

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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THE GOSPEL OF SALVATION

1 Cor. 15:1-10

Great God, Thy Word eternal
Illumes my pilgrim way.
Its glorious rays supernal
Turn darkness into day.
With never-failing beams
It guides me to the portal
Of yonder realm immortal
Where Light celestial gleams.

By Thy blest Spirit given
To holy men of old,
It points the way to Heaven,
Thy Truth it doth unfold.
The pure prophetic page
Messiah's banner raises,
That through earth's dismal mazes
Shines on from age to age.

He came, Thy Son, my Savior,
Christ Jesus, veiled in clay,
The cords of hell to sever,
Death's sting to take away.
The Curse of Law He bore,
That ransomed, saved, forgiven,
From sin's dominion riven,
I might live evermore.

He bore the world's transgression
On Calv'ry's cross-crowned hill.
His death and holy passion
The Scripture doth fulfill.
My blest Redeemer died,
That through His perfect merit
His own might life inherit,
Perfected, glorified.

He rose, my Savior glorious,
In triumph from the grave.
O'er death and hell victorious,
He lives to bless and save.
Before Thy heav'nly throne
My High Priest intercedeth,
In love divine He pleadeth
For all His blood-bought own.

Upon Thy Word eternal
My faithful God, I stand.
No hell-born power infernal
Can wrest me from Thy Hand.
Saved by Thy grace divine
Through faith in Christ, my Savior,
I glory in Thy favor,
O gracious Father mine.

Until with saints in glory
I see Thee face to face,
Let me proclaim the story
Of Thy unbounded grace.
Thy sweet Evangel blest
Shall be my consolation,
Till, heir to Thy salvation,
I enter into rest.

Epistle Lesson for the
Eleventh Sunday after Trinity.

Anna Hoppe.

THE THIRTY-FIFTH PSALM

Pleading With God Against Enemies

Imprecatory Psalms are not to the liking of our age. To invoke vengeance upon the enemies of God and His people is indeed by no means popular with the present day Christians. Clear cut discrimination between truth and error, bold facing of the anti-Christian spirit of our days, condemning everything and all that is at variance with Christian principles is by many persons regarded as presumptuous, and thus to imprecate calamity upon the enemies of true religion would seem to them to be wholly adverse to the spirit of the New Testament, which teaches the most comprehensive charity — love to enemies, forgiveness of injuries, and blessing in return for cursing.

And yet, who will deny the imprecatory Psalms a place in the Bible or declare them inappropriate for the type of Christianity taught in the New Testament? It goes without saying, the deeper the knowledge and experience of the Gospel the more intense will be the aversion against error, false belief, perversion of the truth, and the enmity on the part of those who reject the truth. We cannot imagine Luther, for instance, without imprecating the Pope and the whole of his anti-Christian system. Imbued as he was with the spirit of the Gospel and the love of his Savior this highly illumined man, endowed with most eminent piety, could not but condemn the Pope, even to the extent of declaring him the first born of Satan for substituting his own nefarious heresies for the truths of the Gospel and his usurping power for the authority of Christ, thus robbing the poor Christian people of the hope of salvation.

Nor need we find it strange that our own Church expresses this view in one of her hymns:

"Christ, Thou the Champion of the band who own
Thy cross, O make Thy succor quickly known!
The schemes of those who long our blood have sought
Bring Thou to naught.

Rev C Buenger
65 N Ridge
Jan 26

"Do Thou Thyself for us Thy children fight,
Withstand the Devil, quell his rage and might,
Whate'er assails Thy members left below,
Do Thou overthrow."

It is this very spirit that pervades the Thirty-fifth Psalm. It was written by David in times of great trial when enemies assailed his righteous cause from sheer malice, and it consists of the following parts: — a solemn imprecation of divine vengeance on his enemies, a description of their character and conduct, and an earnest appeal to God to interpose and deliver him.

"Plead my cause, O Lord, with them that strive with me: fight against them that fight against me."

Obviously the cause for which the Psalmist here contends was a good one. What was that cause? It was not so much that David, the author of the Psalm, was a righteous man, alike eminent for his piety and beneficence as well as for his inoffensiveness towards all men, but that he stood for God's sacred cause — the establishing and promulgation of the Kingdom of the Messiah, the deliverance of that message which was to bring peace on earth, salvation to all mankind. We know that David was principally engaged in this cause being appointed by God to be a messenger of His counsels, even a prototype of Christ.

Yet for this very cause David was persecuted by bloodthirsty enemies. Because he was God's servant, following His guidance and bearing witness unto Him in setting forth the divine plan of salvation, disclosing not only their own wickedness and unbelief, but rejecting every plan and system they had devised for their salvation, he was hated by men. They fought against him, not secretly only, but openly avowed their opposition to him, setting themselves to discredit his message and annihilate the cause he stood for. They treated him, who was of the greatest blessing to his people, as if he had been a curse to it; they hunted him as a dangerous beast of prey; nor was it a sudden passion against him that they harbored, but inveterate malice; it was irreconcilable enmity which proceeded from hatred of God — they were God's enemies.

All this the Psalmist states in the following verses. Verse 7: "For without cause have they hid for me their net in a pit, which without cause they here digged for my soul." Verses 11 and 12: "False witnesses did rise up; they laid to my charge things that I knew not. They rewarded me evil for good to the spoiling of my soul." Verses 15 and 16: "In mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not: with hypocritical mockers in feasts they gnashed upon me with their teeth." Verses 20 and 21: "For they speak not peace: but they devise deceitful matters against them that are quiet in their land. Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it."

It is so even to this day. The enemies of God and His cause have not ceased to be by any means. They are more numerous now than of yore. Nor are they less powerful and nefarious. We find them not only in avowed atheists and infidels, but as advocates of every phase of materialism and liberalism, as well as every false religion. And the target of their enmity is none other than the cause we Christians stand for — the Gospel of Jesus Christ. Let the Christians show what they stand for by word and deed, let them boldly confess the truth that there is no salvation except in Christ crucified for sinners, that outside of Christ all the world and every individual is lost and condemned; let them under all circumstances, without flinching stand by the inspired Word of God and declare as anti-Christian every form of religion that teaches salvation other than through Christ; — and they will surely draw on themselves the vengeance of enemies.

Let us never lose sight of this. Particularly we Lutherans ought to bear this in mind. As those who implicitly believe the truth taught in the Gospel, and confess it because they believe it, and find their peace and comfort in it amid the trials of this life, they cannot and will not relinquish their Christian claim. And therefore they are everywhere spoken against as narrow and a bigoted sect! Let Lutherans for the glory of their Lord and for the welfare of souls which He has purchased at such a price, continue to bear witness to the truth, let them carry on the blessed work of the Gospel in Church and Christian Day School, but let them be ready for all sorts of persecution and calumnies in their work.

But how are we to be ready for the bitter attacks of our enemies who are desirous of destroying our sacred cause? Not with any means of our own, not with earthly weapons, not with any human devices or worldly power as the use of political schemes and machinations. All efforts to save our sacred cause against our foes by means of our own are futile.

The Psalmist knew that he could not manage his cause against his enemies; and, therefore he pleads with God that He would interpose and stand up for him. He asks that God would undertake his cause against those who had risen up against him. He is sure, his cause being a righteous one, even God's own, he would never forsake it. He also knew that the Lord is mighty to fight against his enemies, so as to disable them to injure him in any way, and defeat their designs against him and his cause. Hence David prays: "Plead my cause, O Lord, with them that strive with me: fight against them that fight against me. Take hold of shield and buckler, and stand up for my help. Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation."

It is salvation David is concerned about. That he would have protected against all hazard; and there-

fore pleads with God that he would fight against his enemies who are a continued source of danger to his soul. The Lord, however, uses weapons of His own to fight the enemies of His cause and people. These are spiritual — the sword of the Spirit, that is, His Word and the might thereof. Though all the universe stands at His command, though He could employ all the elements of nature to smite His enemies, yet the Lord in His mercy would call them to repentance by His Word and save them, inasmuch as He has redeemed even the most bitter enemies of His Kingdom through the sacrifice of His Son.

But if all the gracious dealing of the Lord is of no avail, what then? Then they must be given over to their own destruction. The cause of Christ and His Church must not be hampered, must never be destroyed. Hence David imprecates His deadly enemies by his appeal to God: "Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt." — "Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall."

Imprecations indeed, and that, too, by a child of God who had experienced the grace of God's forgiveness in a measure seldom enjoyed! Let my enemies, cries David, be confounded; let them be so entirely overcome and subdued that they shall be ashamed that they ever made an effort to destroy me for my sacred cause; let them see so manifestly, that God is on my side that they will be covered with confusion for having opposed one who was entirely the object of divine protection and care. Let destruction and desolation come upon those who have plotted my downfall. They shall never succeed, but be entrapped in their own wicked designs.

The question arises, may Christians of to-day use imprecations as these in behalf of the cause they stand for, and for which they are maligned? May the Church at large as well as the individual believer invoke God's punishment on wicked and incorrigible foes? We know that we may call upon God for protection against our adversaries. We need not yield submissively to their treacheries, or mockeries or malicious assaults. But while the weapons of our warfare are not carnal but spiritual, namely, the shield of faith, and the sword of the Spirit, which is the Word of God (Eph. 6:16), and while we defend and strengthen ourselves with these against all of our enemies, be they spiritual or enemies in human form, we appeal to God for righteous judgement. The Lord is Judge, and as between ourselves and our enemies we can always bring our cause before Him with the plea to interpose and execute righteous judgement for the injuries and oppressions we have suffered, and which threaten to encumber our work in the Lord. To the pious it is and ever shall be for a joy that there is a tribunal above

all the assizes of the earth. "Stir up thyself, and awake to my judgement, even unto my cause, my God and my Lord," the righteous pray. "Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me." Verses 23 and 24.

Moreover, it is an easy matter for God to overcome and subdue our enemies, and to bring their wicked schemes to naught. Like chaff they shall be scattered before the wind. The angels of the Lord will chase and persecute them. (Verse 5.) Whatever provisions men may make against visible foes, they can do nothing against these invisible warriors who fight against those that fight against God's people. If men will war against God and His Church, they must expect His angels to war against them.

Why then fear the enemies? Why not rather rejoice in the merciful and mighty interposition of God in our behalf? "Let them shout for joy, and be glad, that favor my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant. And my tongue shall speak of thy righteousness and of thy praise all the day long." J. J.

COMMENTS

Conquest by the Word The enemies which the father of lies has raised up against the Word of Truth were plentiful enough in ages past, to-day their number is legion; the great ingenuity of their methods is equalled by their assurance and effrontery. These are indeed days of trial for the Bible Christian. Let us bear in mind what the Savior said to Peter: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Jesus' prayer did not exhaust itself with the needs of the disciples of those days; with all-seeing eye he pierced the veil of the most distant future and, scanning its dangers, he prayed for you and me: "Neither pray I for these alone, but for them also which shall believe through their word." There is joy in heaven over every sinner that repents, should we not rejoice and take heart regarding every victory of the Word that comes to our notice in our day of trial? Instances like the following are well calculated to have just this blessed result; we offer this one for the edification of our readers. Missionary E. Maseen of Kiev, Russia, writes:

"A good number of Jews came to our first meeting, for much interest exists among them there. The gathering was especially large because it was a Russian holiday when no work was done. Many Jews were present in the evening when I spoke on Acts 16:30 — 'what must I do to be saved?' Real work began after the meeting was over because Jews like to talk with the preacher and ask a great many questions.

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"On Wednesday morning an old rabbi and teacher, Rabbi Tuman, came to see me. He has been a teacher of Jews for over thirty years and is well known and honored in that section. He had attended one of our Kiev meetings while in the city. What particularly touched him was our preaching that Jesus Christ was the Messiah and Redeemer. He listened intently as I gave him the Scripture for this. In great thoughtfulness he pondered every verse I showed him and studied nearly every word. I would read a verse and then he would read it after me. He read it first in Russian, then in Hebrew, again in Russian and again in Hebrew. As he thought on the verses I could see that something new was opening to him which he had not seen before. The light of the truth was dawning upon him. His own views were being shattered by the Word of God. He was deeply moved as he submitted to what was written in the Word.

"When I left, he wept, saying, 'I weep because our fathers did not receive the true Messiah, and now in our day all our people are following the footsteps of our fathers.'

"The Jews of advanced years seem especially susceptible to the Gospel."

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. A time of great searching and sifting has come upon the world of to-day; let us prayerfully cling to the Word and remember that He has said of His people, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his son that serveth him." G.

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Lost Before It Was Found It is only twenty years ago that the most advanced scientists of Darwinian persuasion confidently assured the credulous world that the descent of man was fully determined and that the evolutionary chain of descent was complete, excepting for the mere trifle of the "last link," which in the speech of the people quickly became the "missing link." Professor Haeckel, in spite of the scientific objections of Virchow and Du Bois Raymond and many others of equal authority, would not be shaken; his Java skull under his lively imagination almost became the last link.

To-day all of this theory is calmly abandoned by the newer generation of scientists. The Royal An-

thropological Institute, through its secretary, officially announced that modern science is misquoted if it is charged with holding views that would place man in direct line of descent from apes and monkeys.

The newest theory holds that there is still a missing link; but it is to furnish evidence of the common ancestor of both monkey and man. Apes and monkeys were always just what they are to-day and what they will always be. Man evolved from primitive forms along lines peculiar his own. Furthermore, man, as he is to-day, is very likely not the last stage in the development. Present man will disappear just as the Neanderthal man and other primitive types disappeared.

We do not intend to enter into any scientific discussion of the merits of one theory against those of any other theory. It is merely intended to show how unstable and uncertain the scientific creed is. It changes and fluctuates with every wind. The Christian who would be guided by the findings of science would be delivered to perpetual doubt. And that is the unblushing confession of such who embrace that method of searching for truth; it is their supreme achievement to have arrived at a state of mind in which they have ceased to look for assurance or for any assured truth.

If a man devoted his whole life to embryology, or to comparative zoology, one might more readily understand why he should be fascinated by his own deductions, in spite of the fact that any rival investigator, and surely the next generation of investigators, is bound to upset all his calculations and will make him look like a child with a broken toy. But why such who have no opportunity to come under the spell of an enslaved imagination should feel that truth requires of them to accept the wild hazards of some other person is beyond reasonable explanation.

In general one might be reminded that true scientists rarely come before the public. They work for the very few in their special fields. The spokesmen of evolution, for example those who held forth at the recent Dayton trial, are less qualified to speak for science than would be a private to lecture on the strategy of an army.

H. K. M.

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Baptist Missionaries The Baptist Northern Convention at Seattle, held at the beginning of July, had a number of contests on its hands as soon as it was called to order. They were all centered on the division between the fundamentalists and the liberals. In every case the fundamentalists lost. They are to have a meeting of their own in October.

The most telling defeat was on the question of qualifications of foreign missionaries. Fundamentalists had insisted at previous conventions to have the foreign fields investigated, for there had been disturbing rumors that the missionaries were to a large

extent so free in their views that they could hardly be called Christian missionaries. The investigation was held and the investigators appear to have been strongly fundamentalist in their convictions. They found that their fears were not unfounded. Coming to Seattle they had prepared a program which was to regulate the foreign missions and was to pledge the missionaries to observance of the Baptist creed.

The vote taken shows the lines of division. The fundamentalists mustered 574 votes, their opponents won with a vote of 742.

The temper of the convention was in its majority still more plainly modernist in other questions. Like the other American protestant churches, the Baptists are passing through a period of trial the outcome of which cannot be predicted. There is still individual testimony to the Bible faith, but the majorities seem to be on the other side. There is in all of them a large body of well-meaning but weak men who are horrified by the thought of strife and are eager for any compromise.

H. K. M.

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William Jennings Bryan For thirty years William Jennings Bryan has held the front page. Even in his death he did not relinquish it. His end came at a time when the reading public was more than ever familiar with his name. His most recent activities at Dayton resulted in the arousing of more public interest in him that did his three unsuccessful campaigns for the presidency.

Bryan was the sort of composite personality that becomes prominent in America. He was a professional politician and at the same time he was a professional reformer and crusader for righteousness; to this dual character he added that of a militant Christian. A man may be any one of these three, or he may be all of them before the public at one time or another. Bryan welded the three into a public figure in which it was impossible to ascertain in which character he was appearing at any given time. His militant Christianity was as much a part of his professional politics as was civic reforming.

In everything he did he relied on the necromancy of the public speech. His is perhaps the last great name in the line of our public orators. Coming on the horizon at a time when the fiery spellbinders of the Civil War era were fast dying out, he took unto himself the mantle that fell from their aging shoulders and there has been no one that was able to rally the public as he was, year in, year out.

He did a little campaigning in the Spanish war, but the military glory was never a factor in his public appeal. Roosevelt pressed and dried the sparse laurels of his Spanish war adventure and to his last day he kept them within easy reach; he needed them for his makeup. Bryan did not.

Bryan, again, in his brief apprenticeship to statecraft as secretary of state under Wilson, found office-holding far less interesting than office-seeking. His triangular character forever got wedged in the pigeon-holes of his bureau. Where others, fit for office or otherwise, hold on grimly, lending truth to the exaggerated complaint that "Democrats never resign and seldom die," Bryan relinquished his office with evident relief. In leaving it he chose a moment when it was possible for him to burnish up his tarnishing armor as the knight of high ideals, for he conveyed the impression to the public that he left office because his ideas on world peace found so little response in the administration.

In his character as Christian reformer he was always the most feared of the party leaders within his own party. One could never know what moral issue Bryan might raise. It might be a moral attack on intemperance, or on Wall Street, or on capital, or on the bosses of Tammany; even when he raised the issue of "free and unlimited coinage of silver in a ratio of sixteen to one," he did it as a defense against the iniquitous and rapacious exploiters of the "common people" who would "crucify mankind" and so forth.

Bryan was ridiculed publicly and privately as no public man of his time was ever ridiculed — but he was never hated, except by those politicians of his own party who gnashed their teeth in impotent rage over his political invulnerability even to defeat at the polls. He was ridiculed but thrived on it and depended upon his ready tongue to carry off any situation in which he was personally concerned. He was aided by the same men who ridiculed him, the journalists. There seems to have been real regard for Bryan in the hearts of the reporters, he never failed them. They liked each other and depended on each other.

Just now Bryan is remembered for his dramatic defense of Bible Christianity. He is pointed out as the outstanding defender of orthodoxy. His posthumous plea for the preservation of orthodox Christianity from the ravages of destructive science and criticism as it was written for the Dayton trial is now public property though it was never delivered. It will be read with greater attention now than if it had been uttered before the court.

Every testimony to faith in Christ has its place and it would be uncharitable to pick it to pieces. Bryan made a splendid confession. His opponents showered him with vile epithets but they never questioned his sincerity. We are glad that he left his testimony as to his personal faith.

It is another matter to extol Bryan as the champion of Christianity in public life. There we must deplore his methods and his principles. As long as he delivered his "Prince of Peace" lecture before audiences that wished to hear it, he was within his rights and in his place, but as soon as he made of political con-

ventions and of state legislatures a battle ground on which the battle of Christ was to be fought with the weapons of the world he did not help the cause but harmed it. For Christ is Gospel, a believer can and should testify to his faith in Him at any time and at any place, but never can the Gospel of Christ be served by laws or by majorities or by the accidents of political ascendancy. Bryan had in his own mind never clearly separated the church from the state and from the world. His political millennialism was blended indistinguishably with his Christian hope; Bryan was himself, perhaps, never clear whether he wanted political America to become equivalent to the Christian millennium or whether he wanted the Christian Heaven to be stormed by a rejuvenated American citizenship.

Bryan will be remembered as a great and beloved man, a great and good man. But history will record that he was not a statesman, not a reformer, that he was a wielder of power but was not a leader; will record that he excelled in nothing but the gift of popular oratory.

H. K. M.

REASONS FOR ESTABLISHING LUTHERAN HIGH SCHOOLS

I. The Times Demand It

There was a time when our church-school-system was up-to-date; yea, even abreast of the time. Most of its teachers had a much better professional training than the great majority of those of the state-school. They were not in need of "extension-courses" in order to be up-to-date. Their pupils were not obliged to go to other, higher, schools to finish their education. And that our church-schools ranked very high in the estimation of the general public and of our co-racials in particular was proven by the fact that "outsiders" very often outnumbered our own children. Those were the "good old days" when our church-schools held the foreground on the educational field of our land.

Times have changed. The public school system has made long strides forward along the whole line; ours has not kept pace: it has been crowded into the hinterland. If a teacher wishes to be judged up-to-date, he takes up extension-courses, offered by the state; a very large number of our pupils get the finishing touch of their general education in state schools; and "outsiders" who attend our schools have become a negligible quantity.

One of the main causes of this depressing truth is the fact that the state has gone into the high-school business in extenso; we have not. Even the smallest village boasts a complete high-school; while it takes less than the fingers on **one** hand to count all the high-schools within our Synodical-Conference, the largest Lutheran church body of America. Our church-school-system is a rump and stump: its head and crown

is missing; it is a **fitting**, not a **finishing** system. We do not **finish** the common school education of our pupils, but we **fit** them for the public high-school. And because the eighth graders of our city-schools, with very few exceptions, intend to enter the public high-schools, we arrange our curriculum accordingly, even below the eighth grade. No other school-system in the world sends its pupils in the most important stage of their physical, mental, and moral development to an educational system of an entirely different character. We force our children to swap horse amid-stream, before they know how to swim or ride: a feat fraught with great dangers.

It would be unfair and unjust to find fault with the founders of our synod for not having made provision for Lutheran high-schools, when they organized our church-school-system. At their time, state high-schools were very few and far between, and the few that did exist were much less dangerous to the few Lutheran boys and girls who attended them, than the public high-schools of to-day with their evolutionsal idiocracy and their religiously syncretistic tendency. At that time, Lutheran high-schools would have been premature, as was proven by the dismal failure of the first Lutheran high-school attempt at Milwaukee: in spite of its splendid faculty and its high-minded, liberal patrons, it died of want of pupils. On the other hand, if our forefathers and their immediate successors believed our confirmed Lutheran youth to be bullet-proof against any dangers in being taught and trained by heterodox or irreligious teachers in high-schools, they **erred gravely!** Or is anyone of us still obsessed by the idea that Lutheran high-schools are luxuries, at best? That the thousands of Lutheran youth who attend public high-schools, need not **finish** their education in the spirit they **began** it: under the tutelage of Lutheran teachers, in conformity with the Lutheran creed and belief, under the guidance of the Lutheran Church? Or are any of us of the opinion that the times are still inopportune to organize a Lutheran high-school-system? If I had any misgivings on this point, it would be that we have waited too long, that our people are so inured to the idea of sending their children to the public high-schools, that it will be difficult to win them over. There is such a thing as a sad, tragic "**Too late.**" God forbid that this time has arrived!

As a last indirect argument let me refer to the Catholic Church of America. Irreligionists and Protestant religionists are wont to accuse the Catholic Church of being a foe to education and a friend of ignorance. In view of the fact that this church has organized a very complete high-school-system, many pupils of which usually come through public educational tests with flying colors, it behooves us who have done little or nothing to raise the standard of our church-school-system to a higher level, not to be too

full-mouthed in condemning the educational system of the Catholic Church.

II. The Welfare of our Youth Demands Lutheran High-Schools

In her first prayer for the new-born babe the Church asks the Lord to "enlighten and strengthen the parents that they may give the child a Christian training" and she charges parents and sponsors with the duty to "bring up the child in the nurture and admonition of the Lord" and in particular "to faithfully and diligently instruct it "in the chief parts of our catechism." In order to assist those who are charged with raising, educating, and training children, our church offers them the Christian day-school. And in former years, church and school were as inseparable as the Siamese Twins. Wherever there was a church-building without a school-house, one would take it for granted it was not a Lutheran "plant." In practically all of our congregations, it was a written or unwritten law that all Lutheran children of school-age attend a Lutheran school. Offending and obstinate parents were cited before the congregation, and if they did not make amends, were excommunicated.

But it seems rather queer to penalize a parent most severely, if he send his child to the public school **before** confirmation, while the day **after** he may bring it to the self-same school, with a letter of recommendation from its teacher or pastor. For, confirmation is not even a sacrament, ordained by God; it is an institution of man, pure and simple. It does not work like a magic wand, making the confirmed child secure and immune against all dangers lurking and lowering in the God-less public high-schools. And these dangers are much greater and more numerous than those of the public grade-schools. And the period immediately after confirmation is of the highest and utmost importance in the physical, moral, and mental development of the youth. During these years the girls are usually very sensitive, receptive, and susceptible. They are as pliable as wax. It is therefore of the greatest concern in whose forming hand we place them during this impressive period. And the boys require a firm, masculine hand to hold, lead, and guide them through their hobbledehoy years. For boys and girls alike, the "critical" period has set in. Do we believe that the irreligious or sectarian teachers of the public high-school are the proper persons to entrust with the care of our youth during their precarious adolescent years? They are the character-forming years. Character-development is one of the main aims of all training and education. Are we willing to have this most important work be done by men and women whose educational aims, means, and assumptions are diametrically opposed to those of a genuine Lutheran? When our boys and girls leave our schools, they are still "unsophisticated," do we want them to become "sophis-

ticated" in the God-less co-educational public high-schools? Isn't it a fact that not only many Christian parents but even others sent their children to private or parochial high-schools on account of the many and various dangerous "social activities," which are in vogue in the public high-schools? During these "gregarious" and "mating" years, boys and girls yearn to make friends, companions, chums. Oftimes friendship and relations are formed for life. Is it indifferent to us whether or not our boys and girls choose their friend, chum, companion, mate from among boys and girls who are of our kin and kind, religiously, socially, and otherwise? Can we, with an easy and clear conscience, expose our children to the dangers of the teachings of evolution and of the equally hazardous syncretism, which claims that all religions, creeds, and beliefs are alike? And are we not aware of the fact that the religious, spiritual life of a youth must be stifled, choked, and smothered, if its growth and development is almost entirely neglected, while his mental and intellectual powers are continually raised higher and higher in an anti-religious atmosphere? Or are we naive enough to believe that our Sunday services, our Sunday-school, and our Bible-classes offer an effective antidote to the poison administered daily in the public high-school?

Are we not, all of us, convinced that the weal and woe of our youth demand Lutheran High-Schools?

III. Lutheran High-Schools Would Prove A Great Blessing

a) **to our church and school.** That's self-evident to every intelligent Lutheran. For, the reasons why we have Christian elementary schools are applicable also in reference to Lutheran high-schools. But there are a few **special** reasons why we should organize high-schools wherever possible.

In the first place, a large and ever increasing percentage of our children enter the public high-schools. There they take up new studies which engross their thoughts and attention. What they have learned in our elementary school they soon begin to forget. They vaguely remember of having learned the first rudiments of the four R's of a Christian school: religion, reading, writing, and arithmetic, the importance of which shrinks in their estimation as they advance in their new and higher studies. By the time they have finished their education, they are likely to treat their first school and their first teachers with disregard, if not with contempt.

Furthermore, when these high-school graduates have, in later years, children of their own, old enough to be sent to school, will they not be tempted to reason thus: We didn't learn much of any account in our parochial school; our real education we got in the public high-school; and since there are no Lutheran high-schools, our child will, later on, have to go to

the public school anyhow. We'll send it there from the beginning. The Sunday-school and our pastor's instruction will take care of the religious education of our child. So said, so done. Is there not the greatest danger that our whole church-school-system will be doomed as soon as the public high-school graduates will be in the majority in our congregations and control their affairs? Here again, the Catholic church has wisely guarded against jeopardizing its elementary school-system in offering all its children a complete education in its own high-schools.

In former years, practically all students of our colleges were products of our parochial schools. They were of one mold and cast. Now-a-days quite a sprinkling of the new-comers come from public high-schools. The general complaint is that they do not, as a rule, adapt themselves very readily to the mode and method, the spirit and atmosphere of our institutions, let alone their lack of sufficient preparation in some very important requirements. If we had our own high-schools, what splendid preparatory work could be done there! They would serve as recruiting-offices for our colleges. During the high-school period boys choose their life's calling, and the advice of their teachers goes a long way. They surely will not act as recruiting officers for our colleges!

Taking all in all, public high-schools and Lutheran high-schools are of the utmost import for our church and her educational system!

b) **Lutheran High-Schools would prove a blessing to our family.** The family is the base and foundation of the whole human society. Whenever and wherever the family begins to mold and rot, to disintegrate and fall apart, the whole structure of humanity will begin to crumble, totter, and break down.

Now the true felicity, happiness, and well-being of the family are well-bred and well-behaved children. And it is the immediate business of the school as the helpmate of the family to help the parents educate, train, and rear their children to become good and useful members of their families. We believe this all important object of the school cannot be achieved without God's help through His Word. We believe that a Christian, religious education and training should be given the children from their childhood on. We know that during their youth boys and girls are in great danger of loosening and severing the family-ties, of being weaned away from home. And these dangers are increased in the public high-school. Practically all the teachers there are without family-ties themselves. Most of them have a conception of life different from that of ours, and none of them may apply the Word of God as a means of instilling, implanting, and inculcating into the hearts of the youth the duties and obligations they have toward their home and family. And the many social activities of the high-school are directly and continually serving as obstacles in the

youth's endeavor to "live a home-life." And it is almost a fatal mistake to try to counteract the high-school social activities, societies, clubs, parties by similar church activities, societies, clubs, leagues, parties, etc. **The training of good, genuine Lutheran high-schools is what our young people need!**

c) **Lutheran High-Schools would prove a blessing to the state.** The well-known Ordinance of 1787 declares, "Religion, Morality, and Knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." This florid phrase may be mere rant and cant in the mouth of those who plan and plot the destruction of our Christian religious day-schools. But we Lutherans not only follow that renowned Ordinance in putting religion **first** as "being necessary to good government," we believe that also all morality and education should be based, grounded, and founded upon religion. We believe that religious schools are much more necessary to good government than any other kind. We believe that religiously trained and educated men and women are better prepared for good citizenship than others, not so brought up, because they have been taught that all government is of God; that to resist it is to resist God and His ordinance; that we must needs be subject to our government for consciences' sake. We believe that a few eminent statesmen, practical politicians, and successful diplomats, educated and trained in colleges or universities, are not as necessary to good government as a well trained and common-sense-educated citizenry en masse. Now then, if we really believe that the Word of God is the only efficient and effective means of education, if we believe that "godliness is profitable unto all things," then it cannot be indifferent to us in what kind of high-schools our youth finish their training and education.

And we should not hesitate telling our fellow-citizens that religious high-schools serve the state better than its own irreligious institutions; that we act according to the Ordinance of 1787, when we give religion the **first** place on the curriculum of our schools, common and high alike. They may call us "clannish" and "un-American." But who is more clannish than the American? There are more clans, sects, clubs, lodges, societies, fraternities, sororities, etc., in our country than anywhere else. And the Supreme Court has declared it to be unconstitutional, un-American to monopolize the educational system of the land. We Lutherans are, therefore, better Americans than our detractors.

IV. Lutheran High-Schools are Possible and Feasible

In the first place, God has blessed our people abundantly with property and prosperity. A goodly portion of the very best farm-lands in our agricultural

states is in the hand and hold of Lutherans. And in commerce, industries, and the trades we take a back-seat to none. It would require but an insignificant mite of our wealth to found and support enough Lutheran high-schools to accommodate our youth who seek a higher education than that of the common grades. Furthermore, there are so many Lutheran boys and girls in the public high-schools now that a fair percentage of them would fill a long chain of Lutheran institutions. Every seventh child of school-age in congregations that have parochial schools, attends a public high-school.

And there are enough Lutheran centers to make the organization of Lutheran high-schools feasible at once. Why not begin by adding the ninth grade to existing schools, and then the tenth, and so forth? Or why not try a district high-school at a centrally located parochial school, supported by neighboring congregations with their means and children?

Now, it would be a very long, weary, tedious, and slow way not to start the thing, before the great majority of our people have been convinced of the necessity and feasibility of Lutheran high-schools, in many conferences, meetings, and gatherings. There is such a thing as talking a thing to death and "gathering" it to the dead! A good workable minority is usually better than a slow moving, unwieldy majority. The best and surest way of getting together such a minority seems to be "button-holing" your man, working in harmony with other like-minded friends. This may lead to forming a Lutheran high-school association that will start and support a school, independent of any local congregation. But the final upshot must be: high-schools owned and supported and managed by the congregations. Private Lutheran high-schools are testimonials of the incapacity and weakness of Lutheran congregations.

Now, dear reader, are you one of the wide-awake Lutherans who are willing and anxious to put their shoulder to the wheel and set the thing in motion? "Yes, but the obstacles . . ." Don't look for them! Don't begin with them! But remember: Where there is a will, there is a way, and: a willing heart makes light feet.

Fr. M.

FROM APACHE-LAND

A Blessing In Disguise

"In the sweat of thy face shalt thou eat bread." That sounds like a hard word. It is a hard word. It was spoken by God to Adam after Adam had sinned. Before this everything had grown by itself like the grass and flowers in our Cienegas. Adam's work had been like that of a caretaker in a flower garden. There was no danger that Adam would grow into a good-for-nothing even if his work was like play to him. Wasting time is a sin and sin had not yet entered the world.

Then sin came and God's whole plan was spoiled. God had to punish Adam. "In the sweat of thy face shalt thou eat bread" was a part of this punishment. But God still loved Adam, and his love shines through these words of punishment. After many years we have learned that "an idle mind is the devil's workshop." God knew this in the beginning. For that reason God commanded Adam to work for his bread.

Adam now knew sin. If he could keep on getting his food by merely picking it from trees and bushes he would not have to use his mind, and in his body energy would pile up like steam in a heated boiler. Satan would then quickly move in. He would use the idle brain machinery of Adam for turning out ideas for sinful pleasure. Then he would send Adam after these pleasures with all the energy that idleness had stored up in his body. This God wanted to avoid. Adam should use his mind in figuring out a way of leading an honest God-fearing life and his body energy in making it real.

Nothing is more pleasing than the sight of a hard-working Christian. There is no happier person than a hard-working Christian. He is a real home builder. He considers his wife and children gifts of God and entrusted to his care.

He has no time to sit under a cottonwood tree day after day drinking swill, fingering filthy cards, riding about looking for more swill, beating up his neighbor or ruining his neighbor's wife.

No, he is content to stay with his work. If he is a laborer he will delight in seeing the work of his hands turn into money for food, clothing, and a home for his family.

If he is a farmer he is pleased to see good things for his children to eat grow from the work of his hands. He knows that food as it grows from the ground and milk as it comes from the cow is best for his family.

He knows that his work is a constant fight against weeds and other obstacles. But he delights in the fight for his family's sake. To keep up this fight successfully he will naturally build up his home near his farm and live there. When evening comes he is so deliciously tired that he is glad to get to bed. Sunday morning will find him and his family in church thanking God for all the blessings of the week and hearing the good news of the Savior who made safe and honest living possible. Therefore to the Christian the words of God, "In the sweat of thy face shalt thou eat bread" are really a blessing in disguise.

— E. E. G. in The Apache Scout.

An unshapely block had been rejected by a great Italian sculptor. Years after, Michael Angelo saw it and out of this same stone, which before had seemed so useless, he carved his matchless Moses.

— Selected.

DISPUTING WITH CHRIST

A venerable minister once preached a sermon on the last judgment. On the next day some thoughtless men agreed that one of their number should go to him, and if possible draw him into a discussion. He went accordingly, and began the conversation, saying, "I believe there is a small dispute between you and me, and I thought that I would call this morning and try to settle it." Ah!" said the good man, "What is it?" "Why," he replied, "you say that the woe of the finally impenitent will be eternal, and I do not think it will." "Oh, if that is all," he answered, "there is no dispute between you and me. If you turn to Matthew 25:46, you will find that the dispute is between you and the Lord Jesus Christ, and I would advise you to go immediately and settle it with Him."

— The Australian Lutheran.

FROM OUR CHURCH CIRCLES

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.

St. Croix Pastoral Conference

The St. Croix Pastoral Conference will meet, D. v., in Spring Valley, Wis. (Rev. O. Netzke), September 1st and 2nd, 1925 (noon to noon).

Rev. Plocher's paper will be discussed.

Communion services Tuesday evening.

Confessional address: J. Plocher (R. Ave-Lallemand).

Sermon: W. Franzmann (G. A. Ernst).

Early announcement is desired by the local pastor!

Arthur W. Koehler, Sec'y.

Red Wing Delegate Conference

The Red Wing Delegate Conference meets on the 15th and 16th of September at Bremen, Minn. (Jul. Lenz).

Themes for discussion: A full report of Synodical proceedings, Rev. A. Eickmann.

Relation Between Church and State: Rev. F. Zarling.

Exegesis on 1 Tim. 3 (German): Rev. F. Wiechmann.

Sermon: G. Sauer (Theo. Albrecht).

Confessional address: Wald. Sauer (Arn. Eickmann).
Wm. Petzke, Sec'y.

Redwood Falls Delegate Conference

The Redwood Falls Delegate Conference will convene in Olivia, Minn. (Rev. J. C. Siegler), August 30th and 31st. The session will begin at 3:00 o'clock p. m. of the 30th. Services on Sunday evening at 7:30 o'clock.

Speakers: Rev. R. Heidmann (Carl Bast).

Confessional address: Rev. Carl Schmidt (Aug. Pamperin).

The confessional service will be conducted in the English language.

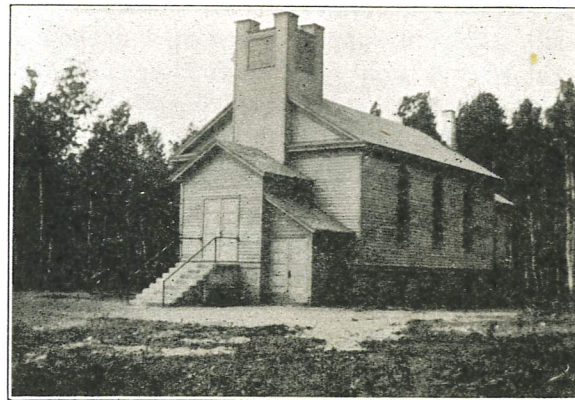
Papers: Teacher Karth and Rev. A. Baur.

Please announce to local pastor.

A. Baur, Sec'y.

Church Dedication

The third Sunday after Trinity, June 28th, marked an epoch in the history of St. Mark's Church at Carbondale, Mich., and will long be memorable to the members of this little mission congregation as the day on which they joyfully dedicated their new house of worship to the service of the Triune God. The dedicatory rites were performed by Rev. H. Hopp, pastor of the charge, assisted by Rev. Wm. Wojahn of Cole-



St. Mark's Church at Carbondale, Michigan

man, Wis. The day was observed by two services. In the morning, at 10:00, Rev. Wm. Wojahn preached a German sermon and the afternoon address, given by Rev. Geo. Schroeder of Menominee, was in English. The choir of the Menominee Church and Mrs. A. Spitzer, of the Carbondale Church, rendered appropriate choir and solo numbers.

The new church is a frame structure, 28x50, with a full basement; its location in the midst of a fine growth of trees provides a beautiful setting. The auditorium amply supplies the needs of the congregation for purposes of worship while the basement affords room for

school purposes and gatherings of a more social nature. Here the Ladies' Aid served lunch and dinner to their guests on dedication day.

Friends from far and near, representing all the neighboring congregations, gathered with the members of St. Mark's to give thanks to God for all the mercies which he has bestowed upon the little mission church. The weather, at first dark and rainy, soon changed and gave us a beautiful day for our celebration.

We owe special thanks to God for the large number of friends which he raised up to aid us in our endeavors to rear this structure to the glory of His name. We received \$680.00 in donations from the various Ladies' Aid societies, pastors and congregations of the Wisconsin Synod. An acre of land for a building site was donated by Mrs. Wm. Raisner, member of St. Mark's; four large candle-holders were a gift of the Marinette Congregation; our brethren of the Escanaba Church gave us an altar, pulpit, baptismal font and altar coverings — all for the small sum of \$50.00. Mr. Rudolph Theurkauf of Menominee Church, a graduate of the Art School of Chicago, presented us with a gift valued at \$250.00 — an altar painting of Jesus the Good Shepherd. Mrs. Bricket, also of Menominee, furnished us with a pulpit Bible. The corner-stone and what it contains were the gift of Rev. H. Hopp. Besides, most of the labor required was furnished without charge by the members of the church.

The cost of the completed building, inclusive of the labor donated, is about \$5,000.00. A debt of \$1,500.00 yet remains, the money being loaned us by the Appleton Aid Association for Lutherans.

Services at the Carbondale Mission are conducted every Sunday in the month — on one Sunday in the morning, the others in the afternoon. Services are in German and in English. During the summer months religious instruction is given one day in each week. The Ladies' Aid meets twice a month and is combined with the Bible class.

Our church is situated in a good and prosperous farm country and we hope the Good Lord will cause many Lutherans to settle in this fertile region that St. Mark's may grow and prosper.

We express sincere thanks to all our Christian friends for the help extended to St. Mark's. God bless them and us for His name's sake.

H. A. Hopp, pastor.

Anniversary of Dedication

On July 5, 1925, St. Matthew's Congregation, Town Lincoln, Warrens, Wis., celebrated its twenty-fifth anniversary of the dedication of its church.

Speakers were the Revs. J. Jenny, A. Hanke, and H. Pankow. An offering was lifted which amounted to \$45.80.

E. Abelmann.

Twenty-fifth Anniversary Celebration

The St. John's Congregation at Riga, Mich., Rev. O. Eckert, Sr., pastor, celebrated the 25th anniversary of its founding on Sunday, June 21, with services at the church. It was a day of rejoicing and profound gladness for every one, both young and old.

The large attendance at the services gave evidence of grateful hearts and joyful minds for the blessings of the Gospel received during the 25 years since the building of the church.

Services were held in the morning and in the afternoon. The sermon in the morning was preached by the Rev. F. M. Krauss of Lansing, pastor in Riga from 1900 until 1909. The Rev. O. Eckert, Jr., who was confirmed and ordained in the church and the undersigned, pastor of St. John's congregation from 1909 until 1914 conducted the afternoon services in the English language. All of the sermons emphasized the reasons the congregation members had to be grateful to their God and Savior and urged them to continue to live in the Gospel teachings.

The women of the congregation served dinner to the guests, who had come from Adrian, Monroe and Toledo to take part in the celebration.

St. John's Congregation has shown a lively interest in the welfare and upbuilding of Christ's kingdom. May the good work go on and God bless you!

J. H. Nicolai.

Michigan Lutheran Seminary

Postponement of Beginning of New School Year

On account of delay in the remodelling of the Recitation Hall, the new school year of the Michigan Lutheran Seminary will begin September **ninth** instead of September **third** — as previously announced.

Otto J. R. Hoenecke.

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. Bliefert, Jr.,
213 South Jefferson Street,
New Ulm, Minnesota.

Installation

Reuben Marti, called as pastor of our recently organized congregation at Sioux City, Iowa, was ordained and installed August 2nd, 1925, at the request of President J. Witt by F. Brenner.

Address: Rev. Reuben Marti, 703 Cecelia St., Sioux City, Iowa.

Acknowledgment and Thanks

The following donations have been received for our little Mission congregation at Carbondale, Michigan: From the Ladies' Aid of Two Rivers, Wis., Rev. W. Haase, \$25.00; Ladies' Aid, Beaver, Wis., Rev. Wm. Wojahn, \$10.00; Ladies' Aid, Fort Atkinson, Wis., Rev. Nickolaus, \$10.00.

We express our sincere thanks to all givers, and wish them God's blessings. H. A. Hopp, pastor.

Change of Address

Rev. Walter Gieschen, 992 Island Ave., Milwaukee, Wis.

* * * * *

Mr. Gilbert G. Glaeser, 496 Aurora Ave., St. Paul, Minnesota.

MISSION FESTIVALS

Nodine, Minn., St. John's Church, A. Eickmann, pastor. Speakers: Im. Brackebusch, E. Sauer. Offering: \$244.12.

Norfolk, Nebr., St. Paul's Church, J. Witt, pastor. Speakers: Ph. Martin, W. Weitzke (English), A. Korn. Offering: \$612.00.

Second Sunday after Trinity

South Shore, S. Dak., Immanuel's Church, Fred Kolander, pastor. Speakers: M. Keturakat, O. Klett. Offering: \$73.25.

Sixth Sunday after Trinity

Norwalk, Wis., St. James Church, E. Zaremba, pastor. Speakers: C. W. Siegler, G. Vater. Offering: \$58.60.

Gary, S. Dak., First Ev. Luth. Church, Herbert Lau, pastor. First mission festival. Speaker: Edward Birkholz, German and English. Offering: \$63.25.

Hancock, Minn., St. John's Church, W. F. Sprengeler, pastor. Speakers: M. J. Wehausen, I. P. Frey. Offering: \$83.74.

Town Knapp, Warrens, Wis., St. Luke's Church, E. Abelman, pastor. Speaker: G. Gieschen, German and English. Offering: \$22.81.

Cody Mission Station, S. Dak., B. R. Lange, pastor. Speakers: Wm. Holzhausen (English), Ed. Hahn (German). Offering: \$20.40.

Seventh Sunday after Trinity

Germantown, S. Dak., St. Luke's Church, Fred Kolander, pastor. Speakers: A. H. Birner, Wm. Sauer. Offering: \$151.25.

Oshkosh Twp., Minn., Nicolai Church, Aug. Pamperin, pastor. Speakers: M. Keturakat, Prof. K. Schweppe. Offering: \$134.25.

South Ridge, Wellington Twp., Monroe Co., Wis., St. Matthew's Church, P. Monhardt, pastor. Speakers: R. Jeske, F. Ehlert, E. C. Berg. Offering: \$213.00.

Town Little Falls, Monroe Co., Wis., Friedens Church, Gustav Vater, pastor. Speakers: C. E. Berg, Geo. Kobs. Offering: \$51.50.

Aurora, S. Dak., First English Lutheran Church, E. R. Blakewell, pastor. Speakers: Prof. Bliefernicht, Prof. A. Schaller. Offering: \$102.10.

Altamont, S. Dak., St. John's Church, H. Lau, pastor. Speakers: Wm. Lindloff and Student Egbert Schaller. Offering: \$65.10.

Eighth Sunday after Trinity

Chesaning, Mich., Zion's Church, J. J. Roekle, pastor. Speakers: Prof. W. Schaller, Rev. F. Bickel (English). Offering: \$95.10.

Wilmot, Wis., Friedens Church, S. A. Jedele, pastor. Speakers: J. Toepel, E. Kiessling, H. O. Kleinhaus. Offering: \$209.30.

Wayne, N. Dak., Friedens Church, S. Baer, pastor. Speakers: E. Hinderer, H. J. Schaar. Offering: \$138.35.

Sawyer and Nasewaupee, Wis., F. Schumann, pastor. Speakers: Baganz, G. Schroeder. Offering: \$254.50.

Weyauwega, Wis., St. Peter's Church, M. Hensel, pastor. Speakers: O. Theobald, F. C. Weyland, Im. Uetzmann. Offering: \$247.74.

Eales, S. Dak., Grace Church, A. W. Fuerstenau, pastor. Speakers: Wm. Erb, Student Baer. Offering: \$96.25.

Ninth Sunday after Trinity

Mason City, Iowa, Bethlehem's Congregation, C. A. Hinz, pastor. Speakers: R. Schroth, H. Wrede, W. Wolfram. Offering: \$88.04.

Winneconne, Wis., St. Paul's Church, O. Hoyer, pastor. Speakers: C. Otto (German), P. Weber. Offering: \$125.00.

ITEMS OF INTEREST

Bible Sales in Germany

Last year there were sold in Germany a total of 223,614 Bibles, 191,974 New Testaments and 252,316 hymnals, an average of 11 of these books to each 100 of the population. The Wuertenberg Bible Society is in the lead, having sold 204,683 volumes. The Catholic publishing houses have sold altogether only 206,200 volumes, of which only 3,200 were Bibles, the entire remainder being hymnals and New Testaments.

— Ex.

Effective Jewish Missions

From May 1st to October 1st, 1924, according to Mecklenburg Kirchenzeitblatt, (Wismar), two Mecklenburg provinces forwarded to Leipzig, 1,244 marks for the work of Jewish missions. Other recent statistical data given by the same source are that in 1922 in Germany there were 317 conversions from Judaism to Lutheranism, and in 1919, 1,368 mixed marriages occurred between Jews and Lutherans; in 1920, 1,524; in 1921, 1,322; and in 1922, 1,363.

— Ex.

BOOK REVIEW

Books and pamphlets announced in these columns can be obtained by writing to the Northwestern Publishing House, 263 4th St., Milwaukee, Wisconsin

S.—B. Cumulative Record. Price: \$2.95. Concordia Publishing House, St. Louis, Mo.

This is a cumulative system of loose-leaf records for Lutheran schools comprising the following four records in one:

Section I. Personal Data, monthly report, card-summary, and attendance record.

Section II. Class performance record.

Section III. Daily lesson plan record.

Section IV. Graph Sheets.

An excellently arranged record. We heartily recommend it for the use of our Lutheran schools.

A Last Apostolic Word to the Righteous Servants of the Lord. By C. M. Zorn, D. D. Price: 35 cents. Concordia Publishing House, St. Louis.

Which Church Shall I Join? By Martin S. Sommer. Price: 35 cents, dozen 30 cents. Concordia Publishing House, St. Louis, Mo.

THE EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES
Comparative Balance Sheet June 30, 1925

FIXED ASSETS				
	June 30, 1925	July 1, 1923	Increase	Decrease
Land and Land Improvements	\$ 116,093.23	\$ 149,329.20		\$ 33,235.97
Structures and Attached Fixtures	539,360.68	485,203.88	\$ 54,156.80	
Machinery and Equipment	4,269.63	2,012.15	2,257.48	
Furniture and Fixtures	50,167.14	45,969.40	4,197.74	
Hand Tools and Sundry Equipment	1,086.45	1,086.45		
Vehicles and Livestock	4,538.31	4,074.73	463.58	
Libraries	18,467.00	18,142.70	324.30	
Laboratory Apparatus	2,852.98	2,698.92	154.06	
Total Fixed Assets	\$ 736,835.42	\$ 708,517.43	\$ 28,317.99	

CURRENT ASSETS				
	June 30, 1925	July 1, 1923	Increase	Decrease
Cash in Banks	\$ 12,526.04	\$ 9,459.61	\$ 3,066.43	
Cash Advances	525.00	475.00	50.00	
Church Extension Accounts Receivable	187,096.08	153,159.57	33,936.51	
Fund Administrator	208,640.61	193,857.75	14,782.86	
Accounts Receivable, Notes, Bonds	1,415.00	50.00	1,365.00	
Materials and Supplies Inv.	3,673.05	3,673.05		
Total Current Assets	\$ 413,875.78	\$ 360,674.98	\$ 53,200.00	
Total of all Assets	\$ 1,150,711.20	\$ 1,069,192.41	\$ 81,518.79	

LIABILITIES				
Fixed Liabilities				
Land Contract VanDyke	\$ 25,000.00	\$ 60,000.00		\$ 35,000.00
Current Liabilities				
Notes Payable to Banks	\$ 22,500.00	\$ 55,000.00		\$ 32,500.00
Notes Payable to Others	189,827.11	173,442.08	16,385.03	
Indigent Students		875.97		875.91
Accounts Payable	6,449.09	190.06	6,259.03	
Inmates Deposits	5,789.00		5,789.00	
Total Liabilities	\$ 249,565.20	\$ 289,508.05		\$ 39,942.85

Proprietary Interest				
Church Extension Fund	\$ 164,525.85	\$ 134,669.95	\$ 29,855.90	
Permanent Funds	208,973.42	195,119.25	13,854.17	
Net Proprietary Interest	527,646.73	449,895.16	77,751.57	
Net Worth	\$ 901,146.00	\$ 779,684.36	\$ 121,461.64	
Total	\$ 1,150,711.20	\$ 1,069,192.41	\$ 81,518.79	

ACCRETIONS TO AND DIMINUTION OF PROPRIETARY INTEREST				
Net Proprietary Interest on July 1, 1923				\$ 449,895.16

ACCRETIONS				
Bues Farm: 1921-23 Taxes, Repairs, etc., transferred to values		\$ 5,250.01		
Theological Seminary Taxes, previous years		459.39		
Collections for Operation and Maintenance		520,211.36		
Revenues for Operation and Maintenance		161,175.04		
Collections for Building Operations		4,356.38		
Receipts from Seminary Building Committee		71,903.10		
Total Accretions			\$ 763,355.28	

DIMINUTIONS				
1921-23 Refund to Nebraska District		\$ 250.00		
1921-23 Delinquent Taxes		218.60		
Grant to the Church Extension Division		18,489.62		
Bues Farm Expenses		2,578.09		
Operation and Maintenance		664,067.40		
Total Diminutions			\$ 685,603.71	
Increase to Proprietary Interest				\$ 77,751.57
Net Proprietary Interest on June 30, 1925				\$ 527,646.73

REPORT OF OPERATING EXPENSES ONLY	
1923 to 1925	
Collections and Revenues for Operating Expenses	\$681,386.40
Operating Expenses	664,067.40
Excess Receipts over Operating Expenses	\$ 17,319.00

THEO. H. BUUCK, Deputy Treasurer.

COMPARATIVE STATEMENT OF RECEIPTS FOR OPERATION AND MAINTENANCE

	Collections	Revenues	Total for Operation and Maintenance	Operation and Maintenance Cost	Excess or Deficit
1921-1922	\$210,098.77	\$ 61,480.74			
1922-1923	228,362.89	81,688.90			
Total for Biennium	\$438,461.66	\$143,169.64	\$581,631.30	\$621,530.97	\$ 39,899.67
		Increase		Increase	
1923-1924	\$223,669.20	\$ 73,324.75			
1924-1925	296,542.16	87,850.29			
Total for Biennium	\$520,211.36	\$ 81,749.70	\$161,175.04	\$ 18,005.40	\$681,386.40
			\$664,067.40	\$664,067.40	\$ 17,319.00

COMPARATIVE STATEMENT OF OPERATION AND MAINTENANCE

	1921-1923	1923-1925	Increase	Decrease
Synodical Administration	\$ 61,442.74	\$ 65,151.54	\$ 3,708.80	
Educational Institutions	275,550.34	295,686.51	20,136.17	
Home for the Aged	12,075.23	13,080.41	1,005.18	
Indian Mission	45,386.02	53,392.17	8,006.15	
Home Mission	177,462.47	182,436.04	4,973.57	
Negro Mission	26,095.10	28,215.08	2,119.98	
General Support	22,362.70	26,105.65	3,742.95	
Church Extension	1,156.37			\$ 1,156.37
Totals	\$621,530.97	\$664,067.40	\$ 42,536.43	

Wauwatosa, Wis., July 25th, 1925

To the Board of Trustess of
The Ev. Luth. Joint Synod of Wis. A. O. S.
Gentlemen,

The foregoing comparative statements of Collections and Revenues for Operation and Maintenance and Disbursements of same, I feel, should be further elucidated, because without the underlying facts, wrong conclusions may be derived at by the readers of these statements.

First—Under synodic administration you will see an increase of expense over the previous biennium of \$3,708.80, I would advise that the interest alone exceeds the previous period by \$7,413.50, deducting from this the above excess you will find the remaining administrative functions have been operating under a reduced cost by \$3,304.70 below last biennium. In explanation of the large interest item (\$28,762.05) as against \$21,348.55 of the previous biennium: the debts incurred in that period were made up of the large deficit, building operations, purchase of Van Dyke site and loans for church extension division, aggregating \$130,000.00 carried into the biennium just closed; furthermore, it will be seen from the Collection and Revenue statement, that the first year of a biennium usually yields more loss in receipts than the second; budget grants for building are usually started first thing in a period, regardless of whether money has been collected or not, thus the treasury had to borrow heavily during the first year of the biennium and extending into the second which of course also adds to the cost of interest.

Second—Educational Institutions an increase of \$20,136.17: of this \$12,201.19 is for Repairs leaving a net increase for Operation of \$8,934.98. The Luther College increased its operation by \$11,275.60 and the Michigan Lutheran Seminary by \$432.26, while the Theological Seminary reduced by \$2,012.37 and the Northwestern College by \$960.20.

Third—The increase for Altenheim is apparently due to increased costs of subsistence and household.

Fourth—The Indian Mission shows an increase of \$8,006.15, \$1,550.00 of this for repairs, the remainder is increase in household, subsistence, Educational Supplies, etc., largely due to the operation of the new Orphanage and Day School.

Fifth—Home Mission shows an increase of \$4,973.57 which is entirely due to Polish Mission.

Sixth—Negro Mission; this Mission receives whatever synod collects.

Seventh—General Support — increase \$3,742.93. The exigencies in this division will no doubt continue to rise as will be reported by the commission.

Eighth—Church Extension in this biennium bears its own expense.

Again referring to our collections: It is gratifying to note that they measured up to our needs and expectations, due to

the fact that special information in regard to our requirements at opportune times was given. Our Christians are always ready to respond, and are responding cheerfully. Let us continue to keep them informed, and our finances will be taken care of.

The statements herewith are conclusive of the biennium just ended. The correctness of these statements has been attested to by your auditor.

Any further detail that may be desired can be furnished, as I have on file 17 Departmental detail statements from which copies may be readily obtained.

Respectfully yours,
THEO. H. BUUCK, Deputy Treasurer.

To the Board of Trustees of the
Evangelical Luth. Joint Synod of Wisconsin and other States.
Milwaukee, Wisconsin.

Gentlemen:

I have completed the audit of the books of accounts and records of the Deputy Treasurer for the fiscal year ended June 30, 1925, and herewith submit my report together with a Balance Sheet as of that date, and a comparison as at June 30, 1923.

The cash in banks as shown on the books on June 30, 1925, was \$12,526.04, and was on deposit in the following banks:

Wauwatosa State Bank	\$ 3,451.63
City Bank of Milwaukee	7,311.76
North Avenue State Bank	33.71
Northwestern National Bank	1,728.94

Total Cash in Banks \$12,526.04

The cash book balance was reconciled with the balances shown on the banks' statements and found to be correct.

All the usual and necessary verifications of the accounts incident to a complete audit have been made by me, and I am pleased to report that the books and records are, in my opinion, in excellent condition.

The statements prepared by the Deputy Treasurer, consisting of Balance Sheet as of June 30, 1925, and Income and Expenditures for the period ended on that date, have been scrutinized by me and found to be in accord with the accounts.

In conclusion I hereby certify that the attached Balance Sheet is in accordance with the books of accounts, and, in my opinion, correctly reflects the financial position of your synod as at June 30, 1925.

Respectfully submitted,
ARTHUR C. HARTMAN,
Public Accountant and Auditor.

Milwaukee, Wis., July 28, 1925.