

# 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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## MY SAVIOR SINNERS DOTH RECEIVE

My Savior sinners doth receive,  
Who under sin's dread burden groaning,  
No man nor angel can relieve,  
Who find no rest, their guilt bemoaning:  
To whom the world seems far to small,  
Who deeply feel the scorn of all,  
O'er whom the rod of Law is broken,  
And Hell its hopeless "lost" has spoken;  
These still may flee to Christ and live!  
My Savior sinners doth receive!

His all-transcending, boundless love,  
His mercy, greater than a mother's,  
Caused Him to leave His throne above  
To bear the Curse of Law for others!  
To save them from eternal loss,  
He bore the anguish of the Cross,  
His life as ransom-price He offered,  
In sinners' stead Hell's pangs He suffered,  
To His redeemed God's grace to give!  
My Savior sinners doth receive!

His Bosom is the haven blest  
Where sinners, seeking consolation,  
May flee for refuge, pardon,—rest,  
He frees them from all condemnation,  
And casts their sins' so awful load  
Into the fountain of His Blood!  
Cleansed from the stains of all transgression,  
His Spirit's peace is their possession.  
With joy the Mercy-Seat they leave,  
My Savior sinners doth receive!

Within His blood-stained, loving arms,  
He bears His own unto the Father,  
Where, shielded from all earth's alarms,  
As precious children they may gather.  
All that He has becomes their own!  
With joy they stand before His throne!  
He opens wide the heav'nly portal,  
And freely gives them Life immortal.  
What bliss awaits them who believe!  
My Savior sinners doth receive!

O couldst thou see His loving heart  
In tenderness for lost ones yearning!  
For those upon sin's wicked mart,  
For those in whom remorse is burning!  
In love the publican He saved,  
And she, who His forgiveness craved,  
Sad Magdalene, found sweet compassion!  
He freely pardoned her transgression,  
And filled her soul with sweet relief;  
My Savior sinners doth receive!

How love-filled was His tender look  
When Peter's deep-dyed sin He pondered!  
Ah, not alone this course He took  
When in this vale of tears He wandered!  
Eternal Love is still the same,

"The Friend of sinners" is His Name!  
As on the Cross His love was given,  
Thus from His glorious throne in Heaven  
His grace to sinners He doth give;  
My Savior sinners doth receive!

O come, ye sinners, one and all!  
Come unto Him, in deep contrition!  
He casteth none away. His call  
Hath healing balm for your condition!  
Why will ye die eternally  
When His salvation is so free?  
Why cling to bonds of sin so galling,  
When Christ to liberty is calling?  
Forsake all sin! O come, believe!  
My Savior sinners doth receive!

O come, thou heavy-laden one!  
Bowed down, and burdened with transgression!  
If thou dost have no strength to run,  
Come creeping,—with thy heart's confession!  
His loving heart is open wide!  
O bid thy anxious fears subside!  
With yearning love He long hath sought Thee,  
And with His precious Blood He bought thee!  
Come, lowly one, to Jesus cleave!  
My Savior sinners doth receive!

Say not: "My sins are far too great,  
His gifts of grace I scorned and slighted!"  
Say not: "Repentance is too late,  
I came not when His love invited!"  
If thou dost long to change thy course,  
In tears, and earnest, deep remorse,  
Come now! Though conscience still is chiding,  
Accept His mercy, so abiding.  
Come, burdened one, thy soul relieve!  
My Savior sinners doth receive!

Say not: "Behold there is no haste,  
I still can joy in carnal pleasure!  
God closeth not His door in haste,  
His grace is ever without measure!"  
Ah no, hear thou His call to-day!  
And cast His offer not away!  
They who put off His great salvation,  
May suffer loss and condemnation!  
Why wilt thou die? O come, and live!  
My Savior sinners doth receive!

O draw us ever unto Thee,  
Thou precious Friend of sinners, Jesus!  
And may we ever, longingly  
Seek Thee, Whose mercy never ceases!  
When guilty conscience doth reprove,  
Reveal to us Thy heart of love!  
And when, our wretchedness beholding,  
We see Thy glorious grace unfolding,  
May each confess in fervency;

"My Savior, Christ, receiveth me!" ANNA HOPPE,  
(Translated from the German) Milwaukee, Wis.

Jan 22  
Rev. C. Buehner  
65 N. Ridge

**I Know Him, That He Will Command His Children  
And His Household After Him, And They Shall  
Keep The Way Of The Lord, To Do Justice And  
Judgment; That The Lord May Bring Upon  
Abraham That Which He Hath Spoken of Him.**

Gen. 18:19.

"I know Him,"—there is no doubt in the mind of the Lord as to how Abraham will train the promised son and all the other members of his household. Why not? God had revealed to Abraham His grace in the promised Redeemer. While others were walking in darkness and fear, Abraham, believing, walked in the light of that grace.

In promising Abraham the Savior, the Lord had showed him the purpose of the existence of the world and of every one of its inhabitants. Abraham knew that no life can be truly called successful that has not been brought under the promise of divine grace.

God has told Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house." Abraham realized that the life of a man cannot be divided, but that his entire life must be shaped and directed by the grace of God.

Abraham has also learned that to depart from the ways of the Lord brings pain and sorrow and ruin, but that it is a blessed thing to walk through life at the hand of God and under His fatherly care and protection.

How can he but command and teach and train "his children and his household after him" to "keep the way of the Lord, to do justice and judgment," in order that the Lord may bring upon them the blessings that He has promised them as well as Abraham?

The Scripture calls Abraham the father of all them that believe. That means that all believers are like Abraham. Do you believe? Then the Lord should be able to say of you, as he said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham (and upon all true children of Abraham) that which he hath spoken of him."

If Abraham lived to-day and under our conditions were compelled to join with others in the training of children, which school would he select? You know it would be the Christian school.

Then there should be no doubt as to what you will do. Our Lutheran parochial schools, the Lutheran high schools and our Lutheran colleges and seminaries have been founded and are being supported by men and women who want to do what the Lord knew Abraham would do. May the Lord be able to say of every Christian parent among us, "I know Him."

J. B.

**COMMENTS**

**The Ku Klux Klan** "The Ku Klux Klan, spreading north, establishes its first Nebraska branch at Lincoln. The literary style of the Klan is worth studying. "The imperial proclamation" is "done in the aulic of his majesty, the imperial wizard and emperor of the invisible empire, in the imperial palace," etc.

"If you join, the Klan will look after you "in the effulgence of the light of life and amid the sable shadows of death."

"The Klan has decided that everything desirable can best be attained through the channel of a high-class mystic, social, patriotic association having a perfected lodge system. It used to be thought that a democratic government with a perfected constitution for its foundation would answer, but conditions change.

"By the growth of the Ku Klux you learn that as deer and bulfrogs are attracted by a piece of red flannel, and moths by a bright light, so men are attracted by mystery and secrecy.—Arthur Brisbane in The Wisconsin News of August 9th, 1921:

But why this secrecy? Why do the lodges love darkness rather than light? Scripture answers: "Because their deeds are evil."

The time will probably come when the secular press will turn the searchlight of truth on the "mystery and secrecy which surrounds the doings of the Moose, Elks, Eagles, Owls, White Elephants, and the rest of the Menagerie of Lodgery.

When one reads of the horrors of the Ku Klux perpetrated—during the Reconstruction period, and their relentless persecution of Northern missionaries who toiled among the negroes, one is astounded that they should have any followers among those whose ancestors fought for the preservation of the Union. Brisbane is not alone, however, in his disapproval of their tactics. Other papers have repeatedly sounded the alarm, in spite of the much advertised "Birth of a Nation" film which gave the Secret Empire a double-coat of white-wash to cover up its iniquity.

The Press has commenced to uncover the iniquity cloaked in the garb of Patriotism in this particular lodge. May the good work continue as regards Masonry and other secret orders, and the public not entangled in the meshes of lodgery will come to realize that what it now terms Old Fogysm, narrow-mindedness, and bigotry in the Churches which oppose lodgery is nothing but the searchlight of Truth turned upon the evil which hides in secrecy for fear of being disclosed.

The "old-fashioned" and "out-of-date" Lutheran Church is no longer the only one warning its members against the evils of the Lodge,—the periodicals of

other denominations have spoken against it in no uncertain terms.

If membership in a lodge is undemocratic and unpatriotic from a secular point of view, by reason of its secrecy and mysticism, which even hides from the arm of the law at times to avoid disclosure, what can be said of a Christian, who in defiance of Scripture connects himself with these "brotherhoods?" Is he "rendering unto Caesar the things that are Caesar's?" And what about the fellowship with the despisers of the Cross? Even the secular press would do well to advise true patriots to "come out from among them and be separate." How can a Christian conscientiously have any connection with these "works of darkness?"

A READER.

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**Intersynodical Organizations** In a recent issue, the *Lutherische Kirchenzeitung* tells of the Pittsburgh intersynodical ladies' society. Founded in 1916, it now numbers 650 members from 82 congregations of the synods of Ohio, Missouri, Merger, Augustana and Buffalo, and from one independent congregation. The initial purpose was the cultivation of a friendly relation between the women of the various synods and a closer co-operation in intersynodical activities. Now this organization assists in the support of the Pittsburgh inner mission, which maintains a hospice in that city and of a representative in the courts, and is represented by a member in the protestant court committee. Two members are in the Board of Managers of the Lutheran Training School for Church Workers, and a representative is working among the students of the higher institutions of learning in the city. A class for the study of missions is conducted every year. Three mass meetings are annually held in churches of the various synods.

Against this intersynodical society and other intersynodical societies the *Kirchenzeitung* raises a warning voice, declaring such organizations open doors for unionism with the United Lutheran Church. If these societies are quietly tolerated, the *Kirchenzeitung* is not in doubt as to the results, either a division in the other synods or a general drifting toward the laxer Merger synod. "If we desire to remain in the old straight confessional path, we will have to remain within our ranks. If we desire to turn aside, then let us look on quietly while unionistic and other movements of this kind are being founded and spread. These lines will rouse opposition. That cannot be helped. We on our part cannot remain silent in the face of the frank announcement of such dangerous innovations. They are increasing in a most disquieting manner. It is high time that we all see clearly whither the road our synod is traveling is to lead and actually is leading."

We are in full accord with the *Lutherische Kirchenzeitung*. It is strange that many Christians persist in assuming that they may do as individuals what it not permissible to a congregation or a synod. As Christians we are not bound by rules established by a church body, but by the Word of God. The Word of God forbids unionism. Consequently the individual Christian must avoid it. As to intersynodical work, we fail to see any need of co-operation in externals with church bodies that are not in full harmony with us in doctrine and in practice, and experience proves that it is extremely difficult to co-operate in the so-called externals without again and again falling into unionistic practices.

J. B.

### PULPIT VACANCY

Recent investigations of existing church affairs have shown that at present there is an appalling dearth of ministers in our country. Fully 5000 Protestant pulpits are said to be vacant—5000 congregations without a preacher. A most deplorable state of affairs indeed! Figuring on an average of 100 parishioners to each of these vacant pulpits, there are approximately 500,000 members of Christian churches at present without the public ministration of the divine Word, and naturally must forego its blessings. The situation is of such grave import to the Church and the nation at large as to warrant serious attention, and it is with anxious concern one must look into the future.

People naturally ask, what are the causes leading to such unfortunate state of affairs in the church? Some attribute the decline in the ministry to its economic handicaps, stating that ministers of the Gospel are underpaid, and that the preacher's social standing has sagged, that he is muzzled, and that for this reason not only men of the cloth are deserting their positions, but many young men are deliberately shunning the pulpit in favor of other professions. Financial sacrifices in entering the ministry, it is said, have deterred many who otherwise might have enrolled in theological seminaries, and the stringency now is considered disproportionate to that in other fields. Others again lay the blame on the religious doubt engendered by the war and disillusionment caused by the discord and strife which followed it. Still others of pronounced modernist tendencies explain the whole situation to this effect that young men of our day will not accept the ministerial calling because the theological training of students is out of date. Our colleges and universities, they say, introduce young men to modern ideas and the modern world: theological institutions then invite them to take on the harness of antiquity, which they cannot do without self-stultification. Following scientific research such students learn that the past, while it was the parent of the

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present, has not always been right; that old beliefs and methods quite sincerely held by our ancestors have often become inadequate, if not grossly irrelevant and out of date. The more this becomes clear to them, the more they relegate the ministry. Such are the current opinions on the causes of the present desertion of the pulpit.

To us this lamentable dearth of ministers among the Protestant churches in our country is due not only to the materialistic spirit of our age which has permeated to an alarming extent even our Christian population, and which looks only to the material side of the question, sedulously evading the hardships and trials accompanying the Christian ministry,—but we believe the root of the evil lies deeper. We believe that such dearth in the ministry in certain sections is due to the dearth of the Gospel itself in many Protestant churches. We are persuaded that the present desertion of the pulpit is caused by the rejection of the Gospel message on the part of the Christian people, once so called, as well as by false, faithless and Spiritless preaching on the part of ministers, so called. Men are leaving and disbelieving the message of the Savior, and under the name of preaching ministers so called are giving the people their own theories, speculations and philosophies. Some of the most diligent men in the congregations call for what they term a "practical gospel," by which they mean the discussion of social and other temporal questions, excluding the great questions of man's sin and natural depravity, of his redemption through the blood of Christ, of God's grace toward sinners, of obtaining eternal life through faith, of the fruits of such faith, etc. As a result, not only many preachers have lost their own faith and confidence and have become bereft of all sufficiency for the ministration of the Gospel, but the ministry itself has lost its motive and purpose, has become a mere sham,—and the people are starved in soul, faith is crushed out, the Holy Spirit departs, and when the Spirit departs, preaching ceases. When one stops to consider such a deplorable status of many of our Protestant churches, it is no wonder that there is a dearth of ministers.

Moreover, let us not forget, that ministers of the Gospel are not a product of their own. No one can become a consecrated servant of the Lord by his own will or efforts; no one can attain sufficiency for the ministration of the divine Word of his own accord. St. Paul expressly says of himself and the preachers of all ages: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament." 2 Cor. 3:5, 6. It is not because of his own choice or ability or by means of his training a man becomes a minister. No, consecrated ministers of the Gospel are God's own gifts. "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding," says the Lord. Furthermore, it is said of the ascending Savior: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:11, 12. The Lord gives ministers for His Word's sake, by which alone man is saved. Hence, if the Word is rejected by the people the desertion of the pulpit is but a natural consequence. It has always been thus throughout all generations. Indifference to the Gospel and decline in religious life is followed by the decline and desertion of the Christian ministry.

A solemn lesson and warning for all Lutheran Christians, not to become indifferent, but to hold fast to the pure and wholesome doctrines of the Gospel, to thank God for His ministers, and incessantly to pray that the Lord will send laborers into his harvest.

J. J.

#### MORAL DEGRADATION OF LODGEMEN

One of the highest orders in Masonry is that of the Shriners, the Thirty-second Degree. Those who belong to this order are generally men of business, of good reputation at home, but it has been reported in the past that their gatherings were places where liquor flowed freely. Their recent Conclave at Des Moines was no exception to this; in fact orgies were indulged in fit only for savage heathen, and which were a disgrace to civilization—an affair that any decent man ought to be ashamed to be connected with in any way.

The following account of things that were done at this Conclave has been sent us by a man whom we consider perfectly reliable, and who had special opportunities for observation:

The Annual Conclave of the National Shrine Order was held in Des Moines, June 14-16, 1921.

The citizens of this community made great preparations to welcome the gathering. It was announced through the daily papers that the Shriners would spent at least \$3,000,000 here before they left.

But the people were in for a rude awakening. Aside from the hotels and taxicab companies the trade in various lines of business fell far below the regular amount usually received on those days of the week.

But the financial disappointment was the smallest item to consider. The Shriners brought in hundreds of quarts of liquor, in plain violation of state and national laws. It is said that any Shriner could go to the basements of the two largest hotels and get all the liquor desired free of charge. As a result thousands of these men became more or less intoxicated, and Des Moines saw scenes of drunken debauchery on a scale that had never been witnessed before in the history of the city.

No decent woman was free from insult on any of the main downtown business streets. Scores of women, young and old, married and single, were compelled to submit to degrading insults and humiliations of various kinds. Some were forced into automobiles and taken for long rides, even out into the country, to be brought home at all hours of the night to distracted husbands or parents. Others were forced to dance out in the middle of the street. Dozens of women were seized and had ice water poured down the inside of their waists both in front and behind.

Even while at their places of employment women were not safe. Younker Brothers and other department stores were invaded and the female employees were seized and carried out on the shoulders of Shriners, some of whom were gray-haired men. One young lady employed in Younker Brothers was forced to sit on a counter while her shoes and stockings were removed by maudlin Shriners. Hundreds of other girls were compelled to have their faces painted with rouge, and then were kissed.

Another favorite "Sport" of these Thirty-second degree Masons was to stop women with escorts on the streets and order the escort to kiss his companion. In case of the man's refusal the woman was forcibly kissed by a number of half drunken Shriners. One of them went around carrying a leg taken from a female store-window dummy, and his special delight was to approach women and make obscene remarks concerning the similarity between the artificial limb and that of the woman whom he happened to be addressing. Several others carried rolls of toilet paper in their arms, calling out, "Evening papers," and throwing handfuls of the paper into the faces of women and girls. Other unmentionable acts were committed in the presence of crowds of respectable women.

It may be asked, "Why did not the police interfere?" There are at least two explanations. In the first place they were practically powerless in the presence of 25,000 or more of these lodgemen. In one or two instances where individual policemen did try to

protect women, they were instantly overpowered and carried a block or two away. In the second place, the police were given to understand that the Shriners were not to be interfered with, but were to be allowed to have a "Good time."

Nothing has taken place in Des Moines in years that so completely disgusted and angered the big majority of the decent people of the city.

Des Moines is a strong Masonic city, and the authorities,—though this is an old temperance state—took no measures to keep the "Booze" out of the city, or to keep the men from indulging the passions which were intensified by its use. Just what measures these men took to carry out the Masonic obligation to observe the chastity of the wives and daughters of their brother Masons we do not know, but it seems that in God's sight they must have been much like the heathen when He "Gave them up" to their unclean desires and "Gave them over to a reprobate mind."

"My idea in writing this article," so our friend states, "Was to discourage Christian men from uniting with such an organization, as thousands of professed Christians have already done." He further says: "I am convinced that lodges, and especially Masons, are one of the greatest agencies for the spread of a Christless religion that we have in our country to-day. I never knew an active lodgeman who gave the least evidence of being spiritually minded." May God help His children to open their eyes, and break off the unequal yoke that hangs so heavily on their necks.—The Gospel Message.

#### "K. K. K."

"The negro's face was almost ashen. The members of the mob consulted between themselves. They then led the negro to a fence, stripped his coat and shirt from his back and tied him. Each masked man applied one or more lashes. Each lash tore a bit of skin from the naked black's back and left a huge red welt. Between 25 and 30 lashes were applied to Johnson's naked back and later, beaten and bleeding, the letters "K. K. K." burned in his forehead."

—Milwaukee Leader, April 2, 1921.

The above sounds as if it were taken from some dark page of ancient history but it is a partial report of what took place at Dallas, Texas, on the night of April 1st, 1921.

From the Wisconsin News we quote the words with which the "court scene" was closed:

"We hope there will be no further occasion for meetings of this kind," said the Grand Scribe, "but both negroes and whites must understand that the Klan is not dissolved, that it always was and always will be—now and forever—as long as white men are on the earth."

Those of our readers who also read the daily papers may have noted that by this time the hope of the Grand Scribe has repeatedly proved vain: the "court scenes" have again and again and in widely separated districts of our country found gruesome repetition. Furthermore it seems that the Klan, self-appointed judge, jury and executioner rolled in one, is looking forward to a very active future over a very wide field of usefulness, for membership propaganda on a large scale is being carried on, even to the extent of advertising in the daily papers; while new members by the thousand are reported to be flocking to the standard of this dark brotherhood. Not enough with flaunting such lawlessness, in intent and practice, in the face of our constituted authorities this power of darkness even has the temerity to write the now familiar 100 per cent American on its banner.

The Grand Scribe who spoke for the Klan at Dallas said, "The Klan is not dissolved." It will interest our readers to hear something definite about the origin of this movement. We will give a short history of it, quoting from "Documentary History of Reconstruction," by Walter L. Fleming, Ph. D.

"The Ku Klux Movement is the term applied to that mode of opposition to Reconstruction that took the form of secret revolutionary societies. The causes of this movement lay in the disordered conditions, political, social and industrial, that prevailed in the South from the surrender of the Confederate armies until the whites were again in control of the state and local governments.

"There were scores, perhaps hundreds, of secret protective and revolutionary societies in the South, ranging from small bodies of neighborhood police which were common in 1865 and 1866, to great federated orders like the White Camelia covering the entire South and even extending into the North and West. All of these orders, regardless of their original purposes, were finally found opposing the Reconstructionists. The largest and best known of them were the Ku Klux Klan or the Invisible Empire, the Knights of the White Camelia, the Constitutional Union Guards, the Pale Faces, the White Brotherhood, the Council of Safety, and the '76 Association. After about 1872 most of these orders threw off disguise and appeared openly as the armed whites fighting for control of society. The White League of Louisiana, the White Line of Mississippi, and the Rifle Clubs of South Carolina were of this latter manifestation of the Ku Klux Movement.

"Some of the purposes of the secret organizations can be ascertained from their constitutional documents, but the real purposes varied with the locality. Some local subdivisions were purely protective and were intended only to check the excesses of the blacks; others sought to drive out ignorant, corrupt or vio-

lent officials; others acted as regulators of the morals of the public; while in white communities the object was sometimes to keep the negroes from coming in or to drive from the fertile lands the blacks whom slavery had placed there. The most effective work was done in the early period, 1868-1870, by playing upon the superstitious fears of the negroes, thus paralyzing at its source the power of the Radicals. It was in this period that the orders made use of the fantastic disguises and ludicrous methods that later lost their effectiveness and were discarded. The Reconstruction governments naturally sought to crush the orders and stringent statutes were enacted which were seldom enforced because the states were too weak. In 1871 and 1872 the Enforcement laws passed by Congress were directed at the Klu Klux Movement and while they checked it somewhat and changed its direction, they probably assisted it by causing all disguise to be thrown off and by crushing the outlaws who through use of Ku Klux methods had brought the orders into discredit.

"The first results of the movement were good; the later ones were both good and bad. The early work of the secret orders quieted the negroes, made life and property safer, gave protection to women, stopped burnings, forced the Radical leaders to be more moderate, made the negroes work better, drove the worst of the Radical leaders from the country and started the whites on the way to regain political supremacy. The evil results were those that always follow such movements: the lawless element inside and outside made use of the organizations as a cloak to cover their misdeeds, until former members united to crush the remnants of the orders; since the law was bad and the people went outside of it for means of protection and regulation the result was a weakening of respect for law and a disposition to settle affairs without recourse to legal methods.

"The movement lasted under one form or another until the close of Reconstruction, and the lynching habits of to-day are due largely to conditions, social and legal, growing out of Reconstruction."

In conclusion we would remark that Dr. Fleming's verdict on the K. K. K.: "The first results of the movement were good," will bear qualifying. To inaugurate such methods as the K. K. K. practice for the avowed purpose of upholding justice is like setting your city in flames on a cold winter's day in order to warm your knuckles: the first results may be good, but it will mean work for the fire department; and it may mean a lot of reconstruction later on. While footing the bill for the latter the question might suggest itself, which were better considered earlier, as to whether there was not another way. We hope the fire department, which in this case is our government, yours and mine, will be on the watch for incendiaries

and severely rap the knuckles that are like to be warmed at incendiary conflagrations. The K. K. K. Movement is lawless on the face of it, that ought to settle the matter for the 100 per cent American; being lawless, this movement is immoral, that certainly settles it for all Christians.

G.

### THE HOME

"There is no place like home." This proverbial saying is used of the home chiefly as a place of real satisfaction and happiness, contentment and happiness are found in the home; and this in spite of the fact that there are many homes in which there is anything but happiness.

But "there is no place like home" is true in another sense. Just because the home is the place of the purest and the most real enjoyment and happiness, it is also the mightiest agency for developing and maintaining those virtues and qualities that are absolutely essential to real contentment and happiness among men whatever their relations to one another may be.

There are three institutions that may properly be called divine: the Home, the State, and the Church. The home was divinely instituted when God in Eden brought Adam and Eve together as man and wife and commanded them to live together and to beget children. The state was divinely instituted when God gave authority to men to enact such laws and regulations as might seem needful to order, safety and general well-being in material and temporal affairs. The Church was divinely instituted when God sent His Son into the world to redeem men from sin and the power of the devil and gather them into a communion of believers through the Spirit and by the means of grace.

The home comes first, first in time and first in importance. If the home is what it should be, so that the young are trained up according to divine requirement, then there will be no trouble in solving the problems which concern the state. And again if the home were what it should be, a truly Christian home, then the Church's victory over the world would be a comparatively easy fight.

These things being true it should not be difficult to see where interest should center with a view of improving religious, moral and social conditions among us. There is no end these days to organizations, agencies, laws and statutes for making the world better. Some of these things may do some good; but not a few of them, we fear, are positively hurtful; many of them at least are a waste of energy that could be much more effectively applied if the divine plan were followed. Every agency and movement that neglects the home, if nothing worse, or that draws interest from the home to man- or woman-made plans may well have a question mark placed after it.

We feel that these things concern especially wives, mothers and sisters. Let them get it clearly before them that there is no place in all the world where they can do so much fundamental good as right in their own homes. Train up boys and girls that fear God and love one another and our greatest social, moral and religious problems are already solved. Take the "movie" as an example. Much is being preached and done these days to get clean picture shows. There must be a censor, the show must be closed on Sunday, and in general statute is being piled on statute to make the movie a fit place for our children to go to. But those things will never give us a clean show any more than temperance laws ever gave us a clean saloon. The place to do the censoring is right in the home. By divine right every mother is the censor of her own children, and let it be clearly understood that no mother can ever delegate that responsibility and right to any state official. Let every Christian home and every other exemplary and respectable home, even if it is not Christian, censor their own children, and the movies will soon take care of themselves; the movie manager, if for no other reason than a selfish one, will soon give clean films as the majority will demand. For the sake of dollars and cents they make it their business to give the public what it wants. It is the mother's duty, however, to bring up children who will want only what is pure and noble. And if Christian homes themselves would consistently set the example in doing this, others, many of them at least, would soon fall into line. "Ye are the salt of the earth."—Rev. Sheatsley in Lutheran Standard.

### A RETROSPECT

After three years I am allowed to look back with no little surprise at the manner in which I, His humble servant, have been able to be of use in the building of His kingdom among the Apaches. This thought comes to me when I think of Lena Wool, now with her Savior in heaven. Lena was a Mission school girl of 14 years in the Fall of 1918. Her father a rather enterprising Indian of Turkey Creek, about 14 miles from here, wished his oldest daughter Lena to be married to Oscar Call so as to gain additional help on his farm and ranch. According to Apaches custom it is the duty of the son-in-law to help and to a great extent to support his folks-in-law. Upon the advice of his missionary Stephen Woll gave up the idea of having Lena married at so young an age and sent her to school. Lena came regularly as have her sisters Lamb and Emma for the last three years. Then came the influenza epidemic October 14 to December 2, 1918. During this time it was possible for the missionary to see his Turkey Creek friend only once. When school was taken up again Lena was there but she was not the same girl she used to be.

She had been an industrious, open-hearted girl, but now she did not seem to care; few were her words, many her tears. I felt her trouble, still I tried to suppress the thought of the cause that accounted for her strange conduct. After a week she came with the confession, "My father he make me marry Oscar." With this confession she burst into tears and begged her teacher for help. It did not take long before this came to the ears of the local Agent. It was taken to the Indian court and the judges decided that Lena be sent to the Government Boarding School to protect her against Oscar. Oscar was sentenced to three months in "calaboose." Strange, though it may seem, the father was left unpunished. At the Whiteriver Boarding School Lena was obedient and many were the praises that came to the ears of her missionary, when he inquired about Lena. When in the Fall of 1919 I asked that Lena be again permitted to enter the Mission School, Oscar having married in the meantime, her head matron answered, "I should say not, we have few good girls like Lena."

A week before the government schools open in the Fall the Indian policemen are sent to all the surrounding valleys to inform the Apache parents that their children must report in school at a certain time. As a rule the parents bring their children to school. Some of them live 50 to 70 miles from Whiteriver. Stephen brought Lamb and Lena to the Mission School, Lena he took to Whiteriver. But before Lena was enrolled in school for the coming school year, Stephen made another effort and was successful in securing a marriage licence for his girl from the Agent. Lena was married to Taylor Toney, a young man worthy of the best.

Taylor and Lena were happy in their tepee on Turkey Creek. Few camps were cleaner and neater than Lena's and few were the camps in which the missionary received a warmer welcome than in Taylor's. When Christmas came we had prepared a package for Lena and her husband, but only Taylor came. "Lena no come, she bad sick," he said.

When I went to Turkey Creek soon after to bring to Lena her gift and to tell her the Christmas story as she had often heard it in the Mission School, I found her "bad sick." The angels' Gloria brought a smile of joy what seemed to hide the signs of the dreaded disease that already showed itself in her facial expression.

After this Lena spent most of her time in her tepee. All medicine, Indian medicine, did not seem to help. The medicine men did not seem to offer their help. They undoubtedly knew what was the cause of Lena's ailment and that it was beyond their healing ability. Thus Lena spent her time hoping for help from above. Her father was constantly with her for he knew right well that he was to a great ex-

tent the cause of his daughter's ailment. Taylor was rarely seen at home. He had to work to support Stephen and his family and look after his cattle. The childlike trust of Lena in her Savior was not without effect in her camp. Soon Stephen was not the hard hearted man he used to be. Just a word about Lena would bring him to tears. Once when I came to camp unexpectedly, I found father and daughter looking at the picture of Christ on the cross as shown in the Bible history. Lena was just telling her father the story as best as she knew, better perhaps than the missionary could have told it. Stephen Wool was beginning to share his troubles with his sick daughter and with her was casting all his cares on the Savior on the cross, who "cares for them all."

Upon the return from a vacation in the East, I found Lena still hopeful but humanly speaking I saw no possible chance for her recovery. Lamb and Lena brought repeated reports to school that their sister was very sick. But with the enrollment of 43 children in Mission School, it was not possible for me to see Lena often.

On November 21, 1920, Jack Keyes went with me to Turkey Creek. Little did we know, as our horses carried us over the steep and rocky trail that leads through the beautiful Seven Mile Canyon up to Turkey Creek, what blessings the good Lord wished to bring to Stephen Wool and his family through us His servants. Stephen must have expected us for he stood at his tepee to welcome us. Soon he had his whole family assembled in Lena's camp. Taylor was not at home. Jack interpreted with unusual enthusiasm the words based on the words of Peter: "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Spirit." And Stephen was baptized with his whole house: Stephen and his wife, Lena, Lamb, Emma, Gladys, Laugh and Frieda. Great must have been the joy in heaven over these seven Apache souls that returned to their heavenly Father.

On the following Sunday I again went to Turkey Creek, also the Saturday following this. Lena was fast nearing her heavenly goal. The night before she had summoned her "family" to bid them farewell. These were her words as her father gave them to me: "Last night my girl she talk, papa get for me a comb, soap, water, towel. I want to wash. I see big dance up there by God and Jesus. I go over there. I no come back. My papa and mamma no cry."

When I left Lena that day I bade her farewell, certain that I would not see her again.

The following Monday morning Lamb and Emma did not answer the usual roll call. They had stayed on Turkey Creek to help Stephen Wool lay his daughter in her grave.



Dear reader, if you had been with us on July 10th, you would have seen Taylor Toney baptized before an audience of 71 of his own people. If you were to look into our Mission register you would find the names of Stephen Wool and his wife among the first that have signed their names as members of God's family of the East Fork Mission of Fort Apache, Arizona.

M. J. W.

### THE MEETING OF THE JOINT SYNOD

Beginning on Wednesday morning, August 17th, and continuing a week the Joint Synod of Wisconsin and other States convened at St. Peter's, Milwaukee, the Rev. Ad. Baebenroth, pastor. Pastors, teachers, and laymen representing the congregations of the various conferences from all the districts were ready to devote their time to a consideration of the business and welfare of the church.

If the preceding sessions were marked by great enthusiasm and eagerness to undertake obligations, the present gathering presented quite a contrast. It seemed that everyone present took pains to guard against any undue showing of aggressiveness. It was the miserable depression caused by the unending discussion of financial difficulties. Almost every topic was considered by most delegates from the point of view of economy (financial).

That might make it appear that our meeting was a rather sorry affair. But that would be far from the truth. Looking back it becomes apparent that it was not an un-Christian cringing before the power of money (or debts) that made us so uninspired and uninspiring in our deliberations, it was a determination to consider our needs and wants calmly, dispassionately, fairly, and unemotionally. The result will show that the 1921 meeting did not hesitate to vote every appropriation that was essential. The result shows, further, that the total of our expenditures for the coming two years as provided by the Synod will be larger than before. The 1921 Synod was not so uninspired after all. In addition to performing its usual tasks it was privileged to launch an enterprise that should prove to be of historic moment in the annals of the American Lutheran church.

The Synod resolved to build a new theological seminary. More of that later.

The first session was held on Wednesday morning and routine affairs were disposed of, the details of which would not interest the reader. It might be well to remind our congregations, however, that delegates should have their credentials in proper shape and should be prepared to present them at the opening meeting. Much time is wasted by special resolutions and discussions that would be unnecessary if this were not neglected.

It is always difficult for a meeting by delegates, such as this one is, to make intelligent selection of candidates for offices. A pastor or layman coming from a western district is not familiar with the men who could best serve on a board that works in the east, and vice versa. To obviate the difficulty a nominating committee had been appointed and had done its work acceptably, but constitutional objections were raised and that led to a lengthy discussion that left matters exactly as they were. The elections were begun on Thursday afternoon and were not finally decided until Monday morning. A complete roster of the Synod's officials will be found under a separate head.

Before the election were begun an important change was announced: the board of Northwestern College was reduced from eighteen members to nine. In order to give the Synod a free hand the old board had resigned in its entirety; the newly elected nine members will themselves determine which of them are to serve six, four, or two years.

The President's report formally opened the discussion of the regular business; it reviewed briefly the condition of the church and called attention to matters which could not otherwise be brought to the notice of the delegates. During the course of the sessions all of this material was duly worked over. All of the appointments that had to be made temporarily by the President during the last two years were made permanent.

The first report submitted was that of the treasurer, Mr. Wm. H. Graebner. The total receipts for the past two years were \$621,368.25, the total expenditures were \$610,309.90, showing a balance on January 1st, 1921, of \$11,448.35. Mr. Graebner added that this favorable balance was seriously disturbed when the books were closed in May. It was a great relief to the Synod to have their worst fears dissipated. There was a time when the treasury was in such serious straits that it seemed doubtful if business could be carried on as it should, but the response of our congregations to the appeals for relief were not unheeded; some of the treasuries show deficits (inasmuch as budget provisions could not be carried out) but in general the treasurer was able to report that all obligations are met.

This must not be taken as a signal to relax our efforts. Everyone who followed the affairs of the Synod at all must know that it is impossible to go on with the work unless the spirit of responsibility which helped us out of this difficulty becomes permanent and general. There may be some who are quite willing to let others do the worrying and the working for the cause in which they demand a directing voice and which they proudly call their own, if any such were at Milwaukee and observed the sober and determined

manner in which the Lord's business was undertaken they must realize that it requires the co-operation of all, a shirker is a traitor to the Cause and to his brethren.

Other reports not being ready for discussion, the Rev. A. Haentzschel, of Madison, was given the floor to report on his work among the Lutheran students at the state university. This particular work was undertaken since our last meeting. It is carried on in conjunction with the Missouri Synod and grew out of the urgent needs of the situation. It was provided for temporarily by an appointed committee, now it is referred to our General Board for Missions. The Rev. Haentzschel reported that there were about 800 Lutheran students at the university and more than 300 of these were from our churches (Synodical Conference). His work has brought him in regular contact with about 150 of these and as it becomes more established he will surely reach all, or nearly all of those who should have the steadying influence of the Gospel during that vital period of their development.

In the affairs of Northwestern College far-reaching suggestions were offered by its board. It was not possible to find an immediate solution and the chief matter was referred back to the board for further elaboration. It concerns the removal of the academy (high school department) from the college. At present there is at Watertown a preparatory department covering four years, roughly parallel to the four years of a high school course; after the student has finished this he is accepted in the college proper, where another four years' course leads to the degree of bachelor of arts and prepares him to enter our seminary.

It has been known for a long time that it was not at all ideal to have these two groups of students in one institution but there did not seem to be a particular reason why we should change a system which in its beginning was the only one that could be considered. Now matters have changed. We have recently introduced the full eight years' course; we have reason to anticipate a gradual growth of the number of college students; we have at New Ulm and Saginaw two schools which send their graduates to Watertown, further swelling the numbers of our college. The increased number of classes requires a larger number of teachers and classrooms. In short: we are now sorely in need of more room at Watertown for every purpose and we confidently hope that increased numbers of students will emphasize that need from year to year. It is even now a question of building at Watertown or of finding some other way out. The removal of the preparatory department is the way out which the board recommends and must now consider.

This is not a destructive measure but rather constructive, for it is hoped that our churches will band

together in every section to establish and maintain high schools of their own. One such high school in every conference would be none too many. From them the Watertown collegians could be drawn and besides they would give many an opportunity to receive Christian training who never get beyond the public high school.

Among the most weighty reasons for the change were also enumerated those which are chiefly of pedagogical interest: that younger students should not be in close contact with older students; that teachers should confine their efforts to one group or the other.

The Northwestern College Board also asked for another professor, but the Synod took no action. Other matters of minor import were disposed of.

A very pleasing feature of the report of the board was the announcement that Mrs. Mary Eichelberger, of Horicon, had bequeathed to the institution the sum of \$20,000.00.

Professor G. Westerhaus was given a leave of absence by the board to pursue historical studies in Europe. During his absence Professor Karl Koehler will do his work.

The enrollment at Northwestern for the past year was given as 252. At this point and throughout the sessions it was pointed out by the President and others that we are facing a serious shortage in candidates for the ministry and also in trained teachers. If there have been rumors that we had an "over-production" of such candidates they were utterly without basis. We need men for the work in church and school and we need them more than ever. This year there were ten or more calls for ministers that could not be filled because there were no men available; the situation will not be relieved in the near future. It is of utmost importance that every effort be made to gain recruits for the work, that is, to encourage young men to attend our colleges so that future years will provide the men that we are needing even now.

The General Board for Missions had prepared a report that covered the two great departments of its work: Home Missions and Indian Missions.

In Home Missions we had 85 men at work during the past two years; this number will have to be increased to 96 during the coming year. Of the new ventures those that required most attention were the missions in our larger cities, such as St. Paul, Minneapolis, Detroit, Lansing, Flint, and Milwaukee. The board asked for an appropriation of \$183,000 for the next two years and the Synod voted this amount. The affairs of the church building fund were referred to a special committee for further examination. The administration of these funds is becoming a highly important matter and recent years have added to the money available for this purpose so that it is of greater assistance in missionary work than ever before.

The matter of jurisdiction of the General Board and its subordinate boards had to be defined in the interest of efficiency and found its solution by the adoption of a resolution that provided as follows: The General Board is to lay down the principles and give the general directions for all work done but the subordinate boards, each for its own district or department, are to be the executive that carry out the work as planned by the General Board. The subordinate boards are responsible to the General Board and the latter, in turn, is responsible to the Synod.

In Indian Mission we have now nine white missionaries and one Apache assistant. The work is growing. During the last two years 208 Indians were received into the Church by baptism; of this number 174 were adults. Though numbers should never determine the success of missionary effort, this is most gratifying and is the most favorable report that these missions have ever been able to make. It is in the nature of the work that most attention must be centered on the work among the younger Indians. That requires suitable facilities for school work; it also leads to some clashes with other schools, notably government schools. In order to do the work it is necessary to give the government assurance that the mission schools will be adequate. As our missionaries are gaining the respect and confidence of whites and Indians these interferences are growing fewer, but at the same time the expanding work requires greater efforts in the matter of school equipment.

The missionaries asked in particular for a "boarding school" at East Fork. It was shown that a government plant at that place could be bought for a reasonable price and could be remodeled for our purposes with comparatively little expense. The Synod voted to order this property bought but stipulated that for the first it should serve as a "day school."

In a number of schools frequent vacancies caused a serious harm to the progress of the work; to provide against this and to give relief in other places where more help was needed the Board has called another missionary, the Rev. M. Ploneit; this was approved by the Synod.

It was found that the Synod could not well afford to leave the Missions without personal contact with the General Board. A resolution was adopted which calls on the Board to send two of its number to Arizona to make a thorough canvass of the various points where work is being done and to examine the situation in detail before the General Board reports to the next Synod.

The budget for Indian Missions calls for an expenditure of \$60,000 for the coming two years. This includes a number of items which were in the last appropriation but which were not carried out for lack of funds.

In connection with our missions the question of our part in the Negro Missions of the Synodical Conference was discussed at length. These missions have been under way for a number of years and have been most active and successful. We have always given them our interest and a measure of support but the intimate contact with them has been lacking. To remedy this condition we were invited to appoint two advisory members to the Board for Negro Missions and the President temporarily appointed President Im. F. Albrecht and the Rev. W. Hoenecke. This appointment was confirmed by the Synod and at the same time it was resolved to vote a sum into our budget that would represent our just share of the expenses of the missions. It might be stated that these missions are really home missions for they find their field in our southern states. The amount voted for this purpose is approximately \$20,000.

A special committee reported on a number of questions that were very much in the foreground because, as has been stated, the financial system of the Synod came in for close scrutiny throughout the whole meeting. The questions were chiefly concerned with the reorganization of our finances. The committee recommended the inauguration of a department of finance and publicity which should have as its head a financial secretary and should radiate through special appointees to every conference of the Synod. The Synod modified the recommendation to the extent that instead of a special secretary, the existing financial committee, which already has a complete organization, should assume the functions of a publicity agent with its other duties. The publicity that is meant is a systematic and continuous spreading of information of the details of the work in the various departments. Every member of our churches should be informed through special reports and pamphlets at frequent intervals as to what is being done and as to what is needed to carry on the work. We have a right to assume that if our Christians know what is needed they will not fail to give their support. It is also within the province of this committee's work to remind those who are manifestly failing in their duties of such failure.

A special plan had been submitted by the Central Conference which had been worked out by one of its members and which called for a complete reorganization of the whole synodical management. The Synod felt it was so important that more time should be given to its consideration. It, therefore, voted to have each conference take up the matter; it could then be worked over by the Districts and could then come before the Synod at its next meeting in two years.

The Board for Dr. Martin Luther College at New Ulm reported its most urgent needs. These were all voted and included the construction of a dwelling for one of the professors and other minor buildings. The

experiment with a ladies' dormitory proved an unqualified success and was made permanent. One might add at this point that the Committee for Education reported that any vital change in the location of our Teachers' Seminary could not now be considered because the Synod was too much occupied with other matters which was also the unanimous opinion of the Synod. If this latter committee again warned the Synod against the appointment of teachers who were not properly qualified by training and education to take charge of our parish schools, it is but proper to interpret the New Ulm board's message as an urgent invitation to make use of this institution for the training of teachers to a greater extent than heretofore. At present there are enrolled 92 students.

The Board for the Junior College at Saginaw reported the best year in its history. The Synod confirmed the arrangement of an eight years' course, beginning with the class that entered 1920. Necessary purchase of adjacent land was ordered. A note of human interest was added to the proceedings by a resolution to congratulate the stewardess, Miss Dora Mai, upon the completion of twenty-five years of service at the institution. Though it had been previously authorized to call a tutor from the graduating class of our seminary this had not been done because there were not enough men to go around. This year such a call was extended and the faculty at Saginaw will be augmented to that extent.

The Board of Trustees had made a special recommendation to relieve the President of the Synod of the cares of parish work because his time and strength was so much in demand for purely synodical work. This led to a discussion that culminated in a resolution to refer the matter to a committee which is to report to the Districts, their report will then come before the next meeting of the Synod and all members will be better prepared to pass opinion on the proposed change. It was made a duty of this committee to devise ways and means, if possible, to re-arrange the division of duties in such fashion that the President might still remain an active pastor in charge of a congregation. The committee which was elected on the floor of the meeting to study this matter is composed of the following: the Rev. John Brenner; President Im. F. Albrecht, of Minnesota; Professor Koehler; Mr. Wm. H. Graebner; the Rev. Gauss, of Michigan; and President J. Witt, of Nebraska. The committee is not to consider the person of the present incumbent but is to prepare the pros and cons of the question in general.

A memorial that originated in the Milwaukee Conference urged simplification of the official reports as printed in the synodical record. The Synod acted in accordance with the views expressed in the memorial; future reports will contain the doctrinal papers in full, but only in one language; the reports of district com-

mittees will be condensed and only essentials will be printed in all the reports that require publication.

The Committee on School Visitors reported progress but at the same time called attention to the fact that one visitor was not able to cover the field. There is much to be done in encouraging such congregations that have no schools and not less in cheering on those who find the support of schools a burden, to say nothing of calling the attention of pastors and teachers to improvements that could be made in their school work. The Synod was of one mind in appreciating the importance of this work and encouraged the committee to go on. In accordance with the wishes of the committee it recommended that visitors who could give at least part of their time, say one-fourth, to this task should be secured in different sections, especially in the larger centers. One of the Minnesota districts has done this on its own account with marked success. Of the 126 parishes visited by the school visitor, 75 were found to have day schools; of these 46 were one-class, 19 were two-class, one was three-class, six were four-class schools, and one was a six-class school. Much interesting material was offered by the visitor's report which went to show how much could be accomplished in this manner. Though \$3000 a year was appropriated for this purpose the committee reported that less than \$2000 was used.

The report of the Board for the Theological Seminary was very brief and required no further discussion. The chief concern of the seminary was a matter that had been discussed throughout the synod for some time: to build or not to build. It was definitively decided to build.

The Committee of Seven which had been appointed some years ago to survey the situation came before the Synod with ten recommendations; the ten recommendations were made resolutions and cover the subject so well that the reader will gain the best knowledge of what happened by following them.

To begin with, the delegates to the Synod had personally viewed the old seminary and had also looked a bit at a number of other sites that had been suggested, including the Bues Farm, which is now the property of the Synod. When the first recommendation, to build a new seminary, was advanced, it met with instant response. Only two questions were raised: was it possible to remodel the old building? could the present site be utilized? As to the first, there was soon perfect unanimity. It was shown that remodeling or building an addition was impractical and on our part impossible because of existing state laws; it was also undesirable because some of the chief defects of the present arrangement could not be removed by any such devices. It was explained that the matter of a site was covered by the second recommendation and that brought out the perfect unanimity anew with which the situation was viewed by all

present. We shall build a new seminary, was resolved.

Where? Not on the old site. The much-discussed "strings" came in for their share of attention, presumably for the last time. It was pointed out that even disregarding the matter of the strings (that our title in the present site was not absolute and that the property would revert to the heirs of the donors whenever the Synod used it for other than educational purposes) the site was not desirable because recent changes in the subdivision made further purchases prohibitively high and then they would not join up with our land in the best way. There was little, there was no difference of opinion noticeable when the vote was taken: We are to build on a new site.

Who is to go ahead with the work? The Committee of Seven suggested a building committee of seven, which should be authorized to add to its number such others as it saw fit. There were to be three pastors and four laymen on this committee. It is recommended the purchase of a suitable site as soon as possible and the trustees were authorized to make such a purchase; it is to prepare complete plans; and finally it is to let the contracts and to supervise the building constructions. An amendment was made to this recommendation before it was adopted which provided that the new site was to be "in or near" Milwaukee. The Synod did not think it expedient to attempt to select a site in open meeting because a smaller number of men can do better work in this respect and because a resolution to buy a certain property might lead the owners to ask a greater price than they would otherwise think of asking.

When are we to build? Following the suggestions of the Committee of Seven, preparations are to be begun immediately but the building itself is not to be begun until two-thirds of the cost of it is collected and at hand. It was further stipulated that the treasurer should administer such building funds separately and should keep them intact.

How much is it to cost? Not more than \$500,000. That looks like a big sum and it is. But anything less than that might not improve our condition. At the same time the figure was placed high enough to give ample chance to do the work with less; it is hoped that the plans will be carried out for less. The work of collecting the funds is to be under the care of the building committee because that committee is best able to give accurate and intimate information to the members of congregations on the progress of the work, and the more we know of what is going on the more easily will our interest be aroused and our cooperation secured.

The final recommendations called for the necessary authorization to buy and sell property of the Synod in accordance with the other resolutions and were

quickly adopted without discussion. After all this had been resolved the Committee of Seven was released from further service.

It was resolved that the Board of Trustees and the Board for the Theological Seminary were to act as a committee to elect the building committee which was provided for in the resolutions.

We are undertaking a big thing but not bigger than our needs require and our resources warrant. It is but a question of giving wholehearted support to the undertaking to make it a success in the very near future. To gain and retain the good will of everyone that should be interested the building committee is urged and expected to give rather detailed reports of progress at the District Synods; if possible the plans as selected should be submitted. It is not the idea that the Districts will in any way interfere with the plans but they should be taken into full confidence to enable all pastors and laymen to become active agents with intelligent information in gathering the funds that will be needed to carry on.

Other matters, important in themselves but of such nature to bear delay in their discussion, were laid back by the Synod to the next meeting.

The doctrinal discussion of the meeting was led by the Rev. John Plocher, of St. Paul. His paper discussed the very timely topic: What can be done to improve the financial resources of our congregations and synods? The paper will be published in full and should be closely studied by every Christian. It went right to the heart of things and without mincing matters many of the faults of which we are aware but of which we rarely speak were uncovered, not in a spirit of criticism but in a most helpful and earnest desire to improve matters. Just because material matters are quite secondary, though selfevident, in a Christian household it is quite necessary to look at them squarely and without evasions.

There were three, or rather four divine services. President Soll of the Pacific-Northwest District preached the opening sermon; on Sunday morning President Witt of the Nebraska District preached; and on Monday evening the Rev. F. Uplegger delivered a missionary discourse. The chorus of St. Peter's church under the direction of Mr. Karl Jungkuntz gave a sacred concert on Sunday evening that was of unusual interest and was a rare musical achievement. St. Peter's chorus is a splendid organization.

The Synod could not finish its work on Tuesday afternoon and a meeting was called for the evening where a number of reports were heard and acted upon. It was, as has been said, a serious gathering. It was resolved to do its work in the spirit of the work that was to be done. Its attitude was prayerful and earnest. It may look back upon its work with gratitude that the Lord gave it the guidance and the courage it sought. And the congregations which sent

these men to do their work may be equally grateful for the good work done and may feel assured that the Lord of His Church is still with them.

H. K. M.

#### ELECTIVE OFFICERS OF THE JOINT SYNOD OF WISCONSIN AND OTHER STATES

President: The Rev. G. E. Bergemann, Fond du Lac, Wis.\*  
1st Vice-President: The Rev. J. H. Westendorf, Saginaw, Mich.\*

2nd Vice-President: The Rev. Professor John Meyer, Wauwatosa, Wis.\*

Secretary: The Rev. Gerhard Hinnenthal, Goodhue, Minn.\*

Recording Secretary: The Rev. Wm. Nommensen, Columbus, Wis.\*

#### Board of Trustees:

Term expiring 1925: Mr. John Behnken, Lake Mills, Wis.; Mr. F. W. Gamm, Watertown, Wis.

Term expiring 1923: The Rev. C. Gausewitz, Milwaukee, Chairman; Mr. Wm. H. Graebner, Milwaukee, Treasurer and Secretary.

Term expiring 1927: The Rev. J. K. Klingmann, Watertown, Wis.\*; The Rev. E. Ph. Dornfeld, Milwaukee, Wis.\*; The Rev. H. K. Moussa, Jefferson, Wis.\*; Mr. Leon Zeisler, La Crosse, Wis.\*

Ex officio: President G. E. Bergemann.

#### Board for the Theological Seminary:

Term expiring 1925: The Rev. John Brenner, Milwaukee; Mr. Oscar Griebing, Milwaukee.

Term expiring 1923: The Rev. H. Knuth, Milwaukee; Mr. Adolph Weinsheimer, Milwaukee; Mr. J. Gieschen (Teacher), Milwaukee.

Term expiring 1927: The Rev. H. Gieschen, Wauwatosa, Wis.\*; Mr. Ernst von Briesen, Milwaukee.\*

#### Board for Dr. Martin Luther College:

Term expiring 1925: The Rev. Wm. F. Sauer, (President of the Dakota-Montana District) Watertown, S. D.; Mr. F. Retzlaff.

Term expiring 1923: The Rev. Jul. Gamm, La Crosse, Wis.; The Rev. R. Siegler, Watertown, Wis.; Mr. F. Schweppe.

Term expiring 1927: Mr. E. W. Zutz, Norfolk, Nebr.\*; Mr. H. Sitz (Teacher) New Ulm, Minn.\*

#### Board for the Junior College at Saginaw:

Term expiring 1925: The Rev. J. F. Westendorf, Saginaw, Mich.; Mr. F. Trier.

Term expiring 1923: The Rev. W. Bodamer, Ann Arbor, Mich.; Mr. P. Denninger (Teacher), Lansing, Mich.; Mr. A. Boehringer.

Term expiring 1927: The Rev. Theo. Hahn, Owosso, Mich.\*; Mr. F. Schuette, Saginaw, Mich.\*

#### Board for the Belle Plaine Home:

Term expiring 1925: The Rev. F. Koehler, Nicollet, Minn.; Mr. J. Kulischek.

Term expiring 1923: The Rev. Ad. Frey, Jordan, Minn.; Mr. Wm. Poppenberger; Mr. H. Kahnert (Teacher) St. Paul, Minn.

Term expiring 1927: The Rev. A. F. Winter, Mankato, Minn.\*; Mr. H. Weiss, Belle Plaine, Minn.

#### Publication Committee:

The Rev. A. Baebenroth, President; The Rev. B. P. Nommensen, Vice-President;\* Mr. John Gieschen (Teacher), Secretary;\* Prof. Aug. Pieper; Mr. Eugene Kuechle, Treasurer; Rev. O. Hagedorn; Mr. W. H. Graebner.

#### Committee for Relief:

Term expiring 1925: Mr. A. Wandersee (Teacher), Ann Arbor, Mich.

Term expiring 1923: The Rev. H. Bergmann, Milwaukee; The Rev. A. J. Dysterheft, Glencoe, Minn.

Term expiring 1927: Mr. E. W. Zutz, Norfolk, Nebr.\*

Historian: Dr. J. H. Ott, Watertown, Wis.\*

Railroad Secretary: The Rev. A. C. Haase, St. Paul, Minn.\*

#### Board for Northwestern College:§

The Rev. J. Klingmann, Watertown, Wis.\*; Rev. C. Gausewitz, Milwaukee;\* Rev. J. Brenner, Milwaukee;\* Rev. C. Buenger, Kenosha, Wis.\*; Rev. H. K. Moussa, Jefferson, Wis.\*; Mr. F. W. Gamm, Watertown, Wis.\*; Dr. T. C. Abelmann, Watertown, Wis.\*; Mr. Ernst von Briesen, Milwaukee;\* Mr. Wm. H. Graebner, Milwaukee.\*

\* Those marked by asterisk were elected at this year's meeting.  
§ The period of service of each member will be determined by the board itself according to resolution.

#### NEW PARSONAGE IN PHOENIX, ARIZONA

The Zion English Evangelical Lutheran Church of Phoenix, Arizona, has completed a new parsonage of which its pastor took possession August 2nd without the usual formalities. The erection of this parsonage is unique in this respect that it was built not because a new parsonage was needed but because the congregation wanted to acquire the large corner lot (83x137½ feet) which adjoins the church on the north. The congregation already had a parsonage which was erected only two years ago.

The members of the congregation had long desired to own this corner property because it was the logical site for the new church which, it was felt, would be needed before many years had passed because the present church building was already oftentimes taxed to its capacity. When the congregation a little over a year ago, inaugurated a campaign among its members to raise \$1450 in order to reimburse the synodical church extension fund for the loan advanced for the construction of the new church building two years before, the question was raised whether the best interests of the Kingdom would not be served by raising money instead to purchase the corner lot. However, the members concluded that they would be "seeking first the kingdom of God" by reimbursing the synodical church extension fund, since owing to the chronic emptiness of the aforesaid fund other parts of the Kingdom would profit by it, rather than by diverting the money to the acquisition of the corner lot. They also felt confident that if it was for the best interests of the church the Lord would see to it that at the proper time the congregation acquired the lot and that, therefore, the reimbursement of the church extension fund needed not to be postponed. And this confidence was not misplaced, for the Lord has provided ways and means for acquiring the desired lot without the outlay of an additional dollar.

Some time ago the following plan was suggested: That an effort be made to sell the parsonage located immediately south of the church and that, if this effort proved successful, the corner lot be purchased and a new parsonage be built on the west end of the lot, leaving sufficient space on the corner for a new church building when it should be needed. This plan was carried out. The old parsonage was sold for \$4200, the corner lot was bought for \$1200, and a new parsonage was constructed upon it which, together with other improvements on the lot, represents an outlay of about \$3000. It will be seen, therefore, that the trust which had been placed in the Lord paid good dividends. Whereas the congregation before had only a church building and a parsonage, it now, without the expenditure of an additional cent, has both of these and, besides plenty of room to expand for many years to come.

The new parsonage, in all except minor details a duplicate of the old, has six rooms and a bath room, including two screened-in sleeping rooms. A fine garage (thus far a garage in name only since it harbors a bicycle instead of an automobile) is the gift of a new member recently arrived from the east. The garage building has enough space that it can also serve as a storage room and laundry. The new parsonage faces Woodland Park Boulevard with its beautiful palm, eucalyptus, olive, pepper and umbrella trees and is located in what promises to be one of the beauty spots of the beautiful city of Phoenix.

The congregation has reason to say with the psalmist: "Know ye that the Lord he is God. It is He that hath made us, and not we ourselves, we are His people and the sheep of His pasture.—His truth endureth to all generations." (Ps. 100).

IM. P. FREY.

#### † PASTOR HENRY BRAUN †

Another Veteran of the Cross entered into the Rest that remaineth to the people of God when on August 7th Pastor Henry Braun committed his spirit into the hands of his Heavenly Father at Hutchinson, Minnesota. Funeral services, the largest in attendance, perhaps, in the history of our city, were held on August 11th. The services at the home and at the cemetery were conducted by the local pastor. In the church Pastor Albrecht of New Ulm preached the German sermon, Im. F. Albrecht, president of the Minnesota District, spoke in behalf of the synod, the English sermon was preached by the undersigned; Professor Reuter was at the organ and also directed the choir. Twenty ministers of this district were in attendance.

Pastor Braun was born unto his parents, John and Anna Braun, on February 8, 1836, at Heskorn, near Marburg, in Kurhessen, Germany. There he attend-

ed the grammar and later the high school. But his fervent desire to prepare for the ministry and later serve His Lord as a missionary seemed destined to come to naught, for his parents lacked the financial means essential for the required course of study. Joy and gratitude filled the heart of Henry Braun when, though he was already twenty-six years of age, conditions so shaped themselves, that he could forsake the loom of his father's weavery and enter the Saint Crischona College of the Pilgrim Mission, near Basel in Switzerland, in June, 1862. With great fervor and diligence he studied Theology there for three years and gained, to quote the Chaplain and Principal of that institution of those days verbatim, "a high degree of ability for making known the unsearchable riches of Christ Jesus unto his fellow men." In August, 1865, he finished his course of studies at St. Crischona. After a short visit with his parents he left for the United States of America, reaching St. Paul, Minnesota in the late fall. At St. Paul he was ordained by the then president of the Minnesota Synod, pastor Fachtmann, and sent as a missionary into McLeod County. He began work in Acoma, said County, and from there, except for a term of six years during which he had charge of the parish at Big Wood, he was active in missionary work throughout his pastorate, founding congregations at Hutchinson, Town West Lynn, Cedar Mills, Biscay, Ellsworth, and Litchfield. Illness and weakness of body forced him to resign from active ministry in 1892. The last years of his life he lived at Hutchinson and until his physical condition would no longer permit it he served Friedens congregation there as supply pastor.

He was married to Louise Steinke on November 11, 1866. The happiness of their wedlock, extending over a span of nearly fifty-five years, was as voiced in Psalm 128. One son and three daughters of the eleven children God entrusted to their care preceded their father into the kingdom of everlasting joy.

Whatever comforts could be provided and careful nursing rendered to lighten the burdens of old age were extended him by his affectionate wife and his loving children. And his end? Says the Psalmist: "Precious in the sight of the Lord is the death of His saints." (116:15.)

W. J. SCHULZE.

#### COLLECTING FUNDS

In collecting funds for benevolent or church enterprises of any kind, let there be no begging. Statements are often issued for the information of pledgers. But if one must go to another to ask for money, let it be done in a spirit of Christian stewardship and earnest service. Instead of quickly blurting out how much a person owes or ought to give, show

*Mrs. C. Brunger*

him what good has been accomplished or what needs are to be met. An agent who sells an article from house to house often has to make a second selling talk when he makes his rounds to deliver the goods. While he may insist on keeping a contract, a wise man will add some new reason for the purchase, or remind the customer in vivid terms of the motives which originally led him to make the promise.—Sel.

#### TWENTY-FIFTH ANNIVERSARY

The Christ Ev. Luth. Church of Zumbrota, Minn., celebrated the 25th anniversary on Sunday, July 10th. The Rev. D. Metzger delivered the sermon in the German language during the forenoon services. His text was: "In all places where I record my name, I will come unto thee and I will bless thee." Ex. 20:24. During the English services in the afternoon the Rev. J. R. Baumann preached on the words: "Let everything that hath breath praise the Lord. Praise ye the Lord." Ps. 150:6.

The Christ Ev. Luth Church was organized January 2, 1896, with about 17 members. The Rev. P. Hinderer of Goodhue served the congregation at that time. In the year 1900 this congregation and St. John's Ev. Luth. Church of Minnesota township agreed to form a parish and called the Rev. R. Jeske, who was pastor of this parish until 1906. The Rev. D. Metzger served this parish from 1906 till 1919. In 1919 the congregation of this parish severed connections and each proceeded to call a pastor. The Rev. F. Zarling accepted the call to the Christ Church.

According to the church records 283 have been baptized here, 257 confirmed, 80 couples have been married, 99 have been buried, and 7069 have received holy communion. The congregation numbers at present about 306 communicant members, 72 of which are voting members. May the Lord our Savior also be with us henceforth with His Spirit, grace and blessing, preserve amongst us His Gospel in its purity, for our salvation and to His glory.

F. Z.

#### ORGAN DEDICATION

On Sunday, August 7th, the First Ev. Lutheran congregation at Lake Geneva, Wis., dedicated its new Hinner's Pipetone Organ to the service of the Lord. The organ with blower attachment is a gift of Mr. and Mrs. Gustave Meister, members of the congregation. The dedicatory sermon was preached by the undersigned. The choir of the Divine Charity Congregation of Milwaukee was present to assist at the services. May the Lord bless the kind donors!

H. J. DIEHL.

#### CROW RIVER CONFERENCE

The Crow River Conference meets, D. v., September 20 and 21 in the parish of the undersigned. First meeting Tuesday, 9 a. m. Services Wednesday, p. m.

conducted by the Revs. G. Fischer resp. J. Guse. Confessional address by the Revs. J. E. Schaefer resp. C. G. Schmidt. Discussions led by the Revs. C. J. Schrader and H. A. Hopp.

J. C. SIEGLER, Sec'y.

#### LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference will convene in Escanaba, Mich., (Rev. C. Doehler) Sept. 20th and 21st. Service in the German Language Sept. 20th in the evening. Sermon by the Rev. W. Gutzke (Geo. E. Schroeder).

Confessional address by the Rev. C. Henning (J. C. Masch). Papers will be read by the Revs. H. Brockmann and Kurt R. Geyer.

All pastors and delegates belonging to this conference are requested to register with the Rev. C. Doehler at their earliest convenience.

PAUL C. EGGERT, Sec'y.

#### CHANGE OF ADDRESS

Mr. H. R. Wachholz, 861 Wall St., Milwaukee, Wisconsin.

#### NOTICE OF ELECTION

Rev. P. H. Kirchner was duly elected at the delegate meeting of the Northern Conference of the North-Wisconsin district to succeed Rev. P. J. Kionka on the finance committee.

AD. SPIERING,

Praeses of North-Wisconsin District.

#### INSTALLATION

Upon the request of the president, the Rev. F. Krauss, the undersigned installed Louis E. Mielke as pastor of Christ congregation of Swan Creek, Mich. Prof. E. Berg assisted. Address: Rev. Louis E. Mielke, Saginaw, W. S., R. 2, Mich.

AD. A. ZUBERBIER.

#### MISSION FESTIVALS

St. John's church, Town Fremont, Mich. Speakers: E. Rupp, J. Gruendemann. Offering: \$90.06.

AD. A. ZUBERBIER.

#### 11. Sunday after Trinity

Christ church, Swan Creek, Mich. Speakers: W. Hillmer. Offering: \$60.00. L. E. MIELKE.

#### 12. Sunday after Trinity

Christ church, West Salem, Wis. Speakers: H. W. Herwig, Gerhard Pieper. Offering: \$315.30.

H. R. ZIMMERMANN.