

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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No. 16.

ON THE WAY TO CANAAN

1 Cor. 10:6-13

From the bondage-land of Egypt
Through the dreary desert vast,
Thou didst lead Thy chosen nation
Into Canaan at last.
O omnipotent Jehovah,
Thy divine, almighty hand
Turned the Red Sea's surging waters
Into dry and solid land.

Mercy, patience, grace unbounded
Thy paternal love displayed.
Still Thy people, unbelieving,
Oft Thy counsel disobeyed,
Grieved Thee with ungrateful murmurs,
Wounded Thee in stubborn pride,
While the manna from Thy Heaven
Bounteously their wants supplied.

By Thy fiery, cloudy pillar
Thou didst guide them day and night.
Kept by Thy divine compassion
They beheld each morning-light.
Thou didst grant them streams refreshing,
Joy and peace abundantly.
Faithful God, how could Thy creatures
Loveless, faithless, thankless be?

Thou hast led the Church, Thy Zion,
From the bondage-land of sin;
Hast prepared an habitation
For Thine own to enter in, —
The Jerusalem up yonder
Bought for us with Jesus' Blood.
Thou dost guide, while onward, upward
Through earth's wilderness we plod.

Thy sure Word, our glorious pillar
Floods with light our pilgrim-road,
Heav'nly manna, streams celestial
Thou suppliest, gracious God.
Grant us through Thy Holy Spirit
Grateful hearts Thy love to bless,
Grace to laud Thy tender mercy,
Thy compassion to confess.

Quench in us the earth-born yearning
For the flesh-pots left behind.
Purge the heart, keep clean the conscience
And illumine the carnal mind.
In temptation's hour of trial
Grant us overcoming faith.
We are frail, but Thou art mighty,
Keep us loyal unto death.

O remain our Rock and Fortress
In the days of storm and stress.
Shelter us in Thy pavilion

When hell, world, and flesh oppress,
Till we join the Church Triumphant,
In the Canaan above
And in everlasting praises
Glorify Thy boundless love.

Epistle Lesson Hymn for the
Ninth Sunday after Trinity.

Anna Hoppe.

"BE GOOD AND YOU'LL BE SAVED" — IS THAT CHRISTIANITY?

Acts 16:22-34. Read also the Letter of James. Titus 3:5:
Not by works of righteousness which we have done,
but according to His mercy He saved us

There is an old saying: "Where God builds a church the devil builds a chapel alongside." The fact of the matter is the devil more often uses the very building of God and makes an imitation of the real thing. He will not deny the truth, but he will distort and pervert it to such an extent that its real object is defeated. That is done shrewdly that nothing short of the Spirit can detect it. And if we do not let that Spirit guide us we too will be bamboozled. And the fact that so many children of God do not allow the Spirit of God to guide them, since they use the means of guidance, the Bible, so little, plainly shows us the reason so many Christians are led astray and see so confusedly in spiritual matters of their everyday life.

This is not only true of every day, but of all things. The devil imitates all things God has made. If he came to us in his true colors he would have little success; but since he comes as an angel of light (2 Cor. 11:14), as in sheeps' clothing (Matt. 7:15), as an imitator of God and His ways, he accomplishes his evil purpose for his glory and our unhappiness. Certainly he will make an imitation of the way of salvation. You can be sure that he will bend forward his best efforts for this center of truth. You may be sure that this is going to be his masterpiece of imitation, so shrewd, so seemingly like the Lord's way that thousands do not see the difference and follow very complacently believing all is well. And all the father of lies does is distort the true way of salvation. As a result we have millions of people that call themselves Christians summarizing their creed in word and action thus: **Be good and you'll be saved. But, is that Christianity?** Let us put the searchlight of the Word of God upon it and see.

BE GOOD AND YOU'LL BE SAVED — IS THAT CHRISTIANITY? The whole Bible gives us an unmistakable answer. Each portion of it likewise.

Let us take just a small portion of it as we find it in the 16th chapter of Acts, 25-34. We need go no further. It answers the question fully for us. Here we find Paul and Silas in prison at Philippi. Imprisoned because they were preaching a Gospel: "Be good and you'll be saved?" By no means. You can preach such a Gospel from now until doomsday and no one will harm you. Instead they will laud you and pat you on the back as a great preacher and teacher. Just as it is being done to-day. The better you preach: "Be good and you'll be saved," in other words, the more you preach the law, the more legalistic you proclaim your message, the more you are hailed as a savior of mankind. Just a preaching of "do this," "do this," "don't do that," "don't do that," and with a gusto and flow of words and the world comes to worship you. And we are safe in saying, as we put the true test of preaching (1 Jh. 4:1-3) to the preaching to-day, yes and teaching to-day, that perhaps ninety-five per cent of it is of such a nature entirely, or is so permeated with that legalistic spirit that the real message of salvation is covered up by it. Yes, even in our very churches of our synod. Preaching the Gospel in legalistic forms. Making a law out of the blessed Gospel.

Someone may ask, Why is it thus? Why doesn't mankind preach in word and in deed, that blessed Gospel, instead of the imitation usually in Gospel terms? Ah, now we are getting to the root of the matter. Man, ever since he sinned in the Garden of Eden, has a wrong conception of God. He is Adam-like (Gen. 3:8) hiding himself from God because of that false conception. He believes God demands doing of the law, keeping of the commandments, in short, "doing good" and "being good." And believing that he is able to be good is the awful illusion he labors under. The devil keeps man so filled up with opiates that like an intoxicated man he believes himself capable of doing things far beyond his powers. He is trying to be good to be saved from the devil that his conscience bears witness to. His religion reads: Be good and you'll be saved.

So it was with Adam and Eve, for "they sewed fig leaves together, and made themselves aprons" (Gen. 3:7). So it was with Cain. He brought an offering. He was going to get right with God by his own efforts, works, goodness. So it was with every man since Adam and Cain, "for all have sinned and come short of the glory of God" (Ro. 3:23). So it was with the Paul our text speaks about. Read for yourself his own testimony concerning himself by nature. Summed up in the words: "I tried to be good to be saved, and as far as human standards go, I succeeded remarkably well; but the Lord looks not on the outward appearance, but He looks upon the heart" (1 Sam. 16:7). And all that so-called goodness he regards as garbage after he had found the real goodness (Phil. 3:8).

So it is with this Philippian jailer. Not knowing

the goodness of God in Christ, he was trying to establish his own (Ro. 10:3) and conscientiously carrying out the charge entrusted to him, as verses 23-24 indicate. So it is with you and with me, dear reader, by nature. Summed up in one sentence our old nature has this creed according to which he speaks and acts: Be good and you'll be saved. You can turn your ears anywhere and everywhere you hear the same message proclaimed: Be good and you'll be saved. Go into our homes, and that is what is told the children. Go into our schools, the greater number of our so-called Christian day schools included, and that is the spirit in which things are taught. Go into our Sunday schools and nine cases out of ten the child goes away with the impression that the way God is well pleased is: to be good. Yes, and the sad feature the very Bible that is given to show a true goodness, is used to bolster up this false, imitative goodness, of the devil. O, yes, it's done in all sincerity. But sincerity saves no one. You can be sincere in the wrong thing. I may be sincere in taking the train to Milwaukee, but I find my ignorance got me on a train going to Duluth, and that's where I land, unless I change. Horror of horrors to think how much preaching and teaching is done in our homes, our schools, our colleges, by professed Christian teachers, in the spirit: Be good and you'll be saved. Now, what saith the Lord in respect to this matter through His servant Paul in our text? Summed up it would be:

BE SAVED AND THEN YOU WILL BE GOOD. So it was with Paul and Silas. They were saved and as an inevitable result, they were "good," in the true sense of that word. They went about doing good, expressing the gratitude of that salvation in word and in deed. Showing forth the praises of Him that had called them out of the darkness (of trying to be good to be saved) into His marvellous light (1 Pet. 2:9) where they were saved, and as an expression of that salvation went about doing good. Yes, they did good though it brought them (2 Cor. 11:16-33) trials, dangers, evil repute, or even imprisonment as in this case of our text. They had been beaten, their whole back was a mass of raw flesh. Their wounds had not been washed. They had gotten nothing to eat as verse 34 indicates. They had been cast into prison without humane treatment of any sort. In this condition their feet were put fast in the stocks. They could hardly move. They could not rest comfortably. They were, according to human standards, utterly miserable. Surely their goodness put to such a test, would give away. Surely, we would think, under those conditions, they would say: This is a peculiar salvation, we'll cast it to the winds. But no. Goodness based upon the faith in Jesus is made of sterner stuff than that. Listen, to what they did. We read that at "midnight they were still praying and singing praises unto God." Surely that was being good.

Good, much further than any self-goodness; self-righteous man ever thinks of being good, to say nothing of actually being so. More than that. When the prison doors were open, they might have escaped. They might have argued to themselves: Surely this is God's indication to set us free. But no. True to man and God, truly good, they remain where they were placed. Ah, such goodness, such expression of faith, or salvation in words and actions, such joy midst the greatest tribulation and adversity such preaching of the Gospel in action must needs bear fruit. And it did.

This same jailer, self-righteous in his own devil-imitated way, breaks down under the test his goodness is put to. He, not willing to go through the shame of a court trial, for he thought his prisoners had fled, and according to Roman law, he was responsible with his life for their safekeeping, was about to kill himself, when Paul intercepts him saying: Do thyself no harm: for we are all here. He calls for a light. He looks. He can hardly believe his eyes. Such goodness, such trustworthiness, such honesty, such virtue, such joyfulness in suffering; surely that bespoke of something deeper. In his perplexity and astonishment he cries out: Sirs, what must I do to be saved? He realized there was more there than an attempt at goodness on their own part. He saw here was a goodness that stood the test. He knew from what he had heard somewhere, perhaps from the prayers, and songs of Paul and Silas a few hours before, that it was a matter of salvation first and above all. Hence, not the question: What must I do to be good? but: What must I do to be saved? That is the vital and fundamental question.

What does Paul answer? Does he tell the jailer: There is no salvation, no chance for you. Or, does he say: Keep the commandments? Or, Don't drink, don't smoke, don't dance? Or, go to church, read your Bible, contribute liberally, help the poor, be a good fellow? In short; BE GOOD and YOU WILL BE SAVED? Nay, no such thing. That would have been trying to reap the harvest before the sowing was done, to say nothing of the time necessary for the growing. Just one plain, powerful (Ro. 1:16) unmistakable answer Paul gives: BELIEVE ON THE LORD JESUS CHRIST, AND YOU SHALL BE SAVED. They spake unto him the Word of the Lord. That is the root of the matter. That is the one and only root and source of goodness. Whatever goodness there is in the world worthy of the name is from that root (Matt. 19:17). All else is imitation though we may find it in the nominally Christian homes, schools, and churches.

But we have further evidence. The jailer's faith, being of the true sort, manifested itself in action. Faith will express itself in word and deeds. Now, he does that which his former self-righteous goodness never

prompted him to do. Now, in love to his fellowmen, because he loved Jesus, "he took them the same hour of the night, and washed their stripes — he brought them into his house, and set meat before them, and rejoiced. BELIEVING IN GOD." All good works, acts of goodness. HE WAS SAVED AND THEREFORE HE WAS GOOD. A GOODNESS that will stand the test of time and eternity (Matt. 25:34-40).

Reader; your Jesus is more than willing to work all goodness in you. Give Him opportunity to do so. Let Him make Himself known unto you through His blessed Love-letter, the Bible, the life and goodness-giving Word.

W. F. B.

COMMENTS

Christian Giving Much is said and written to-day on this subject. The Savior's injunction, Matt. 6, has not become unnecessary or antiquated. The following item recently appeared in the Wisconsin University News Bulletin and, since it presents a side of the subject seldom presented, we reprint it with the hope that it will benefit our readers. The item bore the heading, "Few Give Their Tithe" and presented the following:

The generosity of typical citizens to religious, charitable, and educational institutions, as tabulated from Dane county income tax returns, were summarized in an article recently prepared by Prof. J. D. Gillin, of the economics department of the University of Wisconsin, for the American Sociological society.

The Wisconsin income tax law allows a deduction of 10 per cent on income for contributions to these three purposes. Only 5,317 income tax returns, out of the entire 27,000 in the county, listed definite contributions. These 5,000 taxpayers, not only did not contribute the 10 per cent of their incomes allowed by the law, but scarcely averaged more than 5 per cent.

The total taxable income of these 5,317 taxpayers amounted to \$6,709,932; the total contributions to \$358,810. Of these contributions, 72 per cent was given to religion, 18 per cent to charity, and 10 per cent to educational organizations.

"A comparison of different vocational and professional groups throws an interesting light upon the philanthropic interests of the respective groups," wrote Professor Gillin. "The farmers who had 6 per cent of the taxable income in Dane county gave 16 per cent of their income to charitable purposes. Salesmen on the other hand who had 12 per cent of the total taxable income contributed only 3 per cent.

"The only groups of givers which contributed more than 10 per cent of their taxable incomes were farmers, laborers, clergymen, and those whose occupations were unknown. Farmers stand at the top, salesmen at the bottom.

"Manufacturers, clergymen, lawyers are the only groups which gave above the 5 per cent mean. Those groups which gave below the mean of 5 per cent were professors, teachers, merchants, public officials, and salesmen. Doctors and people in the service of the public, students, bankers and mechanics gave just the average of 5 per cent.

"On the face of the returns farmers, clergymen, laborers gave 10 per cent or above; retired individuals and housekeepers, 7 per cent; lawyers, office employees, public utility employees, and manufacturers, 6 per cent; doctors, people in the service of the public, students, bankers and mechanics, 5 per cent; teachers, other professions, merchants and public officials, 4 per cent, while salesmen trail along with 3 per cent.

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"It is clear from these figures that religion commands much larger contributions than education or charity. That is easy to explain in the case of the former since the religious institution is the only one making any large appeal in the country. Bankers, doctors, lawyers, and public officials gave a much lower percentage than did the laborers, mechanics, public utility employees and students.

"Four times as much was given to religion as to charity, and nearly twice as much to charity as to education. These more than 5,000 taxpayers gave on the average of about 5 per cent of their taxable incomes to these philanthropic purposes.

"Probably this is not a just measure of either generosity or stinginess. Standards of living, the moves of each group and demands made upon some groups not deductible under the law, such as support of dependents, expenditures for self-improvement, etc., would have to be considered in this connection. However, the figures do make clear that there are wide discrepancies in actual practice of giving."

We think it not unfair to assume that the writer of the above was chiefly concerned in showing how little was actually being done freely and willingly for the cause of education; our chief concern as we read it is with the cause of religion. A merely superficial perusal of the church papers of our day will show us that Christian Giving is indeed in a bad way. The materialistic, calculating spirit of our age comes in for a large share of the blame for the fact that the otherwise so blessed practice of giving has lost much of its beneficence. An intimate contact with the life of our time leads one to assume that much of the very spirit against which the Savior warned is active in our Christian Giving: we do not give because we consider it a blessed privilege so to do but because we feel that we must. Such giving comes nearer being a child of the Law than of the Gospel. It is but natural then that the spirit of sordid calculation enters in. The needs of the Kingdom not being supplied we do not ask, "Could I not do more"; but look for relief from distressing conditions in the other direction: "Could not the Kingdom do with less, let us retrench, let us cut down here and there and in the other place. We think that the anonymous writer of the following has pointed the right way when he says of the lack of funds for missions:

Would God we could lose sight for a time of missionary organization and every human agency, and could get one clear vision of Jesus Christ; then the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen, for pity is often a weak thing which spends itself in tears, and then forgets the object of it. But I do ask you with all my heart to treat Jesus Christ right. I submit to you the question: Is it right to receive the eternal life from those scarred hands, and then give Him only the spare change we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price which He paid, and then to give Him the odds and ends, the convenient service, the things that cost us little or nothing? The crumbs that fall from your laden table are not enough; they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God. You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience.

The Gospel of Christ Jesus applied to our own sore need should move us in answering love to give ourselves to Him; after that all other giving comes naturally and easy and is a blessed practice which in reality takes more out of God's bounty by the Spirit than it bestows. Ananias and Sapphira are examples we should shun; the widow who gave her all we should emulate. Then if you want system for your giving, the advice that Geo. Muller gives in the Latin American Evangelist is worth following:

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11:24.) Notice here the word "more than is meet," viz., while he gives, it is so little, in comparison with what it might be, and ought to be, that it tendeth to poverty.

Only fix even the smallest amount you purpose to give of your income, and give this regularly; and as God is pleased to increase your light and grace, and is pleased to prosper you more, so give more. If you neglect an habitual giving, a regular giving, a giving from principle and upon Scriptural ground, and leave it only to feeling and impulse, or particular arousing circumstances, you will certainly be a loser." G.

MICHIGAN LUTHERAN SEMINARY

The decision of the United States Supreme Court in the Oregon Case has, for a time at least, warded off one attempt to destroy our schools and institutions in Michigan; for there is no doubt that the enemies would soon have extended their attacks also to schools like our institution, if they had been successful in regard to the grade schools. But another danger looms at present, the introduction of religious instruction into the public schools of our city and county. This was also the ultimate aim of the advocates of the anti-parochial school amendment.

Without question, some of those that plead for religious instruction in the public schools are acting in good faith and have no desire whatever to harm our Christian day schools. They, as a leader in the movement here in Saginaw told us lately in a public discussion of the question, are becoming aware that a public school without religion must finally work to the detriment of our country, that the Sunday school

is inefficient and insufficient to cope with the unfavorable conditions brought about by a school without religion. Daily religious instruction were necessary, and therefore, he asserted the only remedy is the introduction of religious instruction, in some form or another, into the public schools. (Christian day schools seem to be out of question with those men.) The plan that they were proposing, he claimed, would in no wise be an infringement on the principle of separation of church and state.

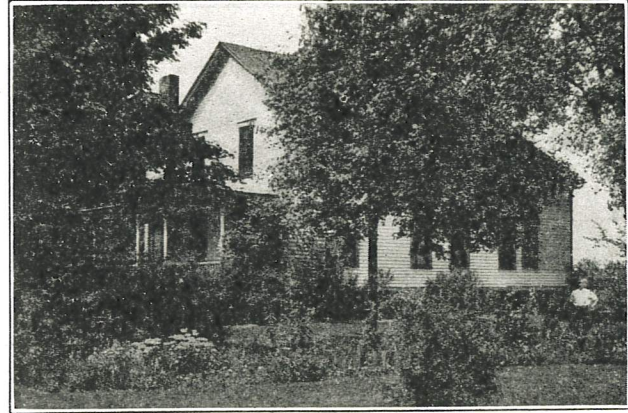


Recitation Hall — 1887

Notwithstanding his claim, their plan is an infringement on that principle pure and simple. It is astonishing that men of his education fail to see it. Or do they deliberately shut both of their eyes. The plan in short is: public spirited men furnish the means, hire a teacher, and direct his work. The city or county is to furnish a room in the various high and grade schools, dismiss the pupils for the designated periods, and give them credit for the work done in religion. That this plan like so many others does not avoid the cliffs it is supposed to steer clear of, is readily seen. Room, light, heat, etc., is to be furnished by the city or county, and the taxpayer, who may not want any religion in his schools or not that kind of religious instruction, must pay a part of the cost and is taxed for the upkeep of religious instruction. On the other hand, the school (the state in the last end) is to give credit for the work done in religion. The state, therefore, must needs assume some kind of control and supervision of this instruction, must and will, in case that complaints are made, judge whether the instructor is overstepping the bounds of non-denominationalism, for the advocates of

the plan dream of an instruction in religion that will be agreeable to all Christian denominations. Nothing was said of the Jewish and other religions. In short, the state must meddle with religion.

The agitation to put this plan into effect is at present very strong in Saginaw. Although the school boards have not as yet taken decisive steps in the mat-



Prof. Hoenecke's Residence — 1894

ter, its evil fruit is already to be seen. Indifferent and unenlightened parents are beginning to refuse to send their children to our Christian day schools, on the grounds that the necessary religious instruction will soon be given to them in the public schools and that thereby parochial schools will become superfluous.

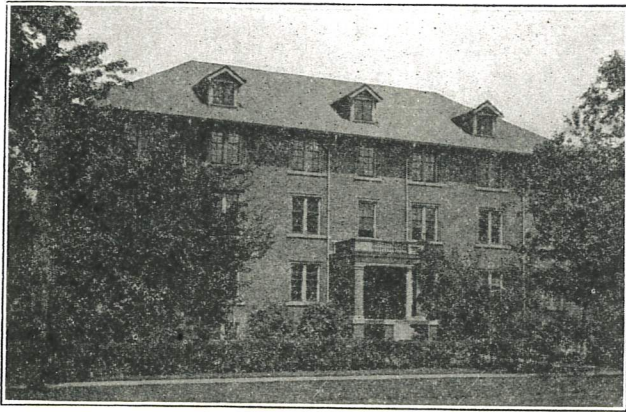
Others, however, that have so far sent their confirmed children to the public high school, because they did not recognize its true character and were of the opinion that they could conscientiously make use of it, are viewing the whole movement with apprehension and are considering the question whether they can continue with good conscience to make use of the public



Prof. Sauer's Residence — 1912

high school after the introduction of religious instruction, knowing that such religious instruction as attempted will not and can not be in harmony with the Gospel of salvation in Christ through faith, by grace without the works of the law.

So far there has been little sentiment for a Christian high school in the Lutheran congregations of Saginaw and vicinity (there are 2 congregations of the Wisconsin, 3 of the Missouri, 3 of the Ohio, and 3 of the Iowa Synod in Saginaw with a membership of more than 2,000). The agitation for religion in the public schools is strengthening that sentiment and may



Dormitory — 1913

bring it about that our Seminary will receive more favorable consideration in the future than it enjoyed in the past.

Our Seminary, in the first place, is and must remain a preparatory school for such pupils as wish to serve the Lord as teachers and ministers of the Gospel, but beside this its main mission, it was always intended as a Christian high school for all those that wish to embrace the opportunity given them by the Joint Synod. With the coming school year we shall be in a position



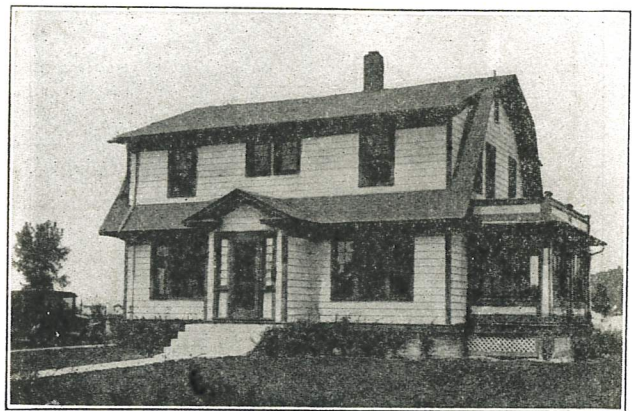
Prof. Berg's Residence — 1920

to receive a much larger number of scholars than before.

At present our recitation hall is being remodeled. This is the oldest of our buildings. It was erected by the old Michigan Synod in 1887. At that time it was the only building on the grounds and served the institution for all purposes, as recitation hall, as dormitory for the students, as refectory, and as residence for the director of the Theological Seminary. Slowly, in the

course of years, it has lost these functions, one by one. In 1894 a residence was built for the director, in 1913 a dormitory for the boys was erected, and this year saw the completion of our new refectory. Since January the building is used for recitation purposes only. In spite of these changes in its use the building during the past 38 years has undergone but few and only minor alterations. It is practically the same today as it was in 1887. It is, therefore, hardly necessary to say that it is far from being modern and well suited for its present purpose and to-day's needs of the school. As much as possible this is now to be remodeled.

Together with the erection of a refectory the Joint Synod at its last session (August, 1923) authorized our board to remodel the recitation hall, and with the completion of the refectory this has become feasible.



Prof. Schaller's Residence — 1924

All the space that was so far used as dining room, kitchen, quarters for the housekeeper and sick rooms, has now become available for school purposes. The allowance voted us by the Synod for the remodeling of the building will, however, not be quite sufficient. At the time of the last synodical meeting the changes in the building had not been planned in detail. The sum asked for was consequently more a guess than a calculation. Furthermore, since new buildings are absolutely necessary in New Ulm and in Watertown and since the new seminary at Wauwatosa has not been begun, we feel that we shall not be able to get a new recitation hall for many years to come. For these reasons we now plan to remodel the building in such a manner that it will serve us for a longer time than we had figured two years ago. This also accounts for some increase in the cost.

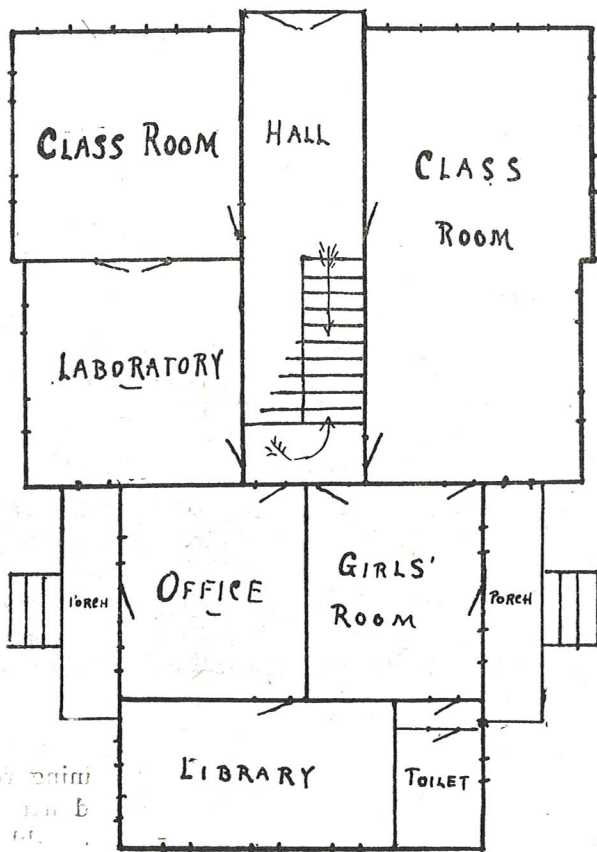
A few of the alterations may be mentioned here. The director's class room and the dining room will afford a larger class room, the girl's room and the library an assembly room, the housekeeper's sitting room an office, her parlor and bed room the library. The accompanying sketch shows the recitation hall in its altered form.

May our hopes and expectations for an increase in attendance be fulfilled. The new school year begins September 3rd. Pastors, teachers, and friends of the school are asked to announce new scholars as soon as possible. For catalogs and particulars apply to

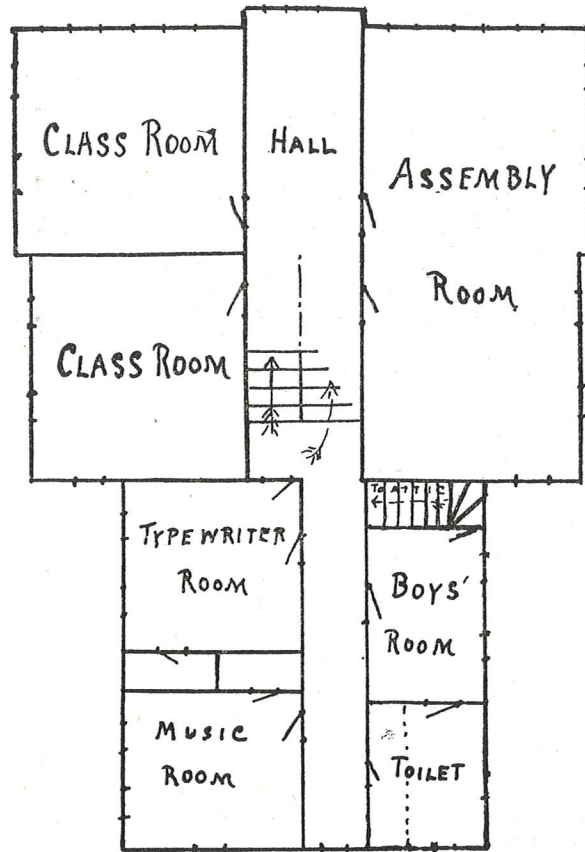
Dir. Otto J. R. Hoenecke,
2200 Court St.,
Saginaw, Mich.

teepe; of his five children the four smaller play near by; his wife sits beside him, turning over the leaves of a book with colored pictures, and man and wife seem to have looked through the book together. The oldest boy is out on horseback in the hills, trying to rope another horse. A girl of about nine also has a book in her hands.

The missionary, after an introductory conversa-



1. FLOOR



2. FLOOR

RECITATION HALL MICH. LUTH. SEMINARY

FROM OUR INDIAN MISSIONS

The Missionary's Reward

Yes, said the missionary to himself, there is much to do right here, but my neighbor missionary being away on his vacation, I needs must go and see in his district that man Banant'ahi ("Overseer" or "Chief") the tall Apache, that fine specimen of the old-time type, the father of that bright mission school boy Alexander. He is ailing; should it be so as has been said, that tuberculosis set in even with him? Did my neighbor ever get near to his heart? Should his physical ailment have brought his soul into a receptive condition? May the Lord let his heart be open for the Word!

Near a big cottonwood tree, the tall man lies outstretched on a blanket under the shade roof beside his

tion with Banant'ahi and his wife, in which Banant'ahi also raises himself into a sitting position, draws from his pocket a copy of the same Old Testament Bible history book that the woman holds in her hand, and the corresponding volume of New Testament Bible stories.

The interest of the man and the woman is aroused. She looks at the volume in her hand and at the volume in the missionary's hand, and slightly smiles. So does her husband. The missionary holds toward them the picture opposite the title page of the book, the picture of earth and sun and moon and stars, and says: As the earth and all the heavenly bodies are held in space by the power of the omnipresent Creator, so we live and move and are in Him: His power, His goodness, His mercy are around us, near us, with us.

As the missionary dwells on this, the expression in the faces of his listeners changes. First, their eyes had seemed to say, We are not unacquainted with what you here have to speak about and we wonder what you will say; now the expression in both faces is simply that of souls that forget everything about them, taking in the word as the man parched with thirst bends forward to the spring, not thinking of the possibly slipping stones on which he stands, simply drinking, drinking, drinking. Wide open are the deep, dark eyes of the woman: they glow, they gleam, they silently request: More, more, more!

So they listen as the missionary relates how God created the light, how he divided the light from the darkness, the day from the night, how he divided clouds and fog from the earth and bright waters below, — with application to the driving away of darkness and clouds from the souls of men.

So they keep on listening, with that deep glow in their eyes, with unnoticeable breath, smiling as they hear of man's and woman's happiness and innocence in Paradise and its peace. Down they look as they hear — and feel — how the consequences of man's fall into sin are with us. Up they look again as the missionary produces the New Testament story volume. Keener, deeper, brighter their eyes glow as he points out the fulfillment of the promises concerning the Savior, how the Savior Christ Jesus proved to be the Savior, how he comforted and helped the suffering, how He suffered for our sins, rose from the dead, brought life and immortality to light, offers us all this through the Gospel, is with us in His kingdom of grace and shall come again in glory.

Banant'ahi's and his wife's lips, sometimes moving, curving slightly, spoke silent words of appreciation and faith, their eyes gleamed with joy and peace. And this language was confirmed with now and then a nod of the head and a subdued exclamation.

"I see," said the missionary, "you are glad of all this; you wish to hear more of it. I hope I can soon come again. But for the meantime I wanted to leave these two books here so you, looking at the pictures, would be reminded of what you now heard. I see you already have here books like these. I suppose your bigger boy brought them with him from the mission school. Now, if you ask him, he will explain to you more of the pictures and in Apache tell you what can be read on the pages opposite the pictures."

Banant'ahi and his wife looked at each other, both smiling, and while her smile brightened still more, with a touch of motherly pride, he, with a peculiar gleam in his eye, said: "Yes, — that the boy has been doing again and again, explaining to us pictures, telling us the word written in the book."

"Well," said the missionary, "I should have thought that he would do so, that Alexander! I know that he

believes and loves God's word; and so, of course, he would speak it to those that were willing to hear him."

Then the missionary looked upward and looked eastward: In the spirit, he grasped his absent fellow-worker's hand, saying: See — fruit from your sowing in your school! Some of the seed may not fall on fruitful soil, but here is an instance of fruit-bearing: this man's boy has acted and does act as a missionary while still a school boy!

Never mind the heat of the day; never mind the perspiration on your brow, penetrating through your hatband and dyeing it high up with the color of moistened dust, while you patch the tire tube for the wheel of your vehicle and pump up the tire on blazing sand or burning rock under Arizona's scorching sun; never mind the manifold trouble with your squeaking car, never mind other work and trouble; never mind the fatigue after some longer ride on horseback; never mind the differences between your social surroundings and those in the home congregations; never mind — anything of that sort: We may see still more souls like Banant'ahi's and his wife's drink the living water!

At home again, the missionary read once more John 4:1-42. Verses 36 he read more than once: "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

Also those that sow by offering their prayers for the work and support it with gifts from their means will rejoice with those that work in the harvest, even if the harvesting be only a slow gleaning, — still a gleaning as that at the camp at Banant'ahi. F. U.

THE BOOK THAT GOD WROTE

When we open the first book of the Bible, we see there the original creation. When we close the last book of the Bible we behold the new creation. When we open the first book of the Bible we see the sun and the moon and the stars. When we close the last book of the Bible we see no need of the sun, moon and stars, for the Lamb is the light. When we open the first book of the Bible we see there four rivers running out to water the earth. When we close the last book of the Bible the four rivers have run into one river, and the one river is the River of Life.

When we open the first Book of the Bible we see a garden. When we close the last book, the garden is once again before us. The garden at the opening of the Bible has therein the Tree of Life. The garden at the close of the Bible has also therein the Tree of Life. When we open the book of Genesis, man is driven from the Garden and Tree. When we open the first book of the Bible, we see there, man in dominion over the earth, which dominion was wrested from him. When we close the last book of the Bible we see Man in dominion which will never be wrested from Him. When we open the first book of the Bible we see the entrance of

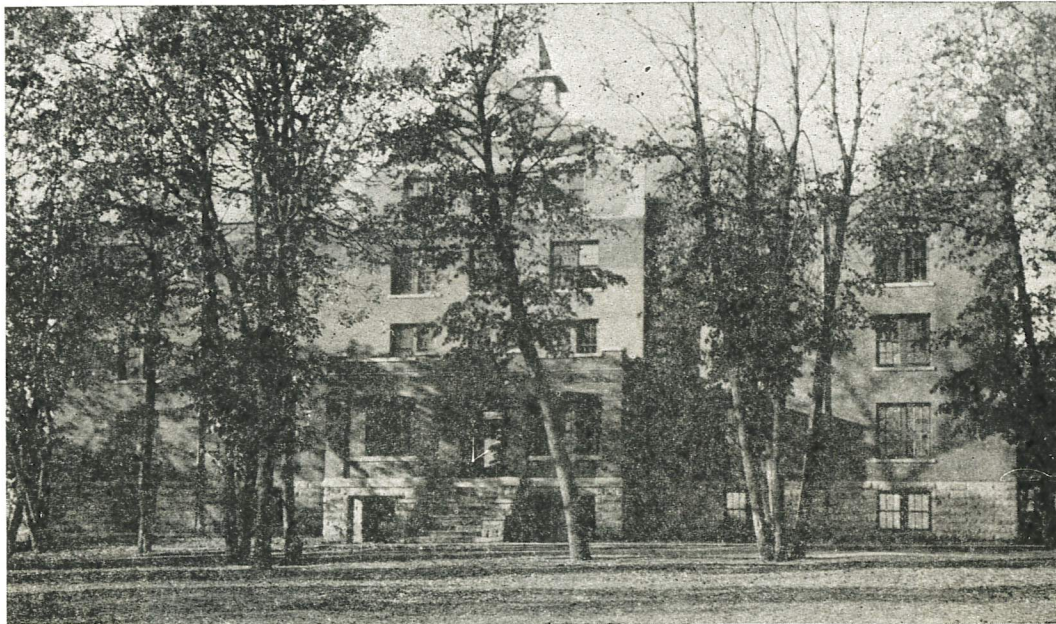
Satan into the world. When we close the last book of the Bible we see the exit of Satan to his place of eternal destination and incarceration. When we close the last book of the Bible we see the "last man" tempted for his bride. When we open the first book of the Bible, God is calling man, "Where art thou?" When we close the last book of the Bible man is calling upon God, "Come quickly, Lord Jesus, even so come."

When we open the first book of the Bible there is sin, sorrow, suffering, death, disease, dissolution, disintegration and decay. When we close the last book of the Bible there is no more death, no more disease, no more decay. When we open the first book of the Bible, there is pain, pang, moan, groan, but when we close the last book of the Bible there is no more

that their number and the zeal for them will continue and grow.

In order to provide these Christian schools with teachers our Synod maintains a normal school. This is Dr. Martin Luther College, New Ulm, Minnesota. This institution was founded in 1884 by the former Minnesota Synod. It originally offered a theological and college preparatory course. When, however, the various synods formed the General Synod of Wisconsin in 1893, the character of Dr. Martin Luther College was changed. It was designated to be the normal school of this new body and has remained that ever since.

The college is located at New Ulm, Minnesota, a city beautifully situated in the Minnesota river valley.



Boys' Dormitory

pain, all the former things have passed away. When we open the first book of the Bible we behold creation under a curse. When we close the last book of the Bible, there is no more curse.

Thus we continue to draw contrasts and comparisons without number, showing that whatever commenced in the first book concludes in the last book, and therefore conclusive evidence that the Spirit of God was in divine superintendence over the Scriptures from the beginning to their end, thus insuring their continuity and unity. — Leon Tucker.

DR. MARTIN LUTHER COLLEGE

Owing to God's special grace our Wisconsin Synod has not as yet experienced the fate of many other older Lutheran church bodies, who have lost all interest in the proper Christian training of the young and, therefore, have lost all parochial schools. We still have a goodly number of parish schools and hope

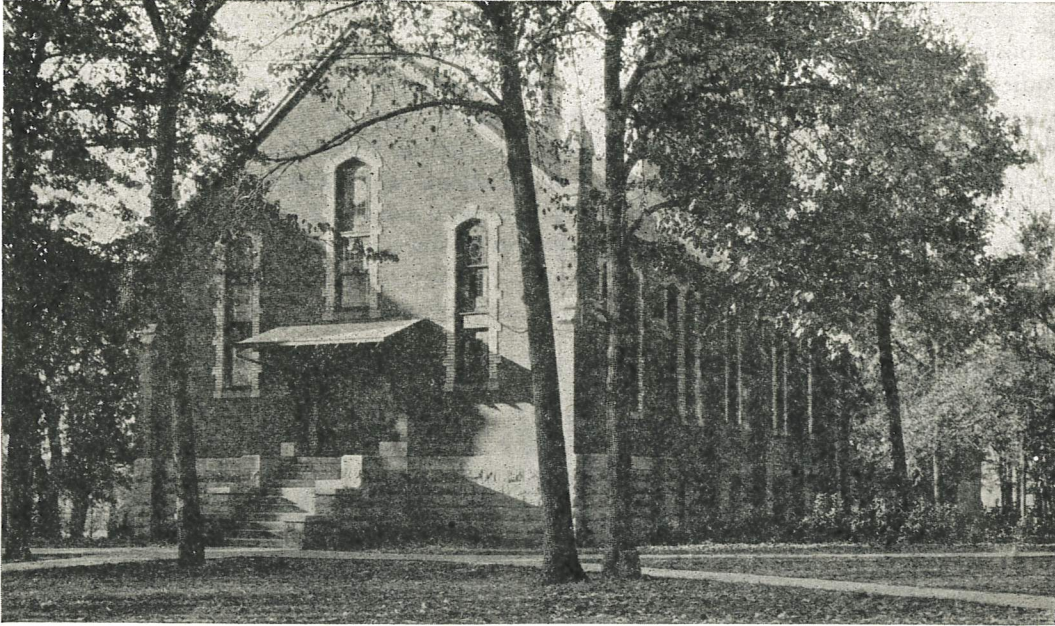
On a finely wooded bluff southwest of the city proper you find our buildings, truly an ideal place that presents its charms in summer and also in winter.

The buildings consist of a recitation building, erected in 1884, a boys' dormitory, and music hall, erected in 1911. Just south of the boys' dormitory is the inspector's residence, and several hundred feet west of the recitation hall the girls' dormitory. The music hall contains a fine Wirsching pipe organ and eleven pianos for practice purposes. In the recitation building we have the classrooms, the library, the laboratory for physics and chemistry, and the refectory. Besides there are three pipe organs and several pianos also placed here.

Within the past few years the course of study has been changed considerably. The school now offers a four years' high school course. This is designed in such a way that it prepares young men and women for our two years' normal course. Then again it pre-

pares such who desire to enter freshman class in Northwestern College at Watertown, Wisconsin. At the same time this high-school course offers a general education to such as desire a high school training

It is necessary that the teachers for our Christian day schools be prepared thoroughly. Eight years in the elementary school, four years of training in the high school department and two years in the normal



Music Hall

under distinctly Christian influence. This change from the former course has proven a step in the right direction. It did not diminish the enrollment as some feared, but rather increased it. The year 1924-1925

department are not too long a time. There is much to be done and it must be done thoroughly. The coming teachers should be well equipped in history, language and literature, the sciences, as well as in tech-



Girls' Dormitory

showed an attendance of 227 pupils. Furthermore, it eliminated the enrollment of such pupils that had too meager a preparation. Scholars that take the normal course, now have a six years' preparation above the common school education.

nical knowledge. But the one essential thing is that our normal school send forth young men and women that are truly Christian in regard to their character and views. In our present day more than ever they have learned to stand fast in the form of sound

doctrine, the Gospel of Christ, and not permit themselves to be swayed by anything not in conformity with this Gospel. They must be filled with zeal to serve their Lord and Master unflinchingly under all conditions. This is the main task that Dr. Martin Luther College has to perform. It is not an easy one. It is a most difficult one, a task that carries with it great responsibility.

When, therefore, our Synod in its 75th anniversary this year renders thanks unto God for the manifold blessings He has bestowed upon us in the past and asks the Lord to be with us in the future as He has been in the past, let us in our prayers remember our Christian day schools, and above all the institution that prepares the workers that are to serve in these day schools. May He keep His guiding hand over the teachers and pupils in this school that they may seek but one thing, the Lord's glory and the welfare of His church. May He help that Dr. Martin Luther College continue to send out willing and conscientious teachers that will lead those placed into their care aright, save them and also themselves.

E. R. B.

"HIS RICHES IN GLORY"

Charles J. Waelte

Philippians four-nineteen has been a source of blessing and hope to many a weary child of God in times of sore trial and testing. This blessed verse reads like this: "My God shall supply all your need according to His riches in Glory by Christ Jesus." With such a promise coming down from the very heart of God, the believer can indeed rest in quiet peace in any difficulty. God has positively promised to supply "All" his need. And there are plenty of other Scriptures which also reveal this same blessed truth. Where is the believer who has not been blessed by Psalm 23 — "The Lord is my Shepherd I shall not want?" David not only knew that the believer "Shall not want," but he had proven it to be true, for in his old age he wrote: "I have been young, and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread."

But if you will meditate on this passage in Philippians for a moment, you will find two words there that are well to ponder. One is the word "Need" and the other is the word "Riches." And as you ponder, you will see that the "Need" is here upon earth, and the "Riches" is up in glory. It is blessedly true that the believer shall never be forsaken by his God, but God has not promised to supply more than his "Need" here on earth. Nowhere do we recall that God has ever promised riches to a child of God in this age. On the contrary He has warned of the danger of riches. "How hardly shall they that have riches enter into the kingdom of God!" "They that will be rich fall into

temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." But on the other hand, He says God has "Chosen the poor of this world rich in faith," and "Blessed be ye poor: for yours is the kingdom of God." And have you not noticed that the only picture which the Bible reveals of the lost world, shows a rich man in it, while the poor man is in bliss? So then God has not promised to give us earthly riches. He has promised to give us His "Riches in glory," and in this world our "Need."

The Apostle said: "And having food and raiment let us be therewith content." And that is as far as the promise of God goes for this world — food and covering — not necessarily fine food and elaborate covering, but "Needful" food, and "Needful" covering, for be sure God will not minister to our pride and lusts. The better translation of this verse is not merely "Raiment," but "Covering," and that includes a roof over our heads, a shelter, a house. But God has not promised that that house shall be a brown-stone mansion. It may be a very humble house, far humbler, perhaps than we wish. The Lord wants us to "Condescend to men of low estate," and in His divine wisdom, He keeps many of us just so. We do not mean to say that God never gives a believer riches. He may do just that, if in His divine foresight, He knows He can trust you with it. But how often has it been proven that riches is the undoing of all spirituality. It "Chokes" the Word, and causes men to "Wander from the faith," and pierce themselves through with many sorrows.

What then does it mean when it says that all which God gives us in this world, He gives us "According to His riches in glory?" In our opinion it means that every earthly blessing which God gives us, He gives with His divine eye constantly on our "Glory." He will give us absolutely no "Riches" in this world that will in any wise affect our "Riches" in glory. The riches which God has for us in glory is the "Riches of His grace." God wants us to enjoy His "Riches in glory" even now while we are in this world, and if any earthly riches will make us worldly, He certainly will not give it. God wants us even now to sit in heavenly places in Christ Jesus, and if sitting in a mansion here on earth makes us lose our interest in the "Heavenly places," then the mansion may have to be humbled to even a shack. "All things work together for good to them that love God." That is only another way of expressing the same truth. Everything that God gives us in this world must work together for our eternal good, and in no way hinder our reward in glory. But God knows that it is better for the great majority of His people to remain poor. Therefore He gives us only our "Need" in this world, and allows the "Riches" to remain "In glory," and in the "Inner man."

— The Gospel Message.

OBITUARY

It has pleased Almighty God to summon out of this vale of tears to his eternal rest Mrs. Mary Burkholz, wife of the Rev. Paul Burkholz, Sr., of Thiensville, Wis.

Mrs. Mary Burkholz, nee Schaefer, was born in Baden, Germany, February 3, 1871, and was a daughter of Theobald Schaefer and his wife Mary, nee Kettenacker. When she was one and one-half years of age her parents came to America and made their home at Stillwater, Minn. Shortly after their arrival (six weeks later) the father died. The family then moved to Greenwood, Minn. Her childhood years were spent at Greenwood, where she attended school and was confirmed April 10, 1884, by the Rev. Albert Kuhn.

On November 28, 1889 (Thanksgiving Day) she entered holy wedlock with Pastor Paul Burkholz, who then held the pastorate of the Lutheran Church at Renville, Minn. (Later, 3 years at Milwaukee, 10 years at Medford, Wis., and the last 18 years at Thiensville, Wis.) Mrs. Burkholz was an exemplary pastor's wife, an affectionate mother, a devout Christian, exhibiting a life replete with Christian virtues; and as such she will be greatly missed, not only by her surviving husband and four children, but also by the members of the congregations which her husband is serving, and a host of other friends.

During the last two years Mrs. Burkholz suffered considerably from high blood-pressure. She realized that her end might come at any time and was prepared to meet it. On Thursday, July 16, 1925, she suddenly passed away at six o'clock in the morning at Shawano, Wis., of apoplexy at the age of 54 years, 5 months and 13 days.

Funeral services were held on Monday, July 20, from Trinity Church, Thiensville, Wis. The Rev. Herman Gieschen preached the German sermon using as text Ps. 116:15, while the undersigned gave an English address basing his words on 1 Peter 1:3-5. The remains were buried in Wanderers' Rest Cemetery. Floral offerings and expressions of sympathy from many sources bore witness of the esteem in which the deceased had been held. Her bereaved husband; four children, Mrs. Edwin Gruenewald, the Rev. Paul Burkholz, Jr., Bernhard, and Lucia; one son-in-law; one daughter-in-law; four grandchildren; one brother; two sisters; three brothers-in-law; one sister-in-law; and other relatives mourn her loss. "Precious in the sight of the Lord is the death of his saints."

Arnold Schultz.

JOINT SYNOD

The Evangelical Lutheran Joint Synod of Wisconsin and Other States is to convene, D. v., August 19th to 25th at Grace Church, corner Broadway and Juneau Ave., Milwaukee, Wis. All requests concern-

ing lodging places should be mailed to the Rev. C. Gausewitz before August 1st, 1925.

All particulars concerning this convention will be published in future issues of the Northwestern Lutheran.
G. Hinnenthal, Sec'y.

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Joint Synod Theme

The theme for the doctrinal discussion at the meeting of the General Synod in August will be: The Nature of the Gospel.

The Gospel is that word of God in and through which God reveals and appropriates in Christ Jesus to us His grace and love as the only wisdom, truth and power unto the salvation of the world.

Based on Holy Writ the practical application of this Gospel as God's wisdom, truth and power for the saving of all men by its promulgation in all positions of life will be dwelt upon and expanded.

Aug. F. Zich.

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Delegates to Convention of Joint Synod
Minnesota District

Pastors:

Crow River District: M. Schuetze (C. Schrader).
Mankato District: A. Ackermann (G. Bradtke).
New Ulm District: H. Bruns (Aug. Sauer).
Red Wing District: A. Eickmann (E. Hertler).
Redwood Falls District: H. Schaller (J. Bade).
St. Croix District: J. Plocher (G. Ernst).
At large: H. Lietzau (C. P. Kock).
E. Sauer (G. Scheitel).
J. Lenz (A. Krueger).

Teachers:

H. Sitz (J. Wirth), Prof. H. Palmbach (G. Maahs).

Congregations:

Crow River District: Buffalo (T. Lynn).
Mankato District: Belle Plaine (Jordan).
New Ulm District: Nicollet (Lake Benton).
Red Wing District: Nodine (Bremen).
Redwood Falls District: Sheridan-Seaforth (Danube).
St. Croix District: St. John's, Minnesota (Trinity, St. Paul's).
At large: Stillwater (E. Farmington).
Renville (Redwood Falls).
T. Dexter (La Crescent).

Credentials are required of the congregational delegates only. The credentials must bear the signature of the officers of the delegate's own congregation.

Edwin H. Sauer, Sec'y.

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Michigan District

Pastors:

Dr. H. Wentz (C. Binhammer).
C. Strasen (H. Richter).

G. Luetke (A. Lederer).
 E. Berg (W. Schaller).
 E. Rupp (F. Cares).
 A. Clabuesch (A. Zuberbier).

Congregations:

Benton Harbor (Sturgis).
 Monroe, Zions (Detroit, Zions).
 Scio (Saline).
 Hemlock (Owosso).
 Lansing, Immanuel's (Saginaw, St. Pauls).
 Sebewaing, Neu-Salems (Tawas City).

Teachers:

E. Winter (P. Mehnert).

Lay delegates must bring credentials signed by the president and the secretary of their congregations. Please notify your substitute if you cannot come.

Adolf Sauer, Sec'y.

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North Wisconsin District

Fox River Valley Conference:

Rev. Rud. Lederer (Rev. H. F. Eggert).
 Rev. E. C. Hinnenthal (Rev. F. Brandt).
 Rev. F. Reier (Rev. Phil. Froehlke).

Lay-delegate and substitute of
 Bethlehem's Congregation at Hortonville, Wis.
 Emanuel's Congregation at New London, Wis.
 St. John's Congregation at Wrightstown, Wis.

Winnebago Conference:

Rev. M. Nommensen (Rev. Max Hensel).
 Rev. J. G. Pohley (Rev. Alex. Sitz).
 Rev. P. W. Weber (Rev. W. Wadzinski).

Lay-delegate and substitute of
 St. Luke's Congregation at Kewaskum, Wis.
 St. Paul's Congregation at Fairburn, Wis.

Manitowoc Conference:

St. Paul's Congregation at North Fond du Lac, Wis.
 Rev. P. Kionka (Rev. P. Hensel).
 Rev. K. Toepel (Rev. Walt. Haase).

Lay-delegate and substitute of
 Trinity Congregation at Brillion, Wis.
 St. Paul's Congregation at T. Herman, Sheboygan Co., Wis.

Rhineland Conference:

Rev. Jos. Krubsack (Rev. W. R. Huth).
 Lay-delegate and substitute of
 Zion's Congregation at Rhineland, Wis.

Lake Superior Conference:

Rev. C. C. Henning (Rev. W. Wojahn).
 Lay-delegate and substitute of
 Zion's Congregation at Peshtigo, Wis.

Teachers:

Mr. H. Braun (Mr. H. Goetsch).
 Mr. L. Serrahn (Mr. A. Pape).
 G. E. Boettcher, Sec'y.

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West Wisconsin District

Wisconsin Valley Conference:

Rev. H. Geiger (Rev. Ad. Zeisler).
 Rev. W. Fischer (Rev. M. Hillemann).

Chippewa Valley Conference:

Rev. Wm. Keturakat (Rev. Wm. Baumann).

Central Conference:

Rev. A. Paap (Rev. A. Werr).
 Rev. J. B. Bernthal (Rev. E. Walther).
 Rev. Chr. Sauer (Rev. L. C. Kirst).

Southwestern Conference:

Rev. H. Paustian (Rev. G. Pieper).
 Rev. Wm. Lutz (Rev. H. Reimer).

Mississippi Valley Conference:

Rev. Rud. Korn (Rev. W. Bodamer).
 Rev. Karl Plocher (Rev. Wm. Limpert).

Teachers:

A. Schauer (G. Groth).
 R. Brueschoff (E. W. Ebert).
 O. Stindt (P. Hippauf).

Congregations:

Wisconsin Valley Conference:

Wausau (Neillsville).

Chippewa Valley Conference:

Cornell (Cameron).

Central Conference:

St. Matthew's, Oconomowoc.
 Trinity, Watertown.
 Helenville.

Southwestern Conference:

Bangor, Mr. Ad. Toepel.
 Baraboo, Mr. Carl Isenberg.

Mississippi Valley Conference:

St. Martin, Winona, Minn. (St. Matthew).
 Lewiston, Minn. (Eitzen, Minn.).

Representative of Northwestern College:

Prof. W. Huth.

The lay delegates must present credentials properly signed by the president and secretary of their own congregation. L. Kirst, Sec'y.

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Nebraska District

Southern Conference:

Rev. A. Schumann, Firth, Nebr. (Rev. A. B. Korn, Ulysses, Nebr.).
 Zion's Church near Clatonia, Nebr. Also alternate.

Northern Conference:

Rev. W. J. Schaefer, Colome, S. Dak. (Rev. Theo. Bauer, Mission, S. Dak.).
 Rev. Geo. Tiefel, Hadar, Nebr. (Rev. W. Zank, Brunsville, Iowa.).
 Holy Trinity Church, Hoskins, Nebr. Also alternate.

Teachers:

Mr. E. Trettin, Stanton, Nebr. (Mr. E. W. Eggers, Norfolk, Nebr.). A. B. Korn, Sec'y.

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South East Wisconsin District*Milwaukee City Conference:*

Rev. E. Dornfeld (J. Jeske).
 Rev. W. Kansier (R. Huth).
 Rev. Paul Pieper (R. Buerger).

Congregations:

Bethesda.
 Christus.

Southern Conference:

Rev. O. Heidtke (M. Plass).
 Rev. O. Nommensen (Chr. Sicker).

Congregations:

St. Lucas, Kenosha.
 Bethany, Kenosha.

Eastern Conference:

Rev. Herm. Gieschen (F. Grundlach).
 Rev. Paul Gieschen (H. Hartwig).

Congregations:

Mr. Hochmuth, Sr. (Root Creek).
 Mr. O. Junghans (West Mequon).

Dodge-Washington Conference:

Rev. H. Fleischer (A. von Rohr).
 Rev. Ed. Hoyer (J. Uhlmann).

Congregations:

Iron Ridge (Kohlsville).
 Kekoske (Loomis).

Arizona Conference:

Rev. Henry E. Rosin.

Teachers:

J. Gawrisch (W. Manthei).
 E. Kirschke (W. Frohe).
 E. Bradtke (A. Willbrecht).
 E. Schmidt (Gottfried Schulz).
 E. F. Krause (C. Jungkuntz).
 Henry Gieschen, Sr., Sec'y.

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Pacific Northwest District

Rev. Louis Krug.
 St. Paul's Church, Tacoma, Wash.
 Wm. Lueckel, Sec'y.

FROM OUR CHURCH CIRCLES**General Synodical Committee**

In accordance with a resolution of the General Synodical Committee, passed in its June meeting, this body is called to convene on August 18, 1925, at 10 o'clock A. M., in the school house of St. John's Church (Rev. J. Brenner), Milwaukee, Wis., for the purpose of hearing the report of the "Watertown Committee."

All members of synod, wishing to attend, are hereby especially invited.

On behalf of the Watertown Committee,
 M. Lehninger.

Lay Delegate Conference of Nebraska District

The Lay Delegate Conference, Nebraska District, Joint Synod of Wisconsin and Other States, will hold its biennial meeting, August 27th to 30th, 1925, at St. Paul's Church, Norfolk, Nebr., the Rev. J. Witt, pastor. The doctrinal discussions of this conference will be based on theses as adopted by the intersynodical committee in view of merging with the Synods of Ohio and Iowa. The Rev. M. Lehninger will lead in the discussions. Pastors and delegates will please note the date for beginning of Conference, Thursday, August 27th. Apply for quarters before Conference convenes.

A. B. Korn, Sec'y.

Charity Conference Within the Lutheran Synodical Conference

The Charity Conference will meet this year at the Bethlehem Parish Home, at Detroit, Michigan, from August 25th to August 27th. Those wishing to attend should make their intentions known to Mrs. Bert Allen, Housing Committee Chairlady, 3296 W. Philadelphia Avenue, Detroit, Michigan. Notice should be given to Chairlady a week before the conference.

Ph. Wambsganss.

Dr. Martin Luther College

The new school year in Dr. Martin Luther College, New Ulm, Minnesota, will begin Wednesday, September 2, at 9 A. M. It is very desirable that new scholars be announced as soon as possible.

For catalog, application blank, or any other information apply to

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

25th Anniversary of Church Dedication

In connection with the annual mission festival the Immanuel Congregation at Woodville, Wis., celebrated the 25th anniversary of the dedication of their church on the 1st Sunday after Trinity, June 14th. The morning service was conducted in the German language, Rev. H. Wolter of Lomira, Wis., a former pastor of the congregation, showing: What inducements the congregation had to special thank-offering for the

preservation of their church during the past 25 years. In the afternoon service, conducted in the English language. Rev. A. Eickmann spoke on missions followed by Rev. H. Wolter with a short address in the German language on the same topic. In the evening a third service was held in the English language in which Rev. G. A. Ernst delivered the sermon. Lunch was served to all guests at noon and in the afternoon. The thank and mission offering amounted to \$89.60.

Lord, as thou hast been with us in the past, so abide with us in the future!
J. C. A. Gehm.

Cornerstone Laying

On Sunday, June 28th, the cornerstone of the new church of the St. John's Congregation at Maribel, Wis., was laid. Speakers at the services were the Revs. K. Toepel, Ed. Zell and E. H. Kionka. The new building is to be finished by November. E. H. K.

Installations

The Rev. Ewald W. Tacke was installed in the St. Paul's Church at Tess Corners, Waukesha Co., Wis., June 14th. God bless the shepherd and flock.

Address: Rev. E. W. Tacke, Muskego, R. 1, Wis.
Wm. C. Mahnke.

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July 5th Teacher Harry Schield was installed as principal and teacher of the upper grades of Emmanuel Lutheran School, New London, Wis.

Address: Harry Schield, 714 Lawrence St., New London, Wis.

Acknowledgment

The members of Trinity Church, Bay City, Mich., J. F. Zink, pastor, have contributed the sum of \$3,235.50 to the collection for Seminary Building Fund, for which the undersigned makes due acknowledgment.

G. E. Bergemann.

MISSION FESTIVALS

Trinity Sunday

Wabasso, Minn., E. R. Baumann, pastor. Speakers: Aug. Sauer, P. Horn. Offering: \$76.75.

First Sunday after Trinity

Woodville, Wis., Immanuel Congregation, J. C. A. Gehm, pastor. Speakers: H. Wolter, A. Eickmann, G. A. Ernst. Offering: \$89.60.

Third Sunday after Trinity

Lewiston, Minn., St. John's Church, H. W. Herwig, pastor. Speakers: W. K. Bodamer, Wm. Limpert, G. W. Fischer. Offering: \$552.00.

Fourth Sunday after Trinity

Cady, Wis., St. Matthew's Congregation, J. C. A. Gehm, pastor. Speakers: W. Keturakat, H. Lietzau. Offering: \$86.93.

Fifth Sunday after Trinity

Goodwin, S. Dak., St. Peter's Church, H. Lau, pastor. Speakers: R. H. Vollmers, S. Baer. Offering: \$100.85.

Grover, S. Dak., Emanuel's Church, K. G. Sievert, pastor. Speakers: Sprenger, Birkholz. Offering: \$400.00.

Mukwonago, Wis., St. John's Church, E. Sponholz, pastor. Speakers: A. J. Schulz, C. Sieker, E. Sponholz (English). Offering: \$61.10.

Tappen, N. Dak., St. John's Church, E. Hinderer, pastor. Speakers: F. Traub, J. V. Richert. Offering: \$67.12.

Sixth Sunday after Trinity

Nye, Wis., Grace Church, T. E. Kock, pastor. Speakers: Chr. F. Kock (German), O. K. Netzke (English). Offering: \$52.55.

Burr Oak, La Crosse Co., Wis., Christ Church, M. A. Zimmermann, pastor. Speakers: A. Vollbrecht, P. Lutzke, A. Hanke. Offering: \$300.00.

Danube, Minn., St. Matthew's Church, J. S. Siegler, pastor. Speakers: G. Fischer, Sr., W. Nickels, Herb. Schaller (English). Offering: \$190.00.

ITEMS OF INTEREST

Brief Notes from the Jewish World

The head of Zionism, Dr. Weizmann, appeared before "the League of Nations" and stated that the 100,000 Jews in Palestine are only pioneers preparing the way for millions of other Jews whose highest ambition is to reach the homeland as soon as possible.

Throughout eastern Asia, in China, in Japan and elsewhere, societies have been formed to urge forward Zionism, and to claim Palestine as a potent and welcome component of the Asiatic continent.

A large and fertile area between Acre and Haifa in Palestine, in all 35,000 acres, has just been acquired by Jews for the starting of new colonies.

The Dutch government has instructed the different universities in the Netherlands to send publications to Jerusalem, for the great Hebrew University, which Lord Balfour is expected to open in the near future. Nearly 1,000 rare volumes have been transmitted.

Bishopric of Nyslott Transferred

On July 1st, the headquarters of one of the four Lutheran bishoprics of Finland will be transferred from the inland town of Nyslott to the seaport metropolis, Wiborg, which is the most important center of the eastern part of Finland and is about four hours train ride from Leningrad, in which neighborhood the majority of the population is of Finnish descent and belongs to the Lutheran Church. The bishopric was established at Nyslott in 1897, because of opposition of the Russian government to Wiborg as a headquarters for the Lutheran Church. Until the time of the red revolution in Russia, the Lutherans in the neighborhood of Leningrad, then St. Petersburg, were under the supervision of the Petersburg consistory. There were 38 congregations in the neighborhood, which have been sadly neglected in recent years through the death and persecution of the pastors, and but one Lutheran pastor survives to-day to care for the entire district. The Soviet government has refused to grant visas to allow additional pastors to enter the country.

It is expected that the removal of this Finnish bishopric to a more important point close to the Russian boundary line will have a striking effect upon the welfare of the Lutheran Church throughout that section. According to Das Evangelische Deutschland (Berlin), "it is expected that in a short time there will be a significant growth in the religious and ecclesiastical life of Finland."
—N. L. C. News Bulletin.

Going to Palestine

The Governor of Palestine, Sir H. Samuel, said recently that the class of Jewish immigrants coming to Palestine are better than the class of immigrants into any other country. In the month of December 2,100 Jews arrived in Palestine as permanent settlers. On March the 11th there sailed from New York harbor the first steamer for Palestine. The big ship, the President Arthur, was filled to its full capacity with Hebrews, men, women and children, going to the land of their fathers. We understand that many expect to remain there. The papers report that nearly 15,000 people, all Hebrews, crowded on the pier and the ship, so that when sailing time came the police reserves had to be called to clear the decks. Hundreds of Zion's flags were in evidence and enthusiasm ran high.
—Our Hope.

Visit Approved

International courtesies have been extended by the British Colonial office, division for India, in granting permission for Pastor Stosch and Pastor John, two missionaries of the Gossner Society of Berlin, to visit India for a period of four months for the inspection of the Gossner Autonomous Lutheran Church in India. Simultaneous information reached New York through Mr. J. H. Oldham, of the International Missionary Council, London, that permission had been granted for the visit, and from Rev. Isaac Cannaday, Lutheran missionary at Ranchi, India, reporting that the two former German missionaries are already on their way to Ranchi to visit the great field of work, now independent, which was formerly under the control of the Berlin organization. — N. L. C. News Bulletin.

Valparaiso Turned Into Co-Ed School

Valparaiso, Ind.—Valparaiso University has passed into new ownership, following its purchase by the Lutheran Educational Association. The university will become a co-educational institution.
—Milwaukee Leader.

BOOK REVIEW

Geschichte der Allgemeinen Evangelisch-Lutherischen Synode von Wisconsin und anderen Staaten. Joh. Ph. Koehler, Wauwatosa. Erster Band: Vorgeschichte und Geschichte der Gruendung und Sammlung der Wisconsin Synode. Retail: \$2.50; net \$2.00.

This volume has just been finished. A more comprehensive review is to follow this announcement.
G.

STATEMENT OF RECEIPTS AND DISBURSEMENTS

Collections from	July 1, 1923 June 30, 1925 2 Years	Budget Allotments 2 Years
Pacific Northwest	\$ 1,664.40	\$ 2,464.56
Nebraska	17,429.64	13,870.34
Michigan	48,490.41	53,761.85
Dakota-Montana	20,607.33	15,876.36
Minnesota	96,741.69	99,786.12
North Wisconsin	105,932.66	126,724.36
West Wisconsin	130,204.49	134,404.62
So. East Wisconsin	103,754.42	126,265.83
Total from Districts	\$524,825.04	\$573,154.04
Remittances direct to Treasurer	\$ 5,606.55	
	\$530,431.59	
Revenues: Institutions, Funds, etc.	\$161,175.04	\$161,175.04
	\$691,606.63	\$734,329.08

Debt Collections to Mr. Gamm	\$ 2,255.00	
	\$689,351.63	
Seminary Bldg. Coll. to Mr. Gamm	\$ 3,608.85	
Total Budget Cash	\$685,742.78	\$685,742.78
Total Disbursements	\$734,329.08	
Deficit	\$ 48,586.30	\$ 48,586.30
Revenues exceeded Budget estimate by		\$ 28,975.04
Actual Disbursements below Budget estimate		7,001.97
Reducing allotments to Districts by..		\$ 35,977.01

Receipts Distributed and Disbursements

	Receipts	Disbursements
Synodic Administration	\$238,666.66	\$ 69,729.12
Educational Institutions	227,600.12	338,967.23
Home for the Aged	11,219.04	13,391.41
Indian Mission	48,833.65	75,484.55
Home Mission	106,144.77	182,436.04
Negro Mission	28,390.31	28,215.08
General Support	24,888.23	26,105.65
	\$685,742.78	\$734,329.08
		\$685,742.78
Deficit		\$ 48,586.30

Statement of Debts

Debts on July 1, 1923	\$289,508.05
Received and paid thereon:	
From Seminary Building Committee	\$ 71,903.10
Sale of Bues Farm	45,000.00
Paid off on "Old" Debts	\$116,903.10
Remaining "Old" Debt	\$172,604.95
Liabilities incurred since July 1, 1923.	\$ 77,293.06
Total Debt on June 30, 1925	\$249,898.01

Decrease in 2 Years — \$39,610.04

Analysis of "New" Debts

Deficit as per statement	\$ 48,586.30
Borrowed for Church Extension	22,570.23
Other Outstandings	1,415.00
Total excess expenditures	\$ 72,571.53
Budget Cash on hand	\$ 4,721.53
1923-1925 Debts	\$ 77,293.06
Cash Balance July 1, 1923	\$ 9,459.61
Sale of Assets	75.00
	\$ 9,534.61
1921-23 Refunds	\$ 1,730.10
1921-23 Cash	\$ 7,804.51
Budget Cash	\$ 4,721.53
Total Cash on hand	\$ 12,526.04

THEO. H. BUUCK, Dep. Treas.