

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.

Vol. 11.

Milwaukee, Wis., August 10th, 1924.

No. 16.

VICTORY IN CHRIST

Romans 8:12-17

Free from bonds of sin forever,
From the claims of flesh set free,
Jesus, my victorious Savior,
I sing praises unto Thee.
From the Law's dread condemnation,
From the cords of hell unbound,
I rejoice in Thy salvation,
In Whom blest release I found.

Thou didst die on Calv'ry's mountain,
Blest Messiah, Son of God.
Thou didst wash me in the fountain
Of Thy holy, precious Blood,
That from death's dominion riven,
Life eternal I might gain,
That redeemed, restored, forgiven,
I with Thee might ever reign.

Let me laud Thy blood-bought favor,
While in mortal clay I dwell,
Ris'n, ascended, glorious Savior,
Virgin-born Immanuel!
Now the foes cannot enthrall me,
Though in bitterness they rail,
And when earth-born ills befall me
Thy sweet comfort will not fail.

Thy blest Spirit tells me clearly
In the pages of Thy Word
That the Father loves me dearly!
Sweetest message ever heard!
Yea, Thy ever-present Spirit
To my heart doth witness bear
That by virtue of Thy merit
I am God's dear child and heir.

Nevermore can I repay Thee
The tremendous debt I owe!
Grant me ardor to obey Thee,
Joy to serve Thee here below, —
Fervent love that will not falter
Though the hell-bound world entice;
O accept upon Thine altar
My poor life as sacrifice.

Through humility to glory,
From the cross unto the crown,
Thou didst blaze the path before me,
Thou the heav'nward way hast shown.
Sighs shall change to jubilation,
Toil to rest, and death to life,
When, O Lord of my salvation,
I shall leave this world of strife.

Till in Salem's blest expansions
Hope shall end in pure delight;
Till within the Father's mansions
Faith gives way to glorious sight,

Grant me unction to confess Thee,
Though the godless foes deride,
With the saints redeemed I'll bless Thee, —
Saved, perfected, glorified!

Epistle Lesson Hymn for the
Eighth Sunday after Trinity.

Anna Hoppe.

THE SPIRIT OF LOVE THAT REJOICES IN COSTS AND SACRIFICES

1 Chronicles 21:24

David had sinned, sinned deeply. He had taken a census of the people contrary to God's wishes, and now the Lord's righteous wrath had gone out against the proud ruler of Israel. And when David saw the destroying angel raise his fiery sword over Jerusalem, he was struck with terror. Gad, his seer, instructed him to build an altar to the offended God on the spot where the angel stood. That spot was the "threshingfloor of Ornan the Jebusite," the same spot on which Abraham was once called upon to offer up his son Isaac, the spot where David's son should afterward build the temple of God.

The notable thing connected with the erection of the altar and the offerings David brought, is his unselfishness and generosity of soul. When the king told Ornan that he must have this spot on which to build an altar, Ornan not only graciously offered him the site for nothing, but he also offered him the oxen, the wheat, the wood, and everything that he might need to carry out God's command. David refused Ornan's generous offer, saying, "Nay; but I will verily buy it for the full price; for I will not take that which is thine for the Lord, nor burnt offerings without cost."

Was it from pride that David refused the offer? Never; neither was it from the idea that Ornan could not afford it, for he was a very rich man. David was moved to this attitude by the love of God which rejoices in costs and sacrifices. It is a remarkable spirit that David manifests here; but it is the spirit of true religion, the spirit that is so sorely lacking to-day, because the love which creates that spirit has grown cold in many hearts. Let us examine these words more closely and learn from them that we must walk in love, as "Christ also hath loved us, and hath given Himself for us," that, if we would be true Christian men and women, we must walk in the spirit of David,

Jan 25
Rev C Buenger
65 N Ridge

The Spirit Of Love That Rejoices In Costs And Sacrifices

David's act is not mere outward formality, as so much that passes for love to-day is. The spirit of devout love with which David was inspired cannot be expressed in mere outward forms. David's love was genuine; it was the fruit of implicit faith and trust in the Lord. His love was so deep-seated and fervent that it fairly struggled to find expression; but such burning love must find expression in personal sacrifice. His was the love of Abraham, that greatest of all believers, who was ready to bring the supreme sacrifice, his only son Isaac, because God in whom he believed and trusted had commanded it. True, David was not called upon to bring so great a sacrifice; nevertheless, the spirit of his forefathers is evident in him here. Ornan offered him all the utensils and materials for nothing; but David, moved by the spirit of love, chose to pay for them. The materials he presented to God were the same; yet, had he offered them as a gift, they would not have satisfied the spirit of love which surged through his heart. Surely, that was not mere formality, it was genuine, because it was rooted in faith, and faith delights not in outward forms.

"The sacrifices of God are a broken spirit," says David in his 51st Psalm; and he was true to his word. His spirit was broken and crushed by God's awful threatenings and the impending doom. His proud heart had been laid low by the realization that he had transgressed a divine command, and thereby merited righteous judgment. He had let go of God and numbered his subjects that he might see how powerful he really was. But he soon realized what a worm he was before the Almighty, and how vain they are who think they can put God out of their lives. Humbled, broken-spirited, penitent he crawled to the throne of God and implored His mercy and pardon, and the doom was averted. And out of that broken spirit was born faith and love. Now in gratitude, his spirit broken but purified, David offered the Lord something that is a cost and a sacrifice. What a glorious thing it is to pass through the purifying furnace of God!

Judged by human standards David was a fool. He had a splendid chance to obtain something for nothing and waived the chance aside. From the money point of view — and that is the accepted viewpoint among the masses, to-day — he was ridiculously imprudent. He could very well have taken advantage of Ornan's generosity, for Ornan could well afford the gift, and would, no doubt, have felt highly honored if the king had accepted it. David's spirit of love, however, overwhelmed his prudence; he pushed all personal interests into the background and saw only God, the ever-merciful Lord, who had withdrawn a righteous judgment from him who so richly deserved it. And in gratitude for such mercy he scorned the

prudence that should guide the keen investor. David was laying up treasures for himself in heaven.

My friends, where are those among us who would have acted as David did? Would we not have taken advantage of such an opportunity to make a pretentious gift to God without detracting from our own resources? Ah, it is one thing to ease the conscience by bringing offerings which entail no sacrifice; but it is quite another thing to manifest that spirit of love which rejoices in costs. The ointment which that fallen woman poured on the Savior's head in Simon's house was a waste in the opinion of certain ones present; but was it not a priceless treasure to her loving soul? Was it not of greater value when it had gone from her possession than it was before? So it is with those offerings which we bring at great cost and personal sacrifice. You will recall that the Savior once said something about being "rich towards God."

That spirit of love which David manifests here is the only true spirit of religion; for, where love expresses itself in such a manner, faith is alive and burning, letting its light shine before men to the glory of the Father. The loveless church is a spurious church; the loveless church member is a hypocrite, the kind of whom Jesus uttered the stinging words, "This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me." Is it not true that there is much that passes for Christianity to-day which is nothing short of contemptible? There is an alarming number of professed Christians who avail themselves of the church and its blessings at the expense of others, and this for no reason at all. We hear them raise the thumb-worn excuse, "Religion is not measured in dollars and cents." True enough. But such remarks often sound very foul in some mouths. It strikes us that there are many people in the church whose religion is a constant round of excuses and evasions. And the attitude underlying these excuses can be expressed with the statement, "We need not attend church so regularly or partake of the Lord's Supper, because it is not needful to salvation." With such indifferent souls nothing is needful which entails costs and sacrifices. In what a sublime contrast the spirit of David stands to this: "I will not offer burnt offerings without cost."

The spirit of David is, however, sadly lacking among us to-day. And this is evident from the fact that the church can neither properly train pastors and missionaries nor carry on the divinely appointed work of extending the kingdom of heaven among men, because the love that rejoices in costs and sacrifices has grown cold in many hearts. Let me ask you whether any generation in the history of the church was so favored with temporal blessings and treasures as we are at this time. Hardly. And never was the time more favorable to the spreading of the gospel among men. Why then is the church hindered in doing God's

will? Why is our synodical treasury continually at low ebb? Is it not true that we like to surround ourselves with every comfort and convenience, clothe ourselves in silks, satins, and furs, and withhold from God's church that which is so sorely needed to build institutions, where servants of the Lord can be prepared to go out and proclaim the Word of Life? Let each one, in the pulpit as well as in the pew, search his own heart for the reason. Let every one honestly confess, "I have been an unprofitable servant; I have been a backslider in the faith; I have allowed my selfish, mammon-chasing, pleasure-seeking nature to crowd out the love that belongs to my Savior; I am guilty of the basest ingratitude; God be merciful to me a sinner." Let us come to God in the spirit of David, pledge ourselves anew to the cause of Christ and His church, and prayerfully say with the shepherd king, "I will not offer burnt offerings without cost." That is the spirit of love that rejoices in costs and sacrifices, the spirit of the only true faith. To this help us, God, for the sake of Christ Jesus, who gave His all for us!

K. F. K.

COMMENTS

The Vacuum Boils Over Historians of the future will stand agape when they come to write of the religion of the early twentieth century. There is the facile view that religion is always present in about the same measure; a view that is being published assiduously by many people in responsible positions to account for the most apparent irresponsibility that modern youth displays. These apologists explain that the people of our day are quite as religious as those of any other day and that many of those who appear to be farthest removed from accustomed evidences of religion are yet deeply moved by religious impulses. It is a quibble and will not deceive us. To us religion, true religion, is bound to the revealed Word of God. All other "religious" views are but phases of irreligion.

Our day is irreligious. It has no business to point to periods of the past when superstition reigned and to think itself better. In those days, undeniably spotted by un-Christian superstitions, there were still sources of spiritual truth open to the masses; they still had the Word of God in a measure and from that source were able, in spite of many shortcomings, to reach above their own limitations for the Salvation in Christ.

Our day is irreligious even when it indulges in voluble exposition of its religious theories. And it is not less superstitious. It is governed by the chief superstition of the ages: that man's guess about eternity is good enough to stand as the truth. The man who feels himself superior to the Christian of other days who felt bound by his understanding of the Word and at the same time is guilty of the puerili-

ties of modern cults that flourish under various aliases is peculiarly astigmatic.

From the vacuum which is empty because true religion has departed come startling noises. The national convention of the Democratic party has as its chief topic for discussion a question of "religion," hinging on the catchwords pro-Klan and anti-Klan.

In turn we find that the most acute critics of this very Klan, by no means Christians themselves in any sense, are positive in tracing its origin and accounting for its growth to have found its real brotherhood in the American churches, naming specifically the Methodists, Baptists, and the Presbyterians. To the activities of members of these bodies is ascribed the whole agitation that is embodied by the Klan.

There may be a great measure of truth in these assertions. For these denominations, true to their Calvinistic antecedents and traditions, cannot overcome their itch to have a hand in civil government, to tell the state what to do. They prefer to have a sort of understanding which will permit them to occupy an unofficial position of counselors of state. We have had an abundance of such activities in the recent past, notably the whole prohibition movement as managed by the Anti-Saloon League. Now there are new fields to conquer and the battalions are mustered for the fray.

The Klan is not by any means the only factor in this development; its sympathizers are found in many quarters where special ends are pursued. The Klan is rather a symbol of the determination of a certain type of politico-moral theorists to establish domination. Some of them are moralists who are ready to use political methods of the most shady sort to have their way, many more of them are politicians ready to turn moralists, if they must, to get the votes.

Not all of the excesses charged to the official Klan are directly chargeable to them, but morally they are responsible for fostering such methods in our American life that lend themselves so readily to the abuses of the most dangerous elements of the land.

At Joliet a church is bombed, supposedly by bootleggers, because the church was a center of prohibition enforcement. The original outrage is not to be condoned. It is a crime and should be punished as a crime. The result is, however, that that particular church, with the group of men who used its machinery as a means to reach their civic ends becomes less a church and more a political rallying ground. It rides on the crest of public opinion as the champion and martyr for the cause of civic rectitude. The Gospel has little opportunity to be wedged in between the meetings of its raiding squads. Unfortunately this development is relished by its leaders.

A minister of Detroit is kidnapped, so the story goes, and branded with the mystic characters "K. K. K." We are told that he was very hospitable to the

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

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

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

Klan and even held meetings of its members in his church. Thus the Klan is absolved of complicity in his case and the burden shifted to enemies of the Klan. The man's experiences are most regrettable, but what can a man, least of all a minister who occupies a delicate position in the life of his church, expect when he engages in activities that are beyond his province and that employ methods that differ from the treatment which he himself unfortunately suffered to no appreciable extent?

The religious sense of America is growing more vacuous from year to year — but here we have one vacuum that is able to boil over with disastrous consequences to all who are in any way concerned, to many who are innocent, as well. H. K. M.

* * * * *

"Without a Taint of Religious Feelings" This dispatch is published from Greenwich, Conn., as a fresh evidence of good feeling between the Knights of Columbus and the Freemasons. It is all very well, of course, except that the phrase "a taint of religious feelings" is rather unfortunate.

K. of C. Guests of Masons

"Members of Orinoco Council, Knights of Columbus, were the guests of the Masonic Club here last night. The knights, numbering about five hundred, marched from the Knights of Columbus home to the Masonic club. Grand Knight Thomas Wigmore declared himself pleased that the two bodies should meet 'without a taint of religious feeling.'

"Among the other speakers was the Rev. Michael J. Ryan, of Meriden, a Catholic priest." —The Living Church.

Why take exception to the expression "without a taint of religious feelings," which a little reflection will show to be a rather happy choice? That a Freemason and a Catholic, or a Lutheran and a Jew, should be neighborly towards each other, is to us self-evident. The exchange of civilities and the rendering of help in the day of trouble between persons of conflicting religious convictions should not be anything unusual. That is the love we owe every fellow-man. Nor will this ever be construed as a surrender of one's principles.

Different, however, is the case of organizations. An organization lives in the principles upon which it is founded and which it promulgates. Fraternizing with an organization is generally, and rightly, understood to imply acceptance of its principles. Where this is not the case, other interests are being held so high that a little matter like a disagreement in principle is not permitted to interfere. The principles are simply set aside for what men esteem to be of greater value.

Thus two lodges, no matter what their names might be, could fraternize honestly, for all lodges are practically of one spirit. But here we have an entirely different case, an organization within the Catholic Church fraternizing with a masonic lodge. Everybody knows that membership in a masonic lodge automatically excommunicates a person from the Catholic Church, which declares masonry to be incompatible with and antagonistic to the Catholic faith. So every faithful Catholic will necessarily regard masonry in this light. To those to whom the lodge's "brotherhood of man" is paramount, this religious feeling, or this zeal for his faith, must naturally constitute a taint in the character of a consistent Catholic.

At any rate, these Knights succeeded in convincing some that they are free from this taint. They studiously refrained from confessing what their church believes and by their action practically disavowed the attitude of their church against masonry.

One naturally seeks an explanation for occurrences of this kind, which seem to be multiplying in our days. Even we Lutherans have been, to say the least, embarrassed by the kind attentions which the Knights of Columbus showed a certain Lutheran society when they sent it a large bouquet of flowers on the day of the dedication of its community hall. Is the Catholic Church employing diplomacy to counteract the agitation some of our fellow-citizens are carrying on against it? If that should be the case, let no man permit himself to be deceived. Rome does not change.

Or is this another instance that shows how social organizations within a church naturally drift into religious indifferentism and introduce the spirit of the world into the church? Cannot we laymen get together even though our synods refuse to unite, is an appeal that has been heard more than once within the larger circle of the Lutheran Church. For organized card-playing and theatricals, promiscuous collections and other things discouraged by our church, we are indebted chiefly to such organizations, congregational or inter-congregational. Hagar does not always serve Sarah.

J. B.

* * * * *

French Churches Rebuilt The Federal Council of Churches of Christ in America, composed of nearly all of the Protestant denominations, has undertaken to rebuild the Protestant

churches of France that were destroyed in the course of the war. It is reported that their task is now finished. They raised more than \$2,000,000.00 for the purpose and have rebuilt twenty-four churches. In this total are included gifts made directly by some of the denominations to churches of their own kind. John D. Rockefeller, Jr., was among the individuals, one of the most liberal contributors.

The rebuilding of the Roman Catholic Churches and institutions is going on a main. The public in general is enlisted to help reconstruct the damaged cathedrals and the University of Louvain. We may be sure that the sum required for the Protestant churches is but trifling compared to that which flows into the coffers of the Roman hierarchy to replace their losses.

The reconstruction of the Cathedral at Rheims was always presented as a duty toward the preservation of an international shrine for artists. That may or may not be true, but it is certain that the Romanists will find good use for all the sympathy that talks in terms of money, whether or not it was given for restoration of an object of art.

H. K. M.

* * * * *

An Unusual Complaint In a recent issue of the Lutheran Standard, Ohio Synod, Rev. H. J. Schuh voices a rather unusual complaint: "The vacancies in the Western District are about all filled, except those in the parsonages, and fortunately the President is not supposed to make recommendations for these. There are at this time, by actual count, no less than twelve bachelor preachers in our district. Some of them are, of course, still 'hopeful cases.' The President is supposed to be the 'Official Worrier' of the district. There are many things that worry him, and this is one." The writer asks: "Is there growing a tendency among us toward a voluntary 'celibacy of the priesthood?'" He declares: "The normal condition is that a pastor should be married. . . . He is to be a model in every way and as a bachelor he must fail along this line in two of the most important relations of life, as husband and father. The parsonage is to be a model home, a center from which radiates the spirit of Christian domestic life and happiness. Where is the trouble? Is it the low salaries that make our brethren hesitate to assume the support of wife and children, or is it the modern high standard of living which frightens men from entering the bonds of that estate which is the very foundation of human happiness here on earth. Whatever the trouble may be, it needs to be remedied. When over fifteen per cent of our pastors are bachelors there must be something wrong."

J. B.

* * * * *

Blackfoot Indian Bible We are accustomed to think of the Indians as either nearing extinction or absorption. To think of them as

Indians with their own language is not usual. Yet there are still many groups of them in America and Canada who can best be reached in their own tongue. Christian missionaries are still at this pioneer work of translating Scriptures for their use.

Thus the Blackfoot Indians of Canada will have the Bible in their own tongue as a result of the labors of Canon Stocken of Victoria, B. C. He has been for many years engaged in missionary work among them and now is completing the task set by himself on his own handpress.

We are told that he had to originate the characters he used in transcribing the sounds of their speech. It appears that he does not employ the method we use in modern languages but devised signs that stand for syllables.

H. K. M.

* * * * *

The Rural Church The man who depends in forming his views on the information to be derived from the expert reports of church statisticians is bound to believe that to-day the "problem" of the rural church is of vast importance and complexity. At the same time he will be convinced by constant reiteration that the rural church is in a bad way. We are supposed to take for granted that there is a problem; that rural communities are not the strongholds of religion that they used to be; that rural churches are declining and dying out; that those which are left are not doing what they should do.

To remedy the sad state we hold conventions and summer schools for rural preachers; books are written for their use outlining new methods and devices to make the rural church the center of communal life as it was in the golden age.

Against this view another might reasonably be held: first, that there is no "rural church problem"; secondly, that rural communities are upholding their churches in much the same way as in the past; thirdly, that the church as a communal center is not desirable and is not to be urged.

In support of our first assertion it can be stated that the city church as compared with the rural church offers the same problems and that, therefore, there is no specifically "rural" problem. If church attendance is waning in the one, is it not also true of the other? If contributions are not as great from the rural churches as they once were, is it not true that in the country as well as in the city there are untold activities sponsored by church people and others which take heavy toll of the purses of the parishioners so that though the people are giving more the church gets less? And again, is it not largely a matter of shifting populations? We know of not a few communities, especially in the middle west in which the first churches were Methodist, Baptist, Presbyterian, or even Universalist — they are now deserted. Somewhere in the neighborhood there is in most cases a Lutheran church, or more rarely a Roman Catholic Church.

Again, as concerns our experiences with the rural church, we have had in the past and still have rural parishes that are made up of two or three, or even more, smaller churches, served by one pastor. As communications become more easy through improved roads and the use of automobiles, many of the smaller rural churches give up their separate existence and merge with the nearest town church (still classified by the statisticians as a rural church) without loss to the church as such.

If modern conditions cause a falling off of church attendance it is not a problem that must be solved for the rural church alone but one that seeks solution for the benefit of the whole church. And as for the solution, there is nothing enigmatic about that: if the church that suffers loss does not preach the Gospel as it should its loss is more apparent than real, for little is lost when people stay away from a church that offers them nothing. And if a church does preach the Gospel, yet suffers losses (a rare occurrence with us) it is the kind of loss that such preaching is prepared to endure, for the world will not have the Truth and worldliness is met as often in the country as in the city. As long as sound preaching is heard in a community there is more than a hope that many of the losses will be redeemed.

Our third contention held that the communal church is not desirable and should not be urged; if anything, it should be discouraged. One need but look at the topics discussed at rural church conferences to note that the church is the least concern of those who are so deeply agitated by its troubles. The rural church is to become an agricultural club in which producing and marketing is to be conducted and farming conditions are to be improved; it is to be a sort of woman's exchange in which the wives and daughters of the farmers are to be relieved of the tedium of country life; it is to be a sort of forum for anything that the uplifter and reformer would like to get before the people with the least trouble to himself; and finally, it is to be a sort of unofficial continuation school to take the rural youth in hand and supplement the district school. All these objects may appear to be worthy to not a few — but what have they to do with the church? Why should the church be the clearing house for these activities? And why should the rural minister be the maid-of-all work to do the washing and dusting and cleaning, besides the cooking and sewing, for the hundred and one petty jobholders who drive out from their city desks to tell the assembled membership of the Smith Corners M. E. Church of the spiritual value of raising three crops of alfalfa every season, thus combining the agricultural uplift with a spiritual "message" — especially if the particular petty jobholder is holding his job not because he knows anything about agriculture or about spiritual things but because, having failed at making a living in other

pursuits he was able to devote himself wholeheartedly to the task of landing the job of secretary of the Rural Uplift Society.

If the state, or any other body, wishes to do something for the farmer, let it go ahead on its own. It must not begin to feel that the pastor of a rural church is in any way obligated to slight his own work for the sake of spreading the theories of a new under-secretary in the department of agriculture.

The rural church is quite sound. It should be let alone. It has the same task it has always had and, when undisturbed, performs it better than before. It hears the Gospel in its church and in its school and has enough Christian spirit left to contribute liberally to the missions which are so necessary in our larger cities.

H. K. M.

"WHAT SHALL WE DO UNTO THE CHILD?"

"The child shall be a Nazarite to God from the womb to the day of his death," the messenger of God had said to Manoah's wife in bringing her the promise that she, the barren, would give birth to a son.

"Then Manoah entreated the Lord and said, O my Lord, let the man of God whom thou didst send come again unto us and teach us what we shall do unto the child that shall be born." Judges 13:8.

A Grave Responsibility The message of the angel filled Manoah with awe. A miracle of the almighty Creator, the barren woman was to bring forth a son. A wonder of the grace of Jehovah, this son was to be a Nazarite. He was to be in a special sense a servant of his God all the days of his life, a blessing to God's people.

Manoah's wife was to bear him, and, together with her, Manoah was to rear him. What a grave responsibility!

Essentially the case of Samson is no different from that of every other child. Every child is a wonder-work of God, the Giver of Life, a work that we cannot contemplate without a feeling of awe. No student of the human body has ever exhausted the wonders of the wisdom of the Creator revealed in it. And then the soul, the soul whose mysteries no man is able to fathom; the soul that God created for his temple, to be filled with his knowledge and with joy in him.

Every child is born to be a Nazarite, though not in the same sense in which Samson is so called. But does a gracious God not claim every child for himself, having ransomed it by the blood of his Son; does he not want to make a solemn covenant with it in Holy Baptism; is it not to be his king and priest on earth, to show forth his glories among men; is it not to dwell in him in all eternity? Yes, the faithful and loving service of its God to its own joy is to constitute the entire contents in time and in eternity of every child born into the world.

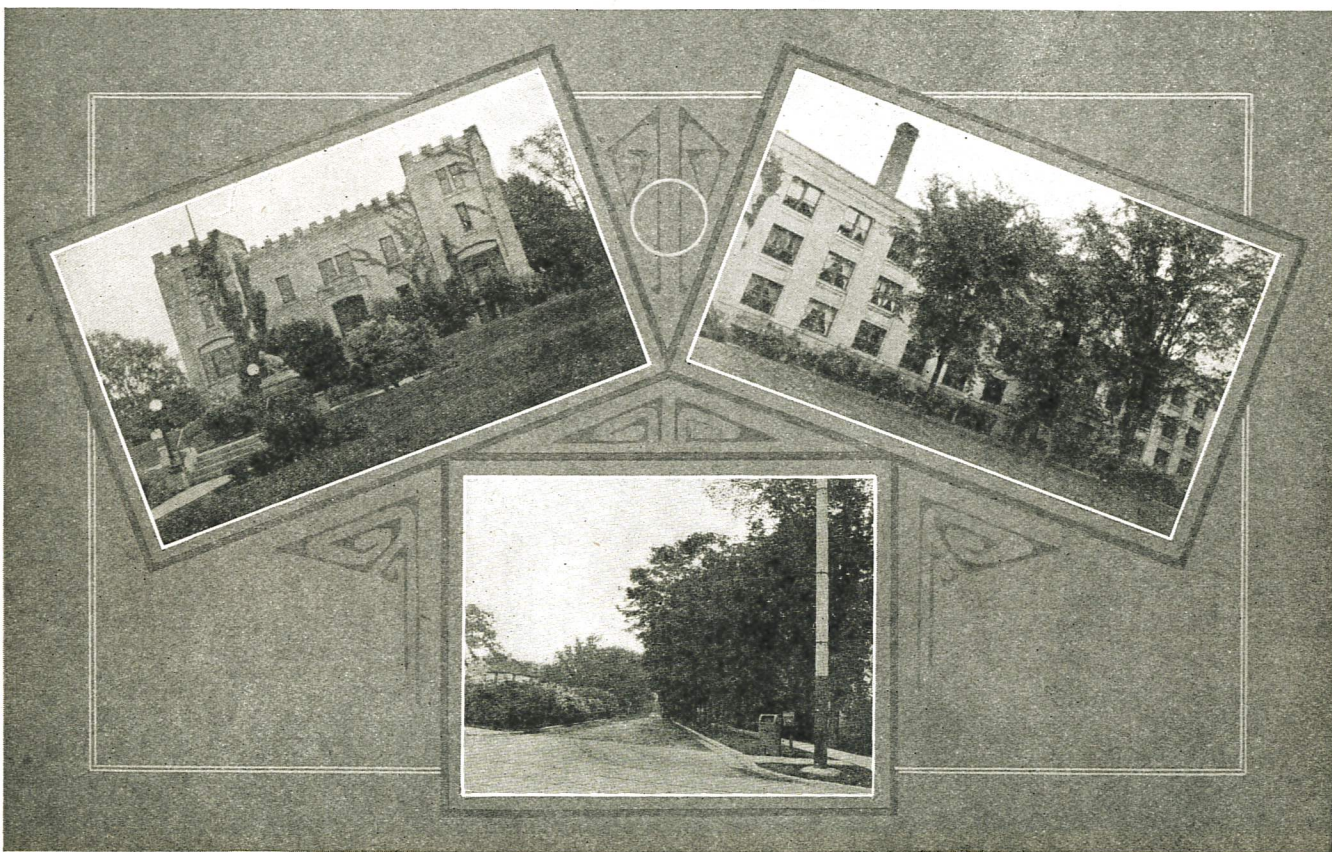
And you, parent, are to rear this child for God and to prepare it for his service. What a grave responsibility.

An Earnest Prayer Manoah faithfully accepts the sacred trust, but his heart is oppressed with a sense of this responsibility. Who is he that is to train this son for God? A sinful man; a weak man; a man living in an age of apostasy and ungodliness. What shall he do? How will he meet his solemn obligations? He turns to God, entreating him to send the messenger again to tell him and his wife

with the prayer of Manoah on their lips, Lord, teach us what to do unto the child thou hast given us.

The Prayer Heard The prayer of Manoah pleased the Lord, and he heard it. The messenger of God returned to give the necessary instructions. But more than that, God comforted Manoah and his wife by accepting from their hand the offering they brought, thus assuring them of his mercy. "And Manoah said unto his wife, we shall surely die, because we have seen God. But his wife said unto him, If the Lord were pleased to kill us, he would

The Northwestern College at Watertown, Wisconsin



The Gymnasium

Approach to College

The Dormitory

what they are to do unto the promised child, how they are to train him.

What a difference between Manoah and many parents of to-day! Manoah prays for wisdom and for guidance, while they are deaf to admonition and instruction in matters of their sacred duty of the education of their child. If they would feel the weight of the responsibility resting on them; if they would realize their sinful child's true nature and their own sinfulness and weakness; if they had an eye for the dangers that surround their child in these days of unbelief and ungodliness, dangers that threaten to divert the child from its sacred calling: then they, too, would sink down upon their knees before their God

not have received a burnt offering at our hands: neither would he have shewed us all these things, nor would, as at this time, have told us such things as these." As an answer to the earnest entreaty of these parents for wisdom and understanding, the Lord fills them with the spirit of reverence and of childlike faith.

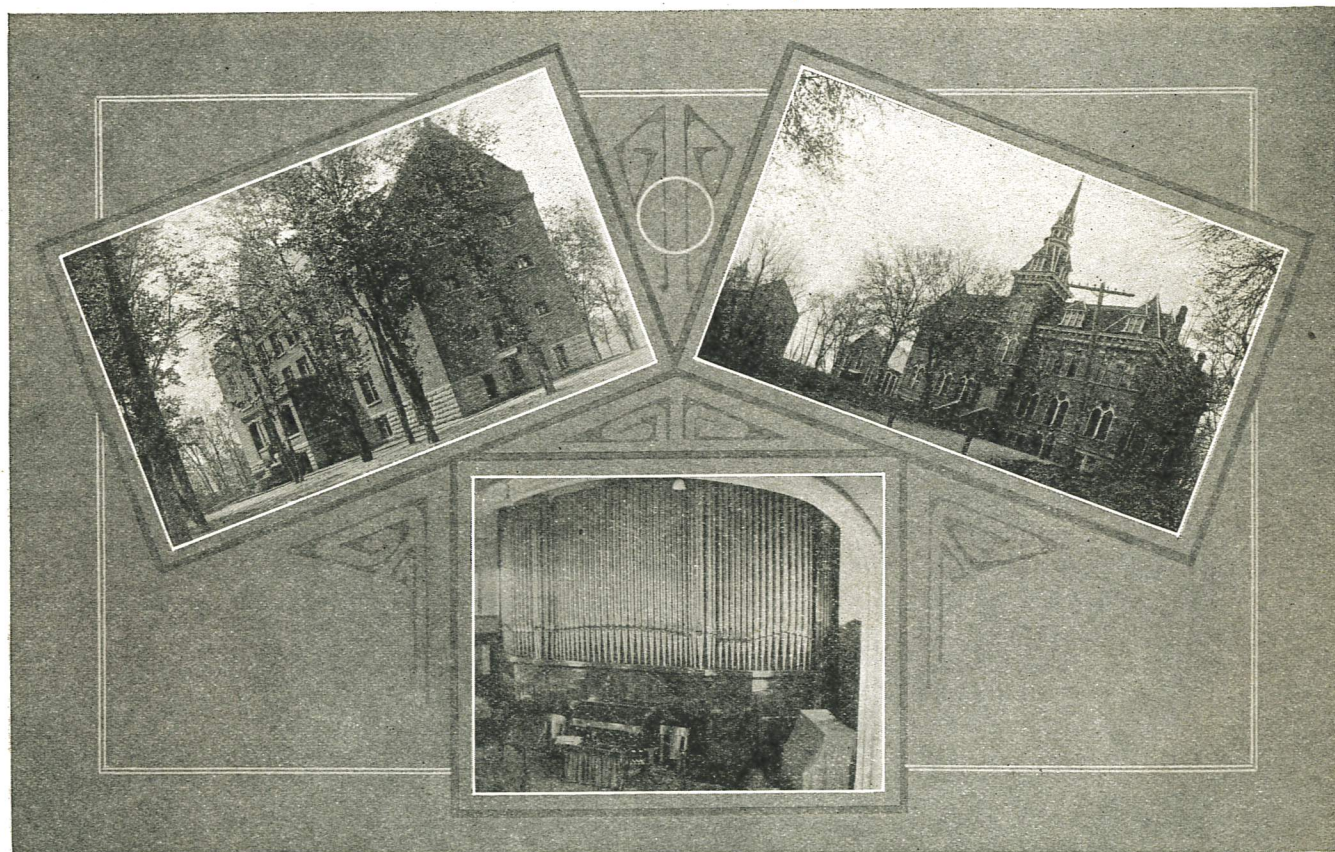
Ask, parent, and God will grant you abundantly the faith and wisdom you need to properly train your child for him.

The Instructions "Of all that I said unto the woman let her beware. She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe," these are

the instructions given Manoah. There is a direct command, Manoah's wife is, as it were, herself to lead the life for which they were to train their son. She was to practice the abstinence that would be required of him as the outward expression of a life of faith, obedience, self-denial, world-renunciation and singleminded service. No parent can train a child in the fear of God if he himself does not fear God. The home that is filled with the spirit of worldliness cannot expect to produce spiritually minded children. Where mammon and pleasure are everything to the parent, the child

to do this, Deuteronomy six: "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thy risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt

Dr. Martin Luther College—Teachers' Seminary at New Ulm, Minnesota



Recitation Hall

The Large Organ

The Boys' Dormitory

will not learn to find its life in God. How can parents who neglect their religious duty hope that their children will be faithful church members? If his father and mother take no interest in missionary work, how will the son become willing to serve the church as a pastor, teacher or missionary? Train yourself, parent, in order to become able to train your child.

Then there is an implied command. "All that I commanded her let her observe." Manoah and his wife had heard the message and had believed and obeyed. They would naturally tell their son the same message and keep before his eyes God's call and promise. In other words, they were to instruct their child in the Word of God. Let us quote but one of the many texts of Holy Scripture that admonish parents

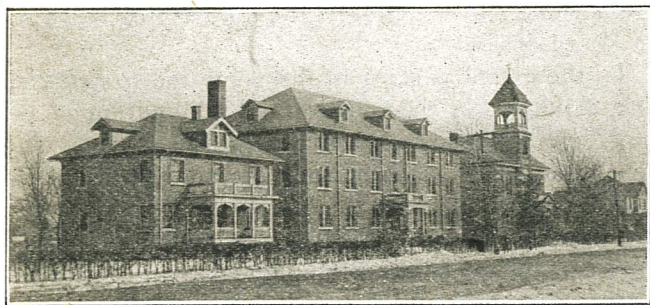
write them upon the posts of thy house and on thy gates."

The Fruits Manoah and his wife undoubtedly were faithful in the performance of their parental duties. We read of the fruits of their labor: "And the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol." True, Samson did not always live up to the high ideals of his calling. There was in his life a constant conflict between sin and grace. At times sin was victorious. But God was faithful and again and again restored his child, finally granting him the complete triumph of faith in the hour of death. In spite of satan and sin,

Samson remained blest of God and a blessing to God's people.

There always will be sin in the life of a Christian, no matter how carefully the child has been reared. Where the Spirit of God is at work in the heart and life, the devil, the world and the flesh will give battle. Christian parents should not become discouraged. Let them pray all the more fervently for themselves and for their child and all the more faithfully follow the instructions of their God, clinging to his gracious promises.

Michigan Lutheran Seminary at Saginaw, Mich.



Residence Dormitory Recitation Hall

The Application "What shall we do unto the child?" — is these weeks the question of many parents. Only a short time, and grammar schools, high schools and colleges will again open their doors to the youth of our land. May God grant that our Lutheran parents ask him to direct them in the choice of a school for the child he has given them. Would Manoah have passed by the Lutheran parish school to entrust the training of Samson to the public school, convinced that the weekly half-hour of Sunday school would be sufficient for one who is to be a "Nazarite to God from the womb to the day of his death?" Would he have sent the adolescent Samson to a public school or sectarian college, despising the education of the colleges of his church? Would he have preferred a public high school to a Lutheran high school? If his pastor and teachers had come to him to assure him that his son was sufficiently gifted to serve the church as a pastor or a teacher, would he have refused to give him to the church, after having asked God to tell him what to do unto the child?

Let us pray, Lutheran parents, and then rise up from prayer to follow faithfully the instructions of our gracious Lord and God. J. B.

Northwestern College

The new school year at Northwestern begins September 3. New students present themselves on Tuesday, September 2, at nine o'clock. New students should bring with them either a diploma or some other report from the school last visited. Applicants for

advanced standing must present credits from the school they have been attending. Applications for rooms in the dormitory should be made as early as possible. For catalogs and other information address

E. E. Kowalke,
814 Richards Ave.,
Watertown, Wis.

Dr. Martin Luther College

The new school year at Dr. Martin Luther College, New Ulm, Minnesota, will begin Wednesday, September 3. It is desirable that new scholars be announced as soon as possible. For application blank, catalog and any further information apply to

E. R. Bliedernicht,
213 South Jefferson Street,
New Ulm, Minnesota.

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., will begin September 3. New scholars are asked kindly to announce themselves at once. For catalogs and any information desired apply to

Otto J. R. Hoenecke,
2200 Court St.,
Saginaw, Mich.

MODERN, GODLESS EDUCATION

An education without God, without the teaching of true religion, without learning of a man's relation, duties and responsibilities toward God and his fellowmen is Godless. An education that ignores the conscience of man is lopsided and dangerous. It but helps to make conscienceless, unscrupulous, selfish, designing, heartless citizens, criminals.

Science, that which is frequently so called, and human philosophy, often but speculative, are a poor foundation for character. An education based on nothing else cannot work for Christian moral worth, not even for true civic righteousness.

The tendency in many large universities in our land is atheistic, to defy human intellect, to ridicule faith, to belittle the authority of the Bible.

A father, a member of a Presbyterian Church, told us: "My son attended Sunday School and church services gladly when a boy; but in high school the truth of certain Bible stories was questioned, miracles were denied, or their necessity explained away. It was especially an explanation of Israel crossing the Red Sea that undermined my son's faith, when the professor "explained" (?) that the Red Sea at the time was so shallow at the place of crossing that any one easily could have waded across. My son has turned to be a skeptic."

A Christian college man recently related of an aged father who complained to him, that when his son

matriculated in a certain university he entered as a Christian young man believing the Bible. But as a student in that particular university he accepted anti-Biblical theories of evolution that were being taught there, lost his faith in the truthfulness of the Holy Scriptures and graduated as an unbeliever. But what must be considered still more alarming is the statement of a professional man whom we heard say: "I am not sending my daughter to a certain college of my own denomination, because one of the professors in science is advocating anti-Scriptural theories of evolution.

The following recent utterance of Arthur Brisbane may be noted here:

Dr. Graves, President of the State of New York University, says: "If a woman is good, she will be clever. Intelligence is the ally of good morals, fine minds nearly always denote fine characters.

"All history says the same. Public school education, increase in average intelligence, is responsible for the diminishing belief in a material hell, filled with hot fire, inhabited by demons, sticking pitchforks into writhing human beings.

"Where you have low intelligence you need such a hell to keep people from murdering and robbing each other. Intelligence, 'ally of morals,' makes it unnecessary to preach eternal punishment, so brutal and so cruel as to be unworthy the most horrible of all conceivable demons."

However, history, ancient and modern, the history of many a criminal, the history of nations and of the world war contradict the claims of these men. What Brisbane and Graves recommend, their "ally of morals," intelligence (not sanctified by divine truth), has indeed been given an exceptionally fine chance to make good, to advertise itself as to its moral and ethical worth. Behold the fruits in Leopold and Loeb and in thousands of others.

The "intelligence, the ally of good morals," so much lauded in our day, has not "kept people from murdering and robbing," nor prevented the world war with its demoralizing effects.

Neither has ridicule of the doctrines of the Holy Scriptures ever prevented a single crime nor reduced sin. The proverb applies here: "Ridicule is a weapon of weakness." Moreover by Brisbane's mode of procedure one can also ridicule out of the Bible the very existence of a personal God, and of a heaven as well as of a final judgment, and of every Bible truth. Ridicule is not the test of truth. "Ridicule is the argument of fools," some one has aptly said.

Nathan Leopold, Jr., and Richard Loeb, the heartless killers of a Chicago school boy, we believe, are outstanding products of the most modern education, and their deed a ripe fruit of a deficient mental training. They are warning proofs of what such an education can lead to.

The tendency in some of our largest universities is to idolize human intellect and achievement, to destroy reverence for the Holy Bible, faith in a personal, omnipotent, omniscient God, and the fear of a divine

judgment to come when all things shall be squared and settled forever. The result is moral degeneracy.

Leopold and Loeb who committed the diabolical deed of killing an innocent school boy are but prominent, developed and striking fruits of modern education. Here is a lesson the home and church need to learn, to arouse themselves and teach more religion, and to teach religion more conscientiously. Education without religion and regeneration by the Word of God is a failure.

Comparatively few in the church really realize and feel their vital importance and serious obligations of thoroughly teaching the children, the future responsible members of the church, the holy saving truths of the Word of God.

To the extent parents in the home fail to bring up their children "in the nurture and admonition of the Lord," and to the extent they neglect to have their children, also after confirmation, attend the Christian schools of the church, to that extent they endanger the salvation and true happiness of their children and become responsible before the judgment seat of Christ if "Satan, the world and the flesh deceive their children and entice them into misbelief, despair and other great shame and vice."

To the extent a pastor (or congregation) diminishes the number of periods of religious instruction for the children, and introduces shortcuts to confirmation and communicant membership, to that extent the future moral and spiritual safety of the children is seriously endangered, and the future safety, true confession, real missionary power and God-pleasing success of a pastor, and of a congregation and synod, yes, of the Church of Christ, is limited, harmed and weakened.

The Lord and Savior of the Church said: "Teach them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

Wherever parents and the church neglect to teach the positive Bible truths of sin and salvation, there Christ the Savior and his salvation are leaving, and the Spirit of Modernism (and its evils) is creeping into that home and into such a church.

S. A. Stein.

CHRISTLESS MILLIONS

There are ten hundred millions of human beings without Christ! The very thought of such a multitude of souls groping in darkness is overwhelming, and yet the mind fails to grasp the full import of the words. We can not take in at a glance this vast multitude of Christless men and women; but we may possibly gain a clearer view of the almost endless throng by looking at them in detail. Let us, for instance, take up a position where all these millions can pass before us with military precision. Let them be formed in

ranks, with thirty abreast, and let them pass before us with rapid step, so that thirty shall pass every second. I take out my watch, and note the ticking away of sixty seconds; 1,800 persons have passed. I stand at my post, and watch the ceaseless tread of the passing thousands till the sun goes down, till the midnight comes, till the dawn and sunrise come again, and there is never a second's pause. Another day and another night go by, the days lengthen into weeks, the thousands have long since become millions, but there is still no pause. Summer comes with its sunny days to find the long procession marching still. The flowers of summer give place to autumn's frost, and a little later the snow of winter is flying in the air; but morning, noon and night we hear the awful tread of the passing multitude. Spring comes round again; a year passes, and yet not for one moment has the procession ever paused. Will that awful footfall never cease? some one asks. We take a glance out to see how many yet remain, and find 75,000,000 patiently waiting their turn! This is a faint attempt to grasp the meaning of our words when we speak of ten hundred million human beings.

—Bishop Thoburn.

ATTENTION LUTHERANS!

Letters of appeal for the children of Germany, enclosing a blank check, have gone out on the letter-head of "Rev. Hellmuth M. Brinckmann, 405 W. 125th St., New York." Many Lutheran laymen are on the mailing list.

The address given is the street address of St. Joseph's Roman Catholic Cathedral, New York, and the organization of which Brinckmann is director is the American Rhine-Ruhr Relief. Brinckmann is a Catholic priest, the personal representative of Cardinal Schulte, Archbishop of Cologne, Germany, and has received the endorsement of Catholic officials in America with privilege to collect money in Catholic churches. It is stated that the money will be used to feed the school children, regardless of creed, of the Rhine-Ruhr area. This district is largely populated by Roman Catholics and most of the schools are parochial.

In response to requests from Lutheran laymen the News Bureau of the National Lutheran Council forwards the above information. —Lutheran Standard.

THE MISER'S REWARD

By Robert Freeman

"Whither bound, O beast of burden?" It was the bantering greeting of a friend to one who was well laden with a basket of common provisions.

"To the home of that poor woman for whose aid you have often refused me a penny from your fortune. It is on the eve of Thanksgiving, and, as I am

anxious to enjoy my own share of turkey, I must see that she does not go hungry."

"What is so fascinating about the old lady? Is she pretty, or a good talker, or is she a daughter of the Mayflower who boasts her family connections?"

"No; above all, not that."

"May I go with you and see what interests you?"

"Delighted! Come along."

Thereafter that casual visitor took the whole burden of the care and support of the needy woman. One day his old friend and her former benefactor met him and laughingly inquired: "What is so fascinating about the old lady? Is she pretty, or a good talker, or is she a daughter of the Mayflower who boasts her family connections?"

"Why, man," exclaimed the erstwhile miser with spirit, "she is my long-lost sister."

"Well," demanded the generous seeker after the lost, with a glint in his eye, "whose sister did you think she was?"

—The Continent.

WHAT OTHERS SAY

What Does It Mean?

The Augustana Synod, Swedish Lutheran, at its recent meeting at DeKalb, Ill., substituted the word "hades" for "hell" in the Apostles' Creed. We have seen no full explanation why this change was made, except that the word "hell" implies that Jesus descended to the place of lost souls, but "which we know is not true." One wonders how and since when the Augustana Synod discovered that the old doctrine is not true. Coming so soon after the visit of Bishop Soederblom one may be pardoned for wondering whether that visit had anything to do with the change and whether it may be the first step toward making things a little more agreeable for Modernism. But this is no time for any part of the Lutheran Church to take any step that in any degree points away from the old tried faith. Such a time can, of course, never come, but of all times, in recent years, the present especially calls upon all adherents of the true evangelical faith of the Bible to stand firm on the old and tried foundations. This is no time to doubt, to equivocate, to liberalize, to make things easy, or to open the door just a mite.

And why anyway should any Lutheran body begin to think in that direction at this date? We do not pose as a prophet, but to us it looks very much as though the Modernists had shot their biggest guns. They seem to be on the retreat or at least are lying low. Perhaps they are waiting a more favorable opportunity, when the "old guards" are not quite so alert. But if that be the case such steps as that of the Augustana Synod will only give comfort and courage to the enemy.

—Lutheran Standard.

† REV. C. J. ALBRECHT †

It was a shock to all of us when it became known on June 27 that Pastor C. J. Albrecht had suffered a paralytic stroke. He had only recently been relieved of an eye trouble that had almost rendered him blind, and apparently he was in the best of health. He attended the sessions of the Minnesota District and took an active part in the discussions. Yet the Lord had deemed it time to call his servant from his labors to his eternal rest.

The deceased was born July 13, 1847, at Eschenau in Wuerttemberg, the son of Heinrich Albrecht and Christine, née Schilling. His theological training he received at the Krischona, a preparatory school for missionaries near Basel, in Switzerland. After finishing the course at this institution he was called, 1872, as missionary to the United States. Before emigrating he was united in holy bonds of matrimony to Maria Frey, who preceded him in death in January, 1893. The union was blessed with ten children of whom five are still surviving. They are Rev. Im. Albrecht, Fairfax, Minn.; Rev. G. Albrecht, St. Peter, Minn.; Mrs. F. Koehler, Nicollet, Minn.; Adelheid and Martha at home.

In the spring of 1873 Rev. Albrecht accepted a call to the congregation at Greenwood, Hennepin Co., Minnesota. This congregation he served until 1882, when he was called to the St. Paul's Congregation at New Ulm, Minnesota. This place he filled with exceptional faithfulness for almost 42 years.

In a session of the former Minnesota Synod held at New Ulm in 1883, he was elected president of this body. This position he held for eleven years. It was during this time that Dr. Martin Luther College, New Ulm, Minnesota, was founded. Moved by the great demand for workers in the Lord's vineyard and by his personal missionary zeal, Rev. Albrecht with others urged an institution in which young men might be prepared for this work. In spite of great obstacles and the hard times existing in those years, the work was earnestly taken hold of and in 1884 the new college was dedicated. Even then he did not rest. He was the director of the new school for one year, and for nine years he served as an instructor in the theological department. Furthermore he was a member of the College Board until but a few years ago.

During his work as pastor in New Ulm the church building which had been begun when he came, was completed. Ten years later an addition was made. His keen interest in the Christian training of the young brought about the founding of a parochial school, and it is to no small extent due to his efforts that it now is in such a flourishing condition. Two schoolhouses and the parsonage were erected during his pastorate.

We may gain a small conception of his labors when we hear that during the time of his pastorate in New Ulm he baptized 2,583 children, confirmed 1,868,

solemnized 646 marriages, administered holy communion to 82,744 communicants, and buried 935. If we bear in mind that such a large congregation as ours brings with it much pastoral work, which is increased by the two hospitals in the city, that to his pastoral labors there was added much work that came from his connection with Dr. Martin Luther College and the Synod, then we realize to some extent that we are looking back upon a career full of labor. In his person the words of Moses are literally fulfilled: The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength, labor and sorrow, for it is soon cut off and we fly away. Yea, the strength of his days was labor and sorrow. But in this he gloried. He was filled with but one devotion, and that was to be a servant of his Master. How finely did he not portray this in the poem he wrote shortly before his death: Lord, here am I.

His one desire had been that the Lord would let him labor in His kingdom until his end. This desire was granted. From the midst of his work the Lord called His servant. His last ministrations were two funerals on June 23. On the following Friday, early in the morning, he suffered a paralytic stroke. This stroke came on so painlessly that the deceased would not believe that he was seriously ill. He lingered along for almost two weeks, and the end came on peacefully and calmly on Thursday, July 10, at nine a. m.

The funeral services took place on Monday, July 14. From far and wide pastors had come to be present. The service in the house was conducted by the Rev. H. Strasen of Courtland, Minn. The funeral sermon in the church was preached by Prof. A. Pieper of our theological seminary at Wauwatosa, Wis. In behalf of the Synod the Rev. J. Plocher spoke, and in behalf of the College, Prof. E. R. Blifernicht. The services at the cemetery were conducted by the Rev. Jac. Baur of Sanborn, Minn.

In the person of Rev. Albrecht there passes away one of the pillars of our Synod. His influence went far beyond the congregation at New Ulm. During the time that he served as president of the Minnesota Synod he was instrumental in bringing about a cooperation between the Minnesota and Wisconsin Synods. Later he was influential in the founding of the Joint Synod as it now exists. Above all, his faith was most evident in his great missionary zeal. This was not only apparent in his activities in behalf of preparing young men for the ministry, but also in the part he took in the founding of the China Mission, which has now been taken over by the Missouri Synod. Connected with this zeal he at all times showed a child-like trust in God and a faithful adherence to His Word.

May the Lord comfort us all with the word of His grace. Above all may He in these last evil days

give us many such faithful stewards and fill them with zeal and devotion for the cause of Christ. B.

REPORTS OF DISTRICT MEETINGS

Convention of the West Wisconsin District

This district assembled at Marshfield, Wis., June 25 to July 1, 1924. "Thy Kingdom come." Thus our Lord and Savior bids us pray in the Lord's Prayer. It is this Kingdom which engages the attention and efforts of every child of God. Having become subjects of this Kingdom and experienced the gracious reign of God in our own heart "we cannot but speak the things which we have seen and heard," we cannot refrain from putting forth every effort to extend our Lord's gracious dominion. It was this reign of God's gracious Spirit in our hearts which prompted us to leave our congregations, our business, our farms and other interests, and assemble in the midst of our hospitable brethren at Marshfield. We wanted to "talk over," in a fraternal way, the affairs of God's Kingdom. We wanted to discuss the weal and its woe. We came to be led to repentance concerning our sins on the one hand, and to gather new cheer on the other, by hearing of the victories of the Word in spite of our faulty stewardship.

And now, what sins obtain among us, for which we need to be led to repentance? They can be summed up in these words, lack of love and trust in God, and lack of love and compassion for our fellowmen. It is because of this that the finances of our Synod are lacking and that a goodly share of the Synod's time is annually taken up by lengthy discussions on this subject. Thus it was at our this year's session at Marshfield. The full enormity of our sin stared us in the face when it was pointed out to us that, barring the Pentecostal collection, we had fallen \$109,000.00 short of our budget up to July 1. Surely the Lord did not merit such treatment at our hands! Let us bow our heads in shame and turn our eyes to Calvary. Did Jesus make a half-hearted and small sacrifice in our behalf? He surely didn't. Well, then let's show our gratitude. Let us get out of the old rut of offering simply the paltry left-over of the Lord's bountiful blessings. Let us begin to make real sacrifices. Let us show that we are in real earnest concerning the coming of His Kingdom.

And now a word about the victories of the Word. Reports from Watertown, New Ulm, and Saginaw showed that the Lord's Spirit moved the hearts of a goodly number of parents and young men and women so that our institutions were crowded. Furthermore our mission reports were cheering. In our own district the Wausau field became self-sustaining; three new posts were begun, one in the vicinity of Marshfield, another at Altura, Minn., and the third at Cataract and Little Falls, north of Sparta, Wis. Two

other congregations, one at Stoddard, the other at Victory, both of which had been subcharges for many years, were persuaded by the mission board to call their own pastor and become self-sustaining. Surely, the Lord suffered His Kingdom to come in our midst in spite of our frailties! We have every reason to confess with Jeremiah Lament. 5:22-23: 'It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning; great is Thy faithfulness.'

But Synod's time was not entirely taken up by the discussion of our finances and the hearing of various reports. Two papers were read in our forenoon sessions, one on "Woman's Place in Public Church Life," by Prof. Wm. Henkel, the other on "Divorce," by the Rev. Gerh. Pieper. The former, touching a much-mooted subject in our congregations, engaged the closest attention of all delegates and elicited quite a lengthy discussion. This paper is to be published in our synodical report and deserves the earnest study of all our Christians. The latter paper was not finished at our this year's session and will be taken up again at our next meeting.

Four regular services and a special confessional service were held during our sessions. President G. M. Thurow addressed the assembly in the opening service, and the Rev. O. Kuhlow delivered the confessional address. Both of these services were conducted in the German language. On Sunday morning the Rev. A. Sauer and the Rev. L. C. Kirst filled the pulpit, the former speaking in the German language and the latter in the English language. At the closing service on Monday evening the Rev. J. Bergholz proclaimed the Word in the English language.

Finally it should be mentioned that, Synod Sunday being the twenty-fifth anniversary of our president's congregation at Wisconsin Rapids, a large number of delegates journeyed to that city and participated in the evening service. J. H. Abelmann.

Convention of the Southeast Wisconsin District

The Southeast Wisconsin District met at Waukesha, Wis., July 9th to 15th. Sessions were held at Trinity Church, Paul Brockmann, pastor. President Buenger of Kenosha preached the opening sermon; you will find his text in Luke 19:41-48.

The attendance, shown by roll-call and the credentials handed in, was: pastors, 103; teachers, 39; lay delegates, 48.

The morning sessions were devoted to doctrinal discussion and the afternoons were taken up with the consideration of business matters. The Rev. Henry Gieschen, Sr., presented a paper on Elijah and his time — a parallel of to-day; the Rev. Walter Keibel treated the subject of Christian Giving. Both papers are to be printed in the report of our district.

The result of the election of officers was as follows: President, Rev. C. Buenger; First Vice-President, Rev. H. Fleischer; Second Vice-President, Rev. H. Ebert; Secretary, Rev. H. Gieschen, Sr.; Recorder, Rev. W. Keibel; Treasurer, Mr. Chas. Werner; members of Missions Board, Mr. R. Freihube, Mr. F. Schroeder and the pastors, Paul Brockmann, W. Mahnke, and Herman Gieschen.

Reports were submitted on the synodical institutions of learning, the theological seminary at Wauwatosa, the teachers' seminary at New Ulm, the college at Watertown, the seminary at Saginaw. They all showed that we have abundant cause in all humility to give thanksgiving to God for His mercies.

Much time was devoted to the report on the different branches of our missions. Our work in Arizona alone comprises thirteen stations, five among the whites and eight among the Indians. The white missions at Phoenix and Tucson have now become self-supporting. The Globe station is at present without a missionary. During the past year 124 Indians, children and adults, were baptized. Three schools are maintained where our white teachers are training 138 Indian children. There is also a boarding school to take care of the needs of the more advanced children, while an orphanage ministers to the needs of the foundlings and orphans.

The reports from the many stations which comprise our inner missions are highly gratifying as to results but plainly show that much more could be done for the spread of the Kingdom if there were not such a deplorable lack of funds. Stress was laid on the fact that in gratitude for the great gifts which God in His mercy has showered upon us we ought willingly and generously to contribute to the cause of Missions. The Church Extension Fund in particular should be increased; out of it financial help is extended to struggling congregations and as they become able they return the money loaned them. An important part of the church's work lies with the young, therefore Christian schools should be maintained even by young and struggling congregations.

The report of our treasurer, Mr. W. H. Graebner, proved that we have made some progress over the past and while that is encouraging it calls for greater efforts on the part of the individual member of the Synod, — we are \$61,000 behind our budget provisions.

During the last biennium four pastors and two teachers were received into membership; seven pastors were ordained and installed; one congregation severed its connection with the Synod, another was transferred to the Michigan District. Four pastors, one professor, two teachers died.

The Bues farm, bought some years ago with a view of locating the seminary there, has again been sold — the price it brought was \$45,000.00.

The Synodical Conference meets in August at Napoleon, Indiana; our district will be represented by Prof. Aug. Pieper, Rev. W. Hoenecke and Mr. Claus Gieschen.

Beside the opening service there were two others. On Sunday morning Rev. Rudolf Pietz preached in German and Rev. Otto Nommensen in English; the closing sermon was preached on Monday evening by Rev. Philip Koehler.

The next district meeting will be held in Bethel Church, Milwaukee, W. Hoenecke, pastor.

A committee was appointed to consider a change in the duration of our district meetings — from Monday to Friday within a week. Their decision is to apply to our next meeting. G.

Convention of the North Wisconsin District

The North Wisconsin District convened from the 25th of June to the 1st of July in the First German Evangelical Lutheran Congregation at Manitowoc, Wis. (K. H. Machmiller, pastor).

The president of the district, Rev. A. Spiering of New London, Wis., preached in the opening services on 1 John 4:15 and set forth the joyful confession of the Christian: Jesus Christ is the Son of God.

The attendance of the sessions were good, 146 pastors, teachers, and lay-delegates were gathered.

Two papers were read, one by the Rev. O. Theobald on the subject: The Deity of Christ. In the first place he showed the opposition to this doctrine at all times. Then he gave proof of the certainty of the same. And lastly, he brought out the comfort conveyed therein for all Christians.

The other paper was read by Rev. Ed. Zell, in which he pointed out the necessity and value of Delegate Conferences, for through them the work of the Synod will receive more publicity among the members of the Synod.

The result of the elections was that some offices were filled with new men. Thus as president Rev. E. Benj. Schlueter of Oshkosh, Wis., was chosen. Also the board of missions was, with the exception of one, chosen anew, whereas the greater number of the former officers were re-elected.

Much of the time was occupied in discussing the work of our Home Mission. It was found absolutely necessary to call an assistant missionary to help carry on the work in this mission.

Also the finances of the Synod found due consideration, of which a report in full will be found in the Proceedings of the Synod, and will soon be published.

G. E. Boettcher, Sec'y.

FROM OUR CHURCH CIRCLES

Nebraska District

The Nebraska District of the Joint Synod of Wisconsin and other States will convene August 27 to 31 inclusive at St. Paul's Church 3½ miles N. E. Gresham, Nebr., 11 miles N. Utica, Nebr., C. & N. W. and C. B. & Q. respectively. Papers will be read by Rev. Geo. Tiefel and Rev. M. Lehninger. Lay delegates are requested to bring credentials signed by the chairman and secretary of their respective congregations.

All requests for quarters should be in the hands of the undersigned before August 24. A. B. Korn, Sec'y.

Synodical Conference Convention

The 29th convention of the Synodical Conference will be held in the church of Pastor F. J. Lankenau of Napoleon, Ohio, beginning August 20th, 10 a. m. Napoleon is situated on the Wabash and the D. T. & I. railroads. Delegates are required to have credentials signed by the president and the secretary of their synod or district synod, and to send one copy to the president of the Synodical Conference, the Rev. C. Gausewitz, 96 Juneau Ave., Milwaukee, Wis., another to the Rev. F. J. Lankenau, 316 West Clinton St., Napoleon, Ohio, and a third to the undersigned secretary. Kindly attend to this at once.

H. M. Zorn, Sec'y.

Southeastern Conference of the Michigan District

The Southeastern Conference of the Michigan District meets at Jenera, Ohio, August 12th and 13th.

Papers to be read as follows:

1. Exegesis, 2 Tim. 1—Maas.
2. Woman Suffrage in the Church — Richter.
3. Sermon to be read — Luetke—Lederer.*
4. How are we to regard church societies in the light of Holy Scripture and how are we to lead them where they are in existence.

Hugo H. Hoenecke, Sec'y.

Lake Superior Delegate Conference

The Lake Superior Delegate Conference will meet on September 23rd to 24th in the Zion's Congregation at Peshtigo (Rev. K. Geyer).

Papers will be read by Rev. W. Wojahn, Rev. G. Schroeder and Rev. C. Doehler. Sermon by Rev. C. Westphal (G. Schroeder), confessional address, Rev. Hopp (W. Wojahn). Paul C. Eggert, Sec'y.

Delegates of the North Wisconsin District to the Synodical Conference

President Rev. E. Benj. Schlueter (Substitute Rev. K. H. Machmiller).

Rev. Ad. Spiering (Substitute Rev. Ad. Hoyer).

Rev. G. E. Boettcher (Substitute Rev. Max Hensel).

Lay-delegate Mr. Karl Schlei, or substitute of the First German Evangelical Lutheran Congregation at Manitowoc, Wis. G. E. Boettcher, Sec'y.

Anniversary of Church

On the third Sunday after Trinity St. Paul's Evangelical Lutheran Congregation of Brookside, Wis., celebrated the 40th anniversary of its organization. Three services were held. Rev. W. Heidtke of Crivitz preached in the morning services, Rev. G. Hoenecke of Shirley in the afternoon, and Rev. E. Frederich in the evening in the English language. The collection was turned over to the Synod's treasury.

St. Paul's was served at first by Rev. A. Pieper then by Rev. Gevers both from Town Grover later by Rev. J. Voss and E. Haese from Peshtigo, Wis., in 1892 the congregation called Rev. G. Dettmann. His successors were Rev. Haermstet 1894; Rev. E. Frederich 1900; Rev. W. Heidtke 1903; Rev. Ulrich 1907; Rev. K. Geyer 1912; P. Eggert 1915.

"May God be with us as He was with our Fathers."

W. M.

Ordination and Installations

Under authority of President Ad. Spiering, the undersigned ordained his son, Martin L. Buenger, Cand. Theol., called as Pastor of the Mission Field Florence, Wis., on the third Sunday after Trinity (July 6, 1924) in the Friedens Church, Kenosha, Wis., and installed him as pastor of Florence congregation on the 5th Sunday after Trinity (July 20, 1924).

May God bless pastor and congregation.

Address: Rev. Martin L. Buenger, Florence, Wis. C. Buenger.

* * * * *

On the fourth Sunday after Trinity, July 13, Erich Falk was installed as pastor of Mercer-Winchester-Winegar and vicinity. A. Zeisler.

Notice — Northeast Wisconsin District

Send all blue slips for the information of the Revision Committee to John Behnke, 780 Bateman St., Appleton, Wis. Theo. T. Boettcher.

MISSION FESTIVALS

First Sunday after Trinity

Olivia, Minn., Zion's Church, J. C. Siegler, pastor. Speakers: Prof. Ad. Schaller, A. Eickmann, Theo. H. Albrecht. Offering: \$125.00.

Lewiston, Minn., St. John's Church, H. A. Herwig, pastor. Speakers: C. H. Auerswald, Art. Hanke, M. Zimmermann. Offering: \$467.50.

Second Sunday after Trinity

Danube, Minn., St. Matthew's Church, J. C. Siegler, pastor. Speakers: H. Lietzau, Karl Schultz, H. A. Faedtke. Offering: \$130.00.

Woodville, Wis., Immanuel Church, J. C. A. Gehm, pastor. Speakers: J. C. A. Gehm, W. P. Haar. Offering: \$75.00.

Sanborn, Minn., Zion's Church, H. Bruns, pastor. Speakers: W. C. Nickels and M. Pfotenhauer, German; P. Spaude and Im. Albrecht, English. Offering: \$277.89.

Third Sunday after Trinity

Tappen, N. D., Trinity Church, E. Hinderer, pastor. Speakers: J. P. Scherf and E. Hinderer. Offering: \$28.41.

Town Eden, Immanuel's Church, Paul E. Horn, pastor. Speakers: Prof. A. Schaller, Rev. C. Schrader. Offering: \$162.46.

Fourth Sunday after Trinity

Grover, S. D., Immanuel's Church, Aug. Pamperin, pastor. Speakers: H. Lau and P. G. Albrecht. Offering: \$300.00.

Sixth Sunday after Trinity

Darfur, Minn., St. John's Church, W. H. Lehmann, pastor. Speakers: R. Gose and W. Rumsch, English; H. Hinz, German. Offering: \$183.80.

ITEMS OF INTEREST

Dress Reform to Cut Alms, Beggars Fear

LONDON—A dissenting voice has been raised to the dress reform inaugurated among Catholic women churchgoers

says a Central News dispatch from Rome. It comes from the beggars who cluster at the church doors.

These beggars sent a resolution of protest to Pope Pius, claiming they have been hard hit by the dress reform edict, which, they assert, has cut down the attendance at church of many women.

The Central News says that priests are complaining that the churches are losing congregations and that offeratories are greatly diminished. —Milwaukee Leader.

Famous St. Paul's In Danger of Collapsing

LONDON—St. Paul's Cathedral, one of England's most famous churches, and well known to all visitors to London, is in danger of collapsing, according to eminent architectural authorities.

Built more than two hundred fifty years ago by the famous Sir Christopher Wren, St. Paul's dominates half London, with its enormous dome reaching to a height of nearly four hundred feet.

Authorities state that the dome has sunk several feet in the last century due to the perpetual vibration set by passing traffic. Unless the sinking is immediately remedied they say, there is a very real danger of its collapsing.

—Wisconsin News.

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: **Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1926.** Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN ..	\$1.25
Same by mail to Milwaukee readers.....	\$1.50
GEMEINDEBLATT	\$1.25
Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	\$.40
Same by mail to Milwaukee readers.....	\$.50
KINDERFREUDE.....	\$.40
Same by mail to Milwaukee readers.....	\$.50

Note: Our special offer applies only when subscription price is paid in advance. We request our readers to aid us in bringing this matter to the attention of such as are not yet subscribers of our periodicals. At the same time we direct the attention of subscribers who are in arrears to a postal regulation which restricts the special periodical rate to the number of **paid-up** subscribers; if you are in arrears, please give this matter your immediate attention in order to prevent your name being canceled from our mailing list.

The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special postal regulation regarding distribution of papers by mail at place of issue.

NORTHWESTERN PUBLISHING HOUSE, 263 FOURTH ST., MILWAUKEE, WIS.