Parallel classes in which the English language is the medium of instruction are to be arranged in Watertown, New Ulm, and Saginaw, for those students who at their entrance into the institution are not able to follow instruction given in German. After four years' work these students should be able to enter the regular classes.

Perhaps it would be appropriate to state here the opinion of the Committee on Education on the language question:

I. The transition into the English language is unavoidable.

II. During this transitional period the Gospel must be preached in the language the hearer understands best; we are therefore compelled to remain bi-lingual in our work in the church and in the school, notwithstanding the many difficulties this involves.

III. As a rule, the elementary schools should give religious instruction also in the language of our country as well as in the German language.

IV. Our higher institutions should impart a German-English education, which offers great advantages over an education in English only.

V. Our future teachers and preachers should not only receive a thorough education in English, but should also be so far advanced in German that they can study the theology of our church from the German sources, that they are able to appreciate the high value of our German church hymn, and that they are competent to preach the Gospel in the German language wherever this may be required.

VI. No government has the right to prescribe to us in which language the Gospel is to be preached in church and school. If a government should nevertheless attempt to do this, we must be guided by the word of the apostle: "We ought to obey God rather than men."

Later, the synod pledged its whole-hearted support to any congregation that is suffering persecution be-

cause it rightfully, for the sake of conscience, resists a law prescribing or forbidding the preaching of the Gospel in a certain language. In such cases the synod will act through the Joint General School Commission (Missouri and Wisconsin), with which such congregations will take up the matter.

4) Our normal students will in future do four years of high school work and two years of seminary work. A thorough preparation of the teacher is the first step toward the improvement of the school. The best can be none too good for us, for our cause is the cause of Christ. Our teachers themselves strongly urged that at least a year be added to the course in our teachers' seminary.

5) Saginaw was granted an additional professor and a tutor; New Ulm, two professors; the application of Watertown was referred to the board and the faculty.

This increase in our teaching force became imperative through the changes made in the course of studies. It would have been even a physical impossibility to do the work with the present number of teachers to say nothing of the dangers and the injustice of overburdening the men in the service of the church. Our institutions are still under-manned. Men who are compelled to devote all their time and energy to the preparation for their work in the class room cannot develop as they should.

6) Appropriations were made for the libraries of our institutions and also for laboratories.

7) Students not preparing for the ministry or the parochial school are to pay sufficient board to cover the actual cost.

8) The salaries of our professors are to be increased to meet the present high cost of living; professors not living in houses owned by the synod are to receive an adequate compensation for rent.

9) Not much time could be devoted to the parochial school. The Committee on Education had not completed its work. But one step was taken toward the improvement of our parish schools. A School Visitor is to be appointed. President G. Bergemann, Director J. Schaller and Prof. W. Henkel form our General School Commission. The first duty of the School Visitor will probably be to make a thorough survey of the conditions of our schools. We shall undoubtedly hear from him next year.

J. B.

(To be continued.)

Receipts from Districts for the Month of August.

Michigan District.

General Fund	\$ 33.21
General Institutions	320.00
Debts	50.00
College Saginaw, Coll.	15.00
College Indigent Students	82.00
Home for Aged	14.70

Indian Mission	161.79
Home Mission	404.73
Church Extension	60.30
Needy Congregations	7.50
Pension, Collections	34.38
Negro Mission	88.75
Interest	100.00
Needy in Germany	34.00

Total\$1,406.36

Minnesota District.

General Fund	\$ 90.62
General Institutions	612.77
Debts	2,261.00
Theological Seminary, Coll.	10.00
Theological Indigent Students	10.00
Northwestern College, Coll.	10.00
Northwestern Indigent Students	43.00
Martin Luther College, Coll.	10.00
Martin Luther Indigent Students	60.89
Home for Aged	14.01
Indian Mission	540.25
Home Mission	1,325.51
Church Extension	35.00
Needy Congregations	75.00
Pension, Collections	70.61
Pension, Personal	6.00
Home for Feeble-Minded	32.91
Negro Mission	344.19
Hebrew Mission	15.00
City Mission	32.20
China Mission	117.33
Fords	35.00
Rent	152.10

Total\$5,903.39

North Wisconsin District.

General Fund	\$ 60.00
General Institutions	282.51
Theological Seminary, Coll.	48.00
Theological Indigent Students	22.83
Northwestern College, Coll.	165.83
Northwestern Indigent Students	19.80
Martin Luther Indigent Students	10.00
College Indigent Students	10.00
Indian Mission	308.91
Home Mission	537.32
Church Extension	15.00
Needy Congregations	36.50
Pension, Collections	58.63
Home for Feeble-Minded	27.97
School for Deaf	11.52
Children's Home Society	10.00
Negro Mission	107.25
Hebrew Mission	5.00
City Mission	25.00
China Mission	31.50
Dr. Ernst Fund	3.00

Total\$1,796.57

West Wisconsin District.

General Fund	\$ 254.05
General Institutions	521.28
Theological Seminary, Coll.	166.60
Theological Indigent Students	91.65

Northwestern College, Coll.	352.29
Northwestern Indigent Students	82.75
Martin Luther College, Coll.	5.00
Martin Luther Indigent Students	10.00
College Saginaw, Coll.	5.00
College Indigent Students	10.00
Home for Aged	19.05
Indian Mission	639.99
Home Mission	1,395.17
Church Extension	20.00
Needy Congregations	10.50
Pension, Collections	122.10
Home for Feeble-Minded	14.25
School for Deaf	6.50
Children's Home Society	26.00
Negro Mission	157.29
Hebrew Mission	32.02
City Mission	59.75
Red Cross	5.00
Dr. Ernst Fund	40.30
Needy in Germany	286.00
Total	\$4,332.54

South East Wisconsin District.

General Fund	\$ 59.43
General Institutions	34.00
Synod. Reports	10.00
Theological Seminary, Coll.	50.00
Theological Indigent Students	16.00
Northwestern College, Coll.	75.50
Northwestern Indigent Students	4.00
Home for Aged	28.93
Indian Mission	220.00
Home Mission	149.51
Pension, Collections	29.98
Pension, Personal	5.00
Home for Feeble-Minded	42.50
School for Deaf	5.35
Children's Home Society	55.75
Negro Mission	58.99
Hebrew Mission	5.00
City Mission	33.50
China Mission	5.00
Dr. Ernst Fund	50.03
Lenten Service	10.28
Milwaukee Lutheran High School	24.60
Needy in Germany	6.50
St. Matthew Fund	10.00
Home for Aged, Wauwatosa	20.00
Total	\$1,009.85

W. H. GRAEBNER, Treasurer.

ANNIVERSARY

Sunday, Sept. 14, 13th Sunday after Trinity, was a day of joy and jubilee, a redletter day in the Church of the Holy Trinity, Jenera, Ohio, Rev. G. Gauss, pastor. On this day was celebrated their seventy-fifth anniversary. A great multitude with the voice of joy and praise, a multitude that kept holiday, morning and evening went up into the house of God, and listened attentively and with gratitude to the addresses of Rev. F. Krauss, Rev. Wm. Bodamer, Rev. Geo. Luetke.

Rev. J. Gauss, pastor of the congregation, gave, following the morning sermon, an interesting history of the congregation covering 88 years from 1831—1919.—The church was organized in the year of our Lord 1843, and is a living memorial to God's help and deliverance rendered 88 years ago. The history of this church is very interesting. A small band of Christians united by the common faith left Germany, and went out in search of a new home and country across the Atlantic. The trip across was uneventful, until they reached the coast of America. Within sight of America's welcoming shores a storm suddenly arose, which, developing force, drove their frail sailing vessel from its course and on a vicious rock. The impact was so forcible and terrific that the ship was literally broken in twain. The panic ensuing was dreadful. The seamen and sailors cursed and lost their heads, and the little flock of Christ's followers fell upon their knees lifting hands and hearts to the Almighty God, prayerfully begging for immediate aid. They unanimously vowed and made the promise then and there, the storm raging and the ship ready to go down into the green waves unnoticed and unwept, that if God would rescue them from their sore and sad condition, save their lives, they would ever remember this date and day and make it an "Ebenezer" in their church calendar, celebrating it annually in service and sermon and song. A little girl only nine years old remarked, "Jesus, the son of God, on the sea of Galilee rescued the disciples in a storm, and he can and will save us." With the break of day help did come and the human cargo was removed by men from the shore.—They started out destitute, but rich in God. They remembered God's help and returned thanks. "Offer unto God thanksgiving and pay thy vows unto the most high God," this they have done for 75 years and have held faithfully to the pledge and promise given.—As a stone cast into a placid and calm lake will bring on circle upon circle, growing wider and wider until they reach the shore, so this incident in the lives of these Christians has cast circle upon circle of influence from one generation to another and to-day the children's children of the shipwrecked and miraculously rescued forefathers express gratitude annually in service, sermon and song. The congregation has affiliated with the Michigan District since 1898 and in the year 1911 joined our synod. Holy Trinity Church of Jenera has always been and is to-day a financial and active unit, liberally and lovingly supporting all missions. The offering of the day amounted to \$280.00. God bless the congregation abundantly, pastor and people. "Pray for the peace of Jerusalem; they shall prosper that love Thee; Peace be within thy walls and prosperity wishing thy palaces." G. N. L.

The less worth I have, the more God-like mercy will appear in helping me.—Selected.

ANNIVERSARY

Sept. 14 was a red letter day for the members of Salem's Church of Owosso, Mich., fifty years having elapsed since its incorporation and twenty-five since the dedication of the new church. Mindful of the manifold blessings which the Lord had showered upon them in these many years, the members decided upon and duly prepared for a fitting celebration of this day. Two special services were arranged. In the morning service the Rev. P. Kionka, a former pastor of the congregation, occupied the pulpit and preached a German sermon on Ps. 126:3, the burden of his message being the great things which the Lord hath done for sinful humanity in general and for the members of that congregation in particular. These things, he pointed out, were ample reasons for great rejoicing.

The afternoon service was conducted in the English language. The undersigned spoke on John 21:15-19, showing forth Jesus' love for sinful humanity and exhorting all who were present to prove the genuineness of their love for Jesus by making great sacrifice for His kingdom instead of contenting themselves with a mere profession of the lips.

Special vocal selections were rendered for the occasion by the school children and the mixed choir of the congregation. A special offering was also taken to start a fund for a pipe organ.

Looking over the historical data of this congregation, we find that the Rev. Chr. Eberhardt, then a traveling missionary of the Michigan Synod and later president of this body, began preaching at Owosso in 1861. The records also show that a certain Rev. Miller and a Rev. Furrer served this field for some time, but no organization was effected until Sept. 13, 1869. It was in this year that the congregation called the first pastor, the Rev. J. Haas, who served till 1877. Other incumbents of office were: The Rev. Geo. Deckinger, 1877-79; J. F. Mayer, 1879-1888; H. Abelmänn, 1888-1892; P. J. Kionka, 1892-1901; J. Horsch, 1901-1904; Theo. G. Hahn, 1905 to date.

But not only were the members and pastor of Salem's Congregation concerned about the feeding of Jesus' sheep in their midst. The lambs also claimed their attention. Hence we find a flourishing Lutheran school at Owosso. In spite of almost insurmountable difficulties the different pastors and the members succeeded in building up this institution. The present enrollment is well up in the nineties. The following teachers presided over the school: C. Broecker, Edmund Winter, and Wm. J. Rudow, whose services the congregation enjoys to this day. May God continue to bless His Word in the future as in the past for Jesus' sake!

J. H. ABELMANN.

"Man's security is the devil's opportunity."—Spurgeon.

CONFERENCE AND JUBILEE

On Sept. 23 the members of the Wisconsin and Chippewa Valley Conference gathered at Marathon City, Wis., to conduct their regular session and to celebrate the thirtieth anniversary of the installation of the Rev. M. Busack. Without the knowledge of brother Busack arrangements had been made to quarter the visiting brethren and conduct a jubilee service. The Rev. H. Geiger delivered the festive address, presented the gifts of the conference, and read the congratulations of the different congregations whom the Rev. M. Busack had served. He was followed by the president of the Marathon congregation, who also made a few appropriate remarks and presented his pastor with a substantial sum of money. After this the Rev. M. Busack responded in a touching manner. The service over, all the guests assembled at the spacious village hall for a sumptuous repast and a social gathering which the ladies of the congregation had planned.

One incident, however, marred the otherwise pleasant gathering. The morning after the celebration brother Busack, who hadn't been feeling well for some time, was taken ill with pleuro-pneumonia. Although somewhat improved at this writing, he is not yet out of danger. May God grant him a speedy recovery and enable him to continue his labors in His kingdom for Christ's sake!

J. H. ABELMANN.

ANNOUNCEMENT

All students in our synodical institutions who are in need of support from the Fund for Indigent Students are requested to apply to the following pastor of their respective District:

Nebraska, Rev. G. H. Press, Winside, Wayne Co., Nebr.; Michigan, Rev. H. Zapf, Monroe, Mich.; Minnesota, Rev. R. Heidmann, Arlington, Minn.; West Wisconsin, Rev. H. Zimmermann, Salem, Wis.; South East Wisconsin, Rev. Chr. Siéker, Burlington, Wis.; North Wisconsin, Rev. F. Greve, Kewaskum, Wis.

W. H. GRAEBNER,
Sec'y Board of Trustees.

ITEMS OF INTEREST

Plan Greater Unity In Lutheran Schools

In order to increase efficiency and produce a greater uniformity of school curriculum, the Milwaukee Lutheran parochial schools connected with the South Wisconsin district of the Missouri synod will be placed under the supervision of a district superintendent, according to the Rev. Edward Albrecht, pastor of Nazareth church. It is estimated that there will be about seventy schools placed under the jurisdiction of the proposed superintendency.—The Sunday Sentinel.