

The Northwestern Lutheran

Rev C Buenger
Jan 26
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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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"PUTTING ON THE NEW MAN"

Eph. 4:22-28

Made in Thy holy image, Lord my God,
I pray Thee, grant me grace while here I dwell,
To magnify Thy glorious Fatherhood,
And of Thy love's paternal mercies tell.

All that I lost in Adam, I regained
When Christ, Thy Son, my Savior, died for me;
From sin and hell my ransom He obtained,
From bonds of Law His death delivered me.

Baptized in Thy dear Name, and born again,
Thy Spirit in Thy Word doth testify
That as Thy child and heir, I shall obtain
Eternal life with Thee in realms on high.

Renew me in the spirit of my mind
That I put off the carnal man within;
In Thee alone the strength divine I find
To conquer flesh and stem the power of sin.

Forbid that heartless words my tongue defile;
Let not the sun go down on loveless wrath!
Shield Thou my heart from hatred, envy, guile, —
From strife's remorseful, bitter aftermath.

O may I e'er the brethren's welfare seek!
Stir me with holy zeal to do Thy will!
Let not the flame of faith grow dim and weak,
But with Thy Spirit's oil the vessel fill.

True to the precepts my Redeemer taught,
With love-born service may my life o'erflow,
And let the holiness Thy Spirit wrought
In hallowed thoughts, and words, and actions glow!

Saved, justified, and sanctified by Thee,
Grant me a grateful heart Thy grace to praise;
Till, glorified, Thy radiant face I see,
And laud Thy love divine through endless days.

Epistle Lesson Hymn for the Anna Hoppe.
19th Sunday after Trinity.

THE EIGHTY-SECOND PSALM

A Prayer for Just Administration of Rulers

In our general Church prayer we pray to Almighty God: "Grant health and prosperity to all that are in authority, and endue them with grace to rule after thy good pleasure, to the maintenance of righteousness and to the hindrance and punishment of wickedness, that we may lead a quiet and peaceable life in all godliness and honesty."

We have much reason to offer prayers for our government and its rulers, especially we Lutherans in this our beloved country. Considering that there are times when there is a want of faithfulness in civil magistrates,

and when there is much that is unjust in the administration of justice; when public officers are open to bribery and corruption, and thus manifest consequences of evil administration are felt throughout the land, — it is our duty as Christians to call upon God to interpose and purify civil administration from all injustice and corruption for the public welfare of our country and its citizens.

There are also particular dangers lurking with respect to civil and religious liberty we have hitherto been enjoying under our government. Recent legislation, for example, in the States of Michigan, Oregon, Nebraska and others, prove that there is a dangerous trend to interfere with our religious rights, notably to curtail the right of private education for our children, and to endanger the maintenance of Christian day schools. Enacting laws in accordance with which all children in the state are required to attend the public schools, the Christian schools, at least in the all-important lower grades, are in danger of being wiped out of existence. Such laws certainly are a menace to the free use of our religious liberty.

Considering all this we Lutheran Christians certainly have ample reason, not only to be on our guard, but to submit the matter to God in prayer at all times. The eighty-second Psalm offers food for such prayer. Let us briefly consider it.

Civil Government a Divine Institution

"God standeth in the congregation of the mighty; he judgeth among the gods."

The word rendered congregation is that which is commonly applied to the assembly of the people of Israel, considered as an organized body. It here, however, refers to the assembly of those exalted in rank and station, to the body of rulers and judges, with special reference to their duties as magistrates. In this assembly of rulers God is the Supreme Ruler. To Him all magistrates, however exalted in rank, are subordinate. He calls them "gods," meaning that they are His representatives, acting in His name and by virtue of His commission, having received their authority from God alone. Standing as He does in the congregation of the mighty, God is the Supreme Ruler over them. He gives them law, He superintends their proceedings, He judges them, that is, He holds them responsible to Himself for their administration in every particular. He receives appeals from their wrongful decisions; He will one day rehear all causes

at His own tribunal, and reverse every iniquitous sentence, before the great congregation of men and angels.

It is evident from this that civil government is a divine institution. There are those who assert that the right or legitimate authority of human government has its foundation ultimately in "the consent of the governed," "the will of the majority," or in some imaginary "social compact" entered into by the forefathers of the race at the origin of social life. We have heard much of this during the war, and we still hear of it in these days from the advocates of evolution. It is wrong. God, being the supreme Lord and King of all the world, has ordained civil magistrates to be under Him over the people.

This is explicitly affirmed in Scripture. "Let every soul be subject unto the higher powers," writes St. Paul. "For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." Rom. 13:1-2. Whatever powers there be among men, they are instituted of God. The Lord of heaven and earth has indeed ordained that men shall live in families, that the father shall be head of the house, and that the children shall honor their parents, on whom He has conferred the power to enforce obedience. But as the families multiply and form a larger community He has provided that a larger government shall be constituted and has conferred authority to rule over it and enforce righteousness.

Yet God has not prescribed any particular form in which civil government may exist as the only one that is legitimate. It is not said that the form must be democratic or socialistic, monarchical or oligarchical. The forms are different in different countries; but whatever may be the existing form the divine principle holds good: "The powers that be are ordained of God." In our land we enjoy a republican form of government, and we prize it highly. But it would be a grave error to conclude from this, that our form of government alone is of God. The idea of "making the world safe for democracy," and, for that purpose, to overthrow all monarchies is rank heresy, and will, in due season, surely incur dire punishment on any nation involved in such action. In every case the government, notwithstanding the difference in its form, is a divine institution.

The Sphere of Duties of Civil Magistrates

What is the domain of civil government and what is its chief end? God Himself defines the duties of rulers in our Psalm, enjoining upon them: "Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked." We might render these words: "Pronounce just judgment on the poor and fatherless, the oppressed and needy; see that justice is done them; that they are not wronged by persons of wealth, of power, and of rank, or by extortions or frau-

duent persons. The idea is, that the poor and fatherless, the defenseless and needy, having no natural protector, are likely to be wronged, or oppressed; that they have none to defend their claims; and that magistrates, therefore, should see that their rights are maintained. These are to be the protectors of those who lie exposed to injury, and the patrons of those who want advice and assistance.

From this it would follow that the chief object of civil government is to protect, defend, succor, and do justice to all its subjects. The proximate end for which God has ordained magistrates is the promotion of the public good. Civil government is an ordinance of God for the regulation of men living in community on earth and for the preservation of order in their intercourse with one another. In the language of the New Testament the powers that be are the ministers of God "for the punishment of evildoers, and for the praise of them that do well." 1 Peter 2:14. The words of Paul are well known: "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to do thee good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13:3-4.

That is the legitimate sphere of the duties of civil magistrates. Beyond that the latter have no specific charge. Hence it is not within their province to provide for the moral or spiritual welfare of their subjects — though they should uphold public morals and civil righteousness for the protection of citizens — nor to prescribe to them any form of religion or to coerce them to execute the same. No government can dictate what we must believe as a matter of religion, nor even what we must think as a matter of right. Its domain is the external world and it deals with secular things. That is a principle set forth by our Lord in these words: "Render unto Caesar the things which are Caesar's; and unto God the things that are God's."

It is important to keep in mind the obvious distinction which is made between Church and State and their respective government. The one deals with the soul's eternal interests, the other with things that are external and temporal. Nor is the standard for their actions in both the same. For the Church of Christ the Word of God is the only rule and guidance for its actions. The State, however, makes no appeal to Scripture for the sanction of its laws and enactments and never can justly claim anything more than civil righteousness or appeal to any higher sanction than the consciences of men and their natural sense of justice and equity. Hence the enactments of civil government are not absolute or final or ever can be. Not even the decisions of the Supreme Court of a state or of the federal government are absolute and final,

though they may determine the course of action for the time being. Neither are they regarded as such. Thirty-three years ago the Supreme Court of the State of Wisconsin handed down a decision that the reading of the Bible in the public schools is sectarian teaching, and for that reason has no place there. Do the citizens of our State who are making all efforts just now to introduce the Bible and religious instructions in the public schools regard the aforesaid decision as final? Or can we Lutherans, for all times, feel secure against future encroachments upon our Christian schools, because of the recent decisions by the federal Supreme Court in the Oregon and Nebraska cases? Hardly, if the present temper of the people prevails.

Danger of Neglecting Duties on the Part of Civil Magistrates

Do rulers always faithfully fulfill their duties as defined? Are they exempt from rebuke for injustice or abuse of their power? May their judgments be revised, their errors corrected, and their abuse of power be abrogated? We hear the Psalmist complain concerning civil magistrates, "How long will ye judge unjustly, and accept the persons of the wicked? Selah." He certainly here reflects on the character of some rulers as such who judged unjustly; who were partial in the administration of justice; and who favored men of rank and position.

If that was the case when the Psalm was written, it is no less so now. Serious charges are made from time to time against state and government officials. The notorious scandal, revealed but a short time ago at the very seat of our national government, is still fresh in our minds. And cases like this are not solitary; they are rather a symptom of corruption prevailing in the official world. We take no pleasure in dwelling on the dark phases of our national political life but facts concerning unfaithfulness and injustice brought to light stand out too glaringly to be overlooked.

Moreover, it is no uncommon occurrence in our days that civil magistrates, legislators, go beyond their power and authority, both by their attempt to use the Church for the enforcement of secular laws, like the 18th amendment to our national constitution, and by their constant endeavor to bring our parish schools under state supervision and control. There are other instances where civil rulers transcend their powers which we cannot enlarge on now. The whole amounts to this that there is grave danger of obliterating the distinction between Church and State, between things spiritual and things secular, of substituting the functions of the Church by those of the State, and in the end jeopardizing the most precious boon we are enjoying under our American government — religious freedom.

We might ask, are our magistrates always aware of their shortcomings, or is it ignorance on their part

in abusing their powers? It would appear that the Psalmist gives the right clue, speaking of some magistrates: "They know not, neither will they understand; they walk on in darkness." They not only judge unjustly, and are not only partial in the administration of justice, but they do not desire to understand their duty, and the true principles on which justice should be administered, the writer of the Psalm would say.

Does not this, in many cases, apply to our own magistrates? There is a good deal of wilful ignorance concerning the principles of justice, especially concerning the true principles of civil and religious liberty guaranteed by our national constitution. Men who are chosen by the people to represent them in government often manifest extreme ignorance of these principles. The result is mal-administration of justice, abuse of civil powers, substituting the functions of the Church by those of the State and the reverse. Hence, as the Psalmist says, "All the foundations of the earth are out of course." All settled principles; all the things on which the welfare of society rests; all on which the prosperity of a nation depends — all is shaken and removed from its proper place, a general disorder and final ruin of the whole state follows.

But let magistrates not exalt themselves as men who possess more power and honor than others. God will reckon with them, and will cut them off in the midst of their pomp and prosperity; they shall die like other wicked men. "I have said, Ye are gods; and all of you are children of the Most High: But ye shall die like men, and fall like one of the princes." Sometimes God makes terrible examples of wicked rulers even before they pass away. Strange judgments happen to them, and hurry them away, as history shows.

Our Christian Duty

In view of all this it is our solemn duty as Christians constantly to pray unto God for good government. "Arise, O God, judge the earth: for thou shall inherit all nations." Do Thou, O Lord, come forth thyself and see that justice is executed everywhere among men. Set rulers over thy people after thine own heart, men endowed with the true knowledge of the principles of justice, with a deep sense of duty, and with love for their subjects. This is apostolic direction: "I exhort that supplication, prayer, intercession and giving of thanks be made for all men, for kings, and for all that are in authority." We ought to implore the blessing of the Universal Sovereign upon those who are in authority, that, with divinely bestowed qualifications, they may discharge their official duties in wisdom, justice and humanity for the welfare of Church and State.

J. J.

God's willingness to take us back and do the best He can with what is left of us, is the sinner's encouragement to repentance and faith.

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COMMENTS

A Lutheran University We are to have a Lutheran university, the Lutheran University Association affiliated with the National Lutheran Education Association having bought Valparaiso, Indiana, University for the sum of \$200,000.

The Concordia, Chicago, says: "Dr. Duemling states that the president, Dr. H. M. Evans, will remain as chancellor of the institution; that no changes will be made in the teaching staff or in the courses of study; and that no student will be compelled to take religious instruction. It is planned to erect many new buildings."

We are always glad to hear of an increase in the interest our people take in the cause of Christian education. A church that is faithful in the training of its youth is building wisely for the future. The acquisition of a university, however, has taken us by surprise. So far we have generally contented ourselves with carrying our children through the grades. The attempts made at Lutheran high schools in the distant past failed. Some twenty years ago the idea of a higher education for our Lutheran youth was again brought before our churches, with the result that a few Lutheran high schools were founded. These pioneers, though greatly appreciated by some Christian parents, are still compelled to fight for their existence, as the sentiment for Lutheran high schools is by no means general among us. In Milwaukee, for instance, only about one-half of our congregations belong to the Lutheran High School Conference.

The institutions of our synod are co-educational and open for such young men also who have no intention to teach in the parochial school or to enter the ministry. Still on the whole it can be truthfully said that we are not at present prepared to take care of our young people after they have left the elementary schools. There is a demand for such schools.

To our mind, the natural development of our educational system would lead from the parochial school to Lutheran high schools and then on as far as we are

able to go. Thousands of our young people are compelled to continue in school after the grades and so are forced in most instances into the public high schools.

But here, it appears, an opportunity presented itself to acquire a university already in operation, and so the Lutheran university made a rather sudden appearance among us. Our purpose must now be to supply everywhere the necessary connection between this university and the parochial school, the local Lutheran high school.

The fact that this university already has a history and many influential friends is considered a great advantage. In a way this is true, but, again, it may not prove an unmixed blessing. It is more difficult to break with an established tradition and, as it were, to breathe an entirely new life into an institution than to immediately start right and wait for a natural growth. Friends are not always helpful, they frequently embarrass us. And a break there will have to be, for a Lutheran university must differ greatly from every other university. It is unfortunate that information like that quoted above has gone out to our Lutheran people, for it cannot but confuse them as to what Lutheran education means. The arrangement of which the Concordia speaks is undoubtedly only for the brief period of transition, else we fail to see how the institution can be given a Lutheran character. Lutheran schools demand Lutheran teachers. No one save a consecrated, consistent Lutheran can preach the Gospel to our students, and all of our educational work is in the end nothing but the preaching of the Gospel. We are certain that the Lutheran University Association will immediately take steps to give Valparaiso an entirely Lutheran faculty.

The brethren have our best wishes and our prayers for success in an undertaking that has for its aim a soundly and decisively Lutheran university for our young people.

J. B.

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"Atheism Repudiated" Under the heading "Atheism Repudiated," the Western Christian Advocate reports:

It has long been known by the general public that of all our fraternal orders, that known as Free and Accepted Masons is based upon a confessed belief in Deity. An infidel or an atheist cannot assume the vows of this order without perjuring himself.

Recently it was discovered that the Masonic lodges in Belgium had taken the negative position, had registered their rejection of God, and closed upon the altar of the different lodges the Holy Bible, which is considered one of the three great lights of Masonry. The Holy Scripture must lie on the altar, opened, during the session of every lodge. The master thereof is held responsible for the performance of this obligation. If he fails in it, he is committing a great breach of Masonic ethics.

Now it happens that when this matter of the Belgium lodges was discovered that the American lodges at once began to lament that such action had been taken. As a rebuke and a warning the Grand Lodge of Masons of the State of New

York recently announced that it would hold no further relations with the lodges in that nation until they restored the light that had been extinguished.

The Advocate justifies the action of the American lodge and seems to consider it a good confession of faith. We cannot agree. What difference is there between atheism and idolatry? The god the lodges confess is a Christ-less god and, consequently, a false god. The Scripture says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds."

This text also answers the complaint the Advocate raises against the churches in Europe, "that they drive their members out who take the vows of an order, such as the Masonic fraternity, and deal so harshly with them to alienate the membership not only from the church, but from Christian belief and also religious faith of any kind." The separation is not caused by the churches, but by those who depart from the faith they confess. John says: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

J. B.

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"Conflicting Loyalties" "Conflicting Loyalties" —
so The Living Church introduces the following letter:

To the Editor of The Living Church:

When considering the evidently increasing financial difficulties of the Anglican Communion in North America, the thought has often occurred to me that not the least of our troubles may be due to the craze for membership in lodges and service clubs.

I am not stupid enough to deny that such lodges as the Masonic and such clubs as Rotary may serve a splendid purpose in promoting good-fellowship among men, and in stimulating them to public service. But it cannot reasonably be denied that the extraordinary growth of these organizations — especially of the service clubs — tends to direct both the energy and the "alms" that belong to the service of the Church into other channels. Service clubs are multiplying enormously, and, if their rigorously exacted fees are smaller than those of the great secret orders, they are yet larger than the givings of the average club member to the Church.

Of course it will be said that a Churchman's loyalty cannot be affected by the demands made upon him by his lodge or club. But the fact remains — I speak from experience in a fairly wide field — that the stricter discipline of the lodge is more often yielded an obedience not given to the milder discipline of the Church. The Mason, for instance, must pay his fees and must be faithful in attendance if he hopes to remain in good standing. That is right enough from the society's standpoint. But, as every priest knows, it reacts disastrously on his ability or willingness to fulfill his higher obligation to the Church.

I do not suggest anything so impracticable as a similar method of compulsion on the part of the Church. I do suggest

that frank statements from our bishops on the relations of Churchmen to their lodges and service clubs, and more courageous teaching on the obligations of Church membership, would do much to relieve not only our financial but our spiritual difficulties.

—Eric Montizambert,
Rector of Port Arthur, Ont.

This letter should prove illuminating to our readers. The writer evidently does not recognize the anti-Christian character of the lodge, else he would not have such words of praise for their endeavors and achievements. He therefore does not see that true loyalty to Christ demands that we take a firm stand against lodgism to the extent that we refuse to lodge members the hand of Christian fellowship. He does not recognize the disease, disbelief in Christ, but he cannot escape taking notice of the symptom, practical disloyalty to the Church. He should know that such practical disloyalty is merely the expression of a man's inward disloyalty to Christ. When Christ lives in the heart, the life of a man belongs to Him. The only remedy is the Gospel itself. Where this is preached it tries the spirits whether or not they are of God. A frank and honest confession of Christ by the Church will bring those who are of him out of the lodge into the church and will cause those who are not of him to renounce the Church openly.

J. B.

SEVENTY-FIVE YEARS OF THE WISCONSIN
SYNOD IN BRIEF SURVEY

Preface

The following article and those that will continue it in the next numbers of the Northwestern Lutheran are not more than they profess to be, that is, a brief survey of happenings and results. For an analysis of these happenings and for the details of many formative influences the reader is referred to the "Geschichte der Allgemeinen Evangelisch-Lutherischen Synode von Wisconsin und anderen Staaten," the first volume of which was published this summer. It is written in German and especially the sections devoted to "Vorgeschichte" and "Gruendung und Sammlung" should be read by everyone in our circles who is able to read German. In fact, no Lutheran or student of church history anywhere can afford to dispense with this authoritative and exhaustive record of events. The author, Professor Joh. Ph. Koehler, has gone to the sources and has laid the foundation upon which all future discussions of the period must be based. There is another, far briefer record in narrative form to be found as an addendum in "Luthers Leben," by Professor A. F. Ernst, published in 1917 by the Northwestern Publishing House.

The Joint Synod of Wisconsin as it is to-day

The original Wisconsin Synod has ceased to exist as such and is, since 1917, merged in the new form which was assumed by the constituent bodies of the Joint Synod as organized in 1892. Before we undertake to describe

the beginnings of Wisconsin and its relations to the neighboring synods with which it became closely associated in the course of years, it might be profitable to review the outward appearances of our body as it stands to-day.

In October, 1892, the Synods of Wisconsin, Minnesota, and Michigan united to form the Ev. Luth. Joint Synod of Wisconsin and other States. The three separate bodies remained as they were but agreed to use and administer their several educational institutions jointly. An exception was made in the case of Northwestern College, of Watertown, which continued to be solely under the control of the Wisconsin Synod. It discontinued its normal department at the end of the school-year 1892/93. The teacher's seminary for the whole synod was to be Dr. Martin Luther College, at New Ulm, Minn.; the theological seminary for the whole synod was the newly reopened Wisconsin Seminary, now located at Wauwatosa. The Michigan Seminary was to be continued as a preparatory school for the other three.

This rearrangement of the three neighboring synods was dictated by necessity and by an intelligent appraisal of the needs and possibilities of the territory in which the Lord's work had brought them together. The union bore fruit in another direction: now it became possible to inaugurate missions among the heathen American Indians. Ever and again, even in the very first beginnings of Lutheran work in America and especially in the Northwest, such missionary work was in the minds of the people, now it became a reality in Arizona.

In everyday congregational needs the new union was of great practical value. The Wisconsin "Gesangbuch" was adopted. School books were standardized. The "Gemeindeblatt," official organ of the Wisconsin Synod, was to serve the whole body; in 1911 the Joint Synod established the Northwestern Lutheran. The Northwestern Publishing House, begun by Wisconsin in 1876, was taken over. The Belle Plaine Old Peoples' Home is also common property.

While still working under the constitution of 1892, the Nebraska Conference of the Wisconsin Synod was accepted into the Joint Synod as a fourth constituent district in 1904.

But to-day, working under the constitution of 1917, the old synod limits have disappeared to a great extent to make room for the eight constituent districts into which the original three bodies have been subdivided. We now have the three districts carved out of the old Wisconsin Synod, the North-, West-, and South-East Wisconsin districts; the two districts, Minnesota proper and Dakota-Montana, successors to the old Minnesota Synod; the Nebraska district; the Michigan district; and finally the Pacific-Northwest district which was fostered by the commission for home missions of the old Wisconsin Synod. In this reorganization Northwestern College was transferred to the Joint Synod.

To-day the membership of the eight districts of the Joint Synod exceeds 140,000 communicants in 650 congregations; there are about 600 pastors and professors. Within its congregations the synod has 210 full parish schools, served by 260 teachers, 115 of which are women. The day schools take care of more than 12,000 children. The Joint Synod holds endowment funds for one purpose or another of approximately \$220,000.00.

Since its organization in 1892 the presiding officers have been Dr. A. F. Ernst, the Reverend F. Soll, and the Reverend C. Gausewitz; since 1917, the Reverend G. E. Bergemann.

The Wisconsin Synod

1. *The Beginnings*

The seventy-five years of which this year's jubilee anniversary marks the close, sets the official date for the beginning of the Wisconsin Synod as May 26, 1850. As a matter of record that date is authentic and the place where the first formal organization was effected was Granville, near Milwaukee. Everyone will realize that there must have been something in the way of Lutheran church work in the locality before such a formal organization could take place.

Germans began to come into the Territory of Wisconsin as soon as it was organized in 1836 in increasing numbers. At first most of them were Roman Catholics, but in the forties there were many Protestants as well. They came by families rather than as colonies, excepting for the Swiss in Green County and the Prussian religious refugees under Krause, von Rohr, Grabau, and Kindermann. Of these lastmentioned some reached Wisconsin and established colonies and Lutheran churches in Milwaukee, Freistadt, Kirchhayn, and Lebanon. As early as 1845 they were organized as the Buffalo Synod. The Swiss had no religious motives in seeking a new country and besides, they were Reformed. They were loosely connected with the beginnings of our synod but soon went their own way.

The German Lutherans had come primarily to make their fortunes in a new land. Many, no doubt, were devout Christians, but they had not provided themselves with pastors when they came. The need for a church was realized after they were here. In many instances neighbors got together and formed what must be termed congregations, often erecting a blockhouse as an outward token of their intention of forming a congregation. They were often by no means of uniform faith. Many were Lutherans, others were Reformed, still others were indifferent to confessional distinctions. In all localities there were also those who would not openly reject Christian faith, yet held many very free ideas of the rationalizing sort. It was a cross-section of the spiritual life of the whole of Germany that one found in many a small community. These better Christian elements just mentioned do not constitute the whole picture. Among the Germans that came to Wisconsin there were many who

were out and out infidels and tried their best to make life miserable for those others who still held to their Christian profession. They had much opportunity to show their malevolence for many of the early circuit-riding preachers, especially among the Germans, were rank frauds. The people were eager to hear preaching; the motives of many were surely quite mixed, but they did not want to surrender their character as Christians. They welcomed anyone who promised to preach to them. Not only illiterate and untrained men took advantage of this situation and then failed to be of service, many downright scoundrels took to preaching as an easy way to make a "respectable" living.

The serious men of the pioneer communities soon saw the danger with which they were threatened. Old and young would either grow into heathendom or would drift into sectarian churches which were not at all suited to their best traditions. The most active sectarian organizers were the Methodists who were not at all choice in accepting men for preaching service and in consequence had comparatively many men in the field.

There were conscientious Lutherans in the older sections of the country, heirs of the original American Lutheran foundation of Pastor Muehlenberg. They heard, and some of them saw what was going on in the new territories. In their regular work they had gone West as far as Ohio but did not have the men who could have served the needs of the swarms of immigrant Germans that were scattered over so wide a field. They did the next best thing: they reported the state of affairs in urgent and pleading letters to such missionary societies of Germany that might be presumed to be interested. Such appeals reached Germany in the thirties and then came again and again. We are chiefly concerned with our synod; the first appeal from our state which really bore fruit and was the real beginning of the Wisconsin Synod came from Oakwood, near Milwaukee.

Ehrenfried Seebach wrote a letter to the missionary committee of the Rhenish town of Wesel which was forwarded to the officials of the Langenberg Missionary Society. This society had for its object the spiritual care of Protestant German immigrants in North America. As far as its means permitted it secured young men who were willing to do the work and prepared them for their calling at the Barmen Training School for missionaries by arrangement with the Rhenish Missionary Society which conducted the Barmen school.

Seebach lived in the Town of Oakwood, on the Kilbourn Road, not far from Milwaukee. It was a congregation of 300 souls and had had a pastor who had proved to be unworthy of trust and had been compelled to leave. They had built a church and wanted a faithful pastor for whom they pledged themselves to provide all material necessities, including a parsonage. Seebach, the letter writer, was reading sermons of a Sunday and was instructing the children in the catechism as best he

could. He writes: "There is a great field for Christian work here. Under a good pastor splendid congregations could be made to flourish in a short time and then we could establish gospel institutions at this place from which the more distant communities could be reached, for there is in many a longing for the word of God. But how can they believe if there is no one to preach the Word?" His simple words are not without the prophetic import one may so often find in words of simple faith.

It so happened that at this very time the Langenberg society was sending three men to America; in fact, they were even then at sea. But since they were aboard a sailing vessel it was possible to get a letter by steamship to New York before they arrived. This letter directed that John Weinmann, one of the three Langenberg "Gospel heralds" (Sendboten), was to go to Wisconsin in answer to the call of Oakwood. He reached his congregation in the same year, 1846, and went to work; he also preached at Caledonia Center, Greenfield, and New Berlin.

Weinmann was a friend of Pastor John Muehlhaeuser, of Rochester, N. Y. Muehlhaeuser had come to America under the direction of the Langenberg Society ten years before, in 1837, and after his first winter in New York, had gone to Rochester to serve a German Lutheran church there. Muehlhaeuser was much the older man and had had much practical experience as a Bible and tract missionary in Europe. He was a true missionary in spirit and the new field with its opportunities for work for which he was so well suited lured him from his established parish in Rochester and he came to answer Weinmann's call in June, 1848. He went to work in Milwaukee and its environs immediately, preaching and distributing Bibles.

The Missouri Synod was organized in 1847 and had a church in Milwaukee, Trinity, at Ninth and Prairie streets. The Buffalo Synod had St. Paul's church. Two independent churches, in one of which the elements from which St. John's church was later recruited, had their own pastors. But when Muehlhaeuser found traveling too trying for his health, he took advantage of the offer made by two English pastors, one a Presbyterian and the other a Congregationalist, and held German services in rooms rented for the purpose by his American friends. He began this in October 1848 and organized an "evangelical" church. The following May he undertook a second organization because he wished to express his Lutheran convictions. The new congregation at first called Trinity, was legally incorporated as the German Ev. Luth. Grace Church.

The same year, 1849, brought another Langenberg man, Wrede, to Wisconsin. He was given the charge at Granville, a congregation of mixed membership. The three men, Muehlhaeuser, Weinmann, and Wrede found soon that it was necessary to establish some sort of order if their work was to be fruitful.

December 8th, 1849, they met in the rooms then used by Grace church and formally established "The First German Ev. Luth. Synod of Wisconsin." A fourth man, Meiss, was also present. It was agreed to meet the following May at Granville and adopt a constitution which was to be prepared by Muehlhaeuser. There were five men present when the synod actually came into being: the three regular pastors and the licensed pastors, Meiss and Pluess. They were at the time serving 18 congregations. Grace church had sent a delegate and was the first congregation accepted. The constitution, as drawn up by Muehlhaeuser, was adopted with changes that cannot be determined. It was a simple document, modeled after those of the Lutheran East; coming from the New York Ministerium, Muehlhaeuser, no doubt, had that particular constitution in mind. It made the pastors, the "ministerium," somewhat more responsible for the conduct of the synod's affairs than the laymen. It also provided for the licensing of preachers. This measure that strikes us as rather strange was prompted by the prevailing conditions. Men would come and apply for pastoral charges though they had very little preparation; others were so little known that it seemed the part of wisdom to defer their full admission into the synod until after they had served a probationary term under the supervision of some more experienced pastor.

So then, the Wisconsin Synod was launched. It needed no treasurer, though it elected one. Muehlhaeuser was elected president and during his term of office, which extended until 1860 and beyond that until his death in 1867, he was more than president, he was adviser and father to all the pastors that were led into the synod. He kept up his connections with the Langenberg Society and the Wisconsin Synod continued to be the particular charge of that unselfish band of German Christians, giving that help which was so sorely needed: men and also money.

Muehlhaeuser also kept in close touch with his friends in the East, notably Dr. C. F. Schaeffer, of Gettysburg, Pa. The Home Missions Society of the Pennsylvania Synod was a great help to the struggling "ministerium." For the first these two distant friendly societies, the one in Germany, the other in Pennsylvania were the chief source of the means by which the young synod expanded.

As fast as the men became available the larger towns of the south-eastern third of Wisconsin were covered. The pioneers who did the work were in addition to those mentioned: C. F. Goldammer, J. Bading, Ph. Koehler, W. Streissguth (Basle), Ph. Sprengling, G. Reim, G. Fachtmann, C. F. Waldt. Many rural communities were visited and served occasionally by neighboring pastors (the term "neighboring" in this case must be taken in its widest sense). The state from west of the Fox river valley to the Lake shore was pretty well explored from Green Bay to Kenosha, to the west a line running through Jefferson County (Watertown) would take in

nearly all that was covered in the first ten years, though there was a beginning in La Crosse.

2. *The First Seminary*

The great need was men. The best that foreign friends could do was not enough. It was realized almost at the beginning that institutions must be established if even a small measure of the harvest was ever to be brought home. For a time it seemed as if the solution would be found by affiliating with the Illinois Synod, which offered the Illinois State University, at Springfield, as a suitable institution where the Wisconsin Germans might place a theological professor and where they might train their pastors. Negotiations were begun in 1857 and carried on until 1860 but in the end the Wisconsin men were sure they could not retain their confessional integrity if they entered into any such compact. By this time, beginning in the middle fifties, Wisconsin was definitely turning from the irenic Lutheranism of Muehlhaeuser to the blunter, plainspeaking, uncompromising Lutheranism for which the freedom of America gave the finest opportunity and which here more than in the older countries was recognized as a necessity by earnest Lutherans.

After much deliberation the synod of 1862, Bading was now president since 1860, decided to establish a seminary and a college. There was no money in Wisconsin and so Wisconsin went to the money. Bading was sent to Germany and Lutheran Russia in 1863 to collect money and books. By this time the Berlin Missionary Society was also interested in the young American church body and Bading tried hard to make this interest yield returns in the Prussian capital. He had a measure of success but the synod was not to enjoy it fully. Reports were reaching the German societies that the Wisconsin Lutherans were becoming exclusive, that they were making their Lutheranism oppositional to the very type of unionistic protestantism which was carrying the Langenberg and the Berlin societies. They did not object to anyone's being a Lutheran, many of them were themselves Lutherans of conviction. But they disliked the exclusive confessionalism which was flourishing in the "Old Lutheran" synods of America, Missouri and Buffalo, and which was becoming only too evident in the youthful Wisconsin body. Bading returned, but the money was held in escrow by the Berlin authorities and was never released, for very soon, 1867, the Wisconsin Synod formally declared its confessional position. On Wisconsin's side it was done without bitterness, rather with profound regrets. But it was inevitable. The Germans had been good to us, they had done true Christian work by which we have benefited to this day. But the very men they sent us, who have taught us the full truth of the Gospel, had the courage to confess what they believed. The Germans were living under conditions that were vastly different from those prevailing in America; the Truth is always the same; but in America

the free competitive rivalry of the churches sharpened the senses and exposed incongruities that might be tolerated in a country where traditions were all but supreme.

But the seminary and college was opened just the same in the Gardner house on Fourth street at Watertown. Dr. E. Moldehnke, who had been the synod's traveling missionary, came to Watertown in the Fall of 1863 and took charge of Bading's congregation during his absence on his tour of collection. He was also the faculty of the seminary and college. He was a university man of great attainments and had acted as the private secretary of Tholuck, the great Halle theologian of that period. Since 1861 he had been serving the synod. School was opened with three students, A. F. Siegler, Max Gaebler, and August Gamm. The first mentioned is still with us as pastor emeritus and still serves the synod with his instructive and edifying articles in the "Gemeindeblatt." Later in the year the enrollment rose to fourteen. The course of studies included college work.

In May, 1864, ground was broken for a college building on Richards' Hill at Watertown. There had been quite a warm debate as to the location of the new school. Many favored Milwaukee, but Watertown won a victory in the final balloting of the synod of 1863. The opinion was expressed that the smaller town would be more suitable for students since it offered less temptations than the fast growing Milwaukee. Another, and perhaps the chief reason for choosing Watertown was the desire of the strict confessionalists to have the college and the seminary further removed from the mild tolerance of the "Senior" Muehlhaeuser. (Senior was an honorary title conferred on the aged leader after he had surrendered the presidency in 1860.)

In September 1865 the new building was dedicated; an Eastern Lutheran, Adam Martin, became its first president. The first name was "Wisconsin University" but it was soon changed to Northwestern University. Some few years ago the more modest designation Northwestern College was adopted. At that time names meant little; the spirit of growth was so evident that the present claimed boldly what was left for the future to justify.

Moldehnke remained as professor of theology for another year and then left for Germany. His successor was Adolf Hoenecke, pastor of the rural Farmington parish since 1863, the year of his arrival as Berlin Society missionary. He was also a Halle University man and had been strongly influenced by Tholuck. He was destined to become the doctrinal leader of the synod and to exercise the greatest influence in the pastoral lives of the many young men who were his students in the course of his forty-two years of teaching.

Financing the new school presented many difficulties. In 1866 the sale of scholarships was undertaken as a source of revenue; they were originally intended to furnish the funds from which endowed professorships might be maintained. Somehow they never really worked

out and later on caused much feeling and discussion. There are still three or four of these scholarships in force, we believe. The rest of them have either been used or have been surrendered, or were never entirely paid up.

3. Confessional Orientation — *Gemeindeblatt*

The trend toward a more pronounced confessional Lutheranism which had set in in the middle of the fifties grew in power. The synodical constitution had undergone some changes; pastoral practice had become more uniform. The years progressed and the synod was confronted with the most momentous decision it has ever been compelled to face. Moved by their own Lutheran convictions, driven by the necessity of testifying clearly before the scattered Lutherans to whom they were bringing the Gospel, drawn into the synodical bellicosities which were reaching into the affairs of the little band of Wisconsin men, the synod was no longer content to be what it had always supposed itself to be: a true Lutheran body, — it felt the need of informing friend and foe of its position. To tell the foes was easy enough; to tell the friends in Germany and in Pennsylvania was far from that.

But there was no hesitancy. In private letters and unofficial reports the German societies were aware from the very beginning of their connection with American affairs that confessionalism was not an academic discussion in the new country but included the vital questions of faith and confession of faith. It was difficult for them to see that. Now Wisconsin began to express itself in the "Gemeindeblatt," begun in 1865. It was published in Watertown, characteristically enough, and was edited by Dr. Moldehnke and Bading and Hoenecke were contributing editors. Here all the world could see what was taught and preached in the Wisconsin Synod. All the while this conscious striving for doctrinal and practical clarity had been working within the synod. Applicants were adjudged by sound standards. New pastors had to win the confidence of their elders. Many left the new synod which proved uncongenial to their lukewarm or indecisive Lutheranism.

The "Gemeindeblatt" carried Wisconsin's convictions to the other synods, those of the East as well as those of the West, among the latter especially to Missouri, Minnesota, Ohio, Iowa, and Buffalo. With some of them Wisconsin interests had clashed in certain congregations. There was mutual distrust. In some cases Wisconsin officials were dealing with those of other synods in controversies. As the combatants began to know each other better, there was a clearer line of demarcation drawn between the two chief divisions. In the East there was much sympathy for the defenders of staunch Lutheranism in certain quarters. It finally resulted there in the formation of the General Council in protest against the laxity of the old General

Synod, which until that time had comprised nearly all of the older and many of the newer western bodies. Much was hoped of this new alignment of 1866. Though it was an advance, it was not enough for the western synods. A few doubtfully joined it, but Wisconsin held aloof.

In the sober disillusionment that followed this turn, Wisconsin found the strength to make its dignified declaration of faith at the synod of 1867 which resulted in the severing of all official relations with the Berlin Missionary Society. If the declaration of Wisconsin was couched in dignified terms and breathed a spirit of regret, there was quite a strong feeling on the other side. Such help as Wisconsin still considered itself properly entitled to, was peremptorily refused.

Here we were: orphaned of the German mother and not at all sure of our eastern American brother. There were other brothers in the West, but the biggest of them, Missouri, had not always shown brotherly affections and was far from recognizing consanguinity. Yet they were not so far apart. There was a gradual approach; rapid after 1867. The next year a conference was held in Milwaukee at which all differences were ironed out so successfully that there was willingness to co-operate in the future in the most important affairs. This new alliance bore immediate fruit. Missouri would send a professor to Watertown and would also send students with a view to making it an efficient college; Wisconsin was to send a professor to St. Louis and was also to send its students of theology to that institution. The first part of the plan was carried out. Professor W. Stellhorn was sent by Missouri and remained until 1874. The Wisconsin Synod, however, never sent any one to Concordia Seminary, St. Louis, though its theological students attended there until 1878. Professor Hoenecke was to go, but declined, accepting the pastorate of St. Matthew's Church in Milwaukee.

In the meantime the usual missionary work had been carried on. The first missionary, Fachtmann, had been "loaned" to the Minnesota Synod; his successor was Dr. Moldehnke until he came to Watertown as professor. G. A. Thiele was the third missionary at large. After that the work was managed as well as it could be done by the synod as a whole, though soon a missionary commission was appointed of which Pastor E. Mayerhoff was for many years the faithful chairman.

At the end of the first ten years, that is in 1860, there were 21 pastors in the synod. At the end of 1870 there were 52, for by this time the seminary had begun to furnish men. Another source of pastors during these years was the Hermannsburg Missionary School of Ludwig Harms. Bading had been there before he went to Barmen; J. Brockmann, for many years pastor at Watertown, was a graduate of this school,

coming to Wisconsin in 1862. Others that came into the synod in this decade were Theo. Jaeckel, formerly a pastor in Silesia, here since 1864 and later for many years pastor of Grace Church in Milwaukee and treasurer of the Synod; G. A. Thiele, educated at Halle, at first a missionary in Wisconsin in 1864, then pastor for years and finally professor at the Theological Seminary, 1887-1900; Theo. Meumann, Ph. D., who came here in 1861 and served as pastor and professor until his return to Germany in 1876. There was also an accretion of eastern Lutherans at this time, among which must be mentioned R. Adelberg, A. F. Ernst, of whom there will be more to say, and somewhat later F. W. A. Notz.

If the first decade was compelled to give its attention chiefly to the towns, the second decade found enough rural communities where congregations could be established. The state was covered as far as it was practicable to cover it, not intensively so much as extensively. The process of adopting whole groups of Lutherans who could readily be gathered into congregations had come to an end; henceforth any increase within the limits of Wisconsin's natural field had to be the result of patient gathering and quite often the patience had to be exercised in waiting until new settlers arrived. These continued to arrive in larger numbers for another twenty years, until about 1890, but most of them joined relatives and friends already established and did not really open new fields for themselves or for the Wisconsin Synod.

(To be concluded)

LUTHERANS AND MASONRY

A reader has sent us the following items on this subject for publication in the Northwestern Lutheran. By way of explanation we quote him as follows:

At a convention of the Southern District of the Missouri Synod in February I was asked to report the proceedings to the leading daily paper, the Times-Picayune; we received much space, and one of the articles submitted was a statement of our position toward the lodge, particularly Masonry. The reply of the Masons was quite enlightening and one of the most candid ever made; perhaps some of our people would appreciate it, so I am submitting it to you. The original statement submitted by myself was somewhat "cut," but not in such a way as to mar the sequence of thought. The answer by one of the local pastors is also enlightening.

"LODGISM" IS HIT AS UN-CHRISTIAN IN CHURCH BODY

Masonry in Particular is Opposed by Lutheran Synod

At Friday's session of the Southern district of the synod of Missouri, Ohio, and other states, of the Evangelical Lutheran church, "Can a Christian Be a Member of the Lodge?" was among the subjects discussed. The question was answered with an emphatic "No."

According to a prominent minister attending the convention, the Lutheran church, and this synod in particular is convinced that as long as "lodgism," and Masonry

in particular is the successor of the ancient mysteries and still follows the ancient manner of teaching, and as long as Masonry is identical with the ancient mysteries, as stated by Pike in his "Morals and Dogmas," then Masonry has risen no higher than the pagan religions and philosophies of old. According to members of the Southern district, this attitude towards Masonry is not one bred by ignorance or bigotry, but one resulting from a constant endeavor to study the Scriptures and follow its teachings in humble faith and never depend on presumptions and fallible reason.

It was brought out in the convention that the Lutheran Church will always feel duty bound as a Christian church to oppose "lodgism" as a menace and harm to the church and it conscientiously warns its members against such anti-Christian organizations which teach old pagan philosophies, and gain followers from among the Christians only by mingling with their noxious principles the doctrine of the Fatherhood of God and the brotherhood of man and set forth the golden rule of charity as their profession of faith.

—New Orleans Times-Picayune.

Explains to Lutherans

In reply to the above statement the following letter was published in the same paper:

New Orleans, February 23, 1925.

To the Editor of The Times-Picayune:

An honorable religious body has been holding a synod within our gates and to the question it asked itself, "Can a Christian be a Member of a Lodge?" it answered with "an emphatic 'No'."

The attack, as it was said, was particularly against Masonry which is the "successor of the ancient mysteries and still follows the ancient manner of teaching and is identical with the ancient mysteries — Masonry has risen no higher than the pagan religions and philosophies of old." It was agreed that "Masons gained followers from among the Christians only by mingling with their noxious principles the doctrine of the Fatherhood of God, the brotherhood of man and setting forth the golden rule of charity as their profession of faith."

Although ignorance and bigotry were disclaimed in their position and Pike's "Morals and Dogmas" were referred to one wonders how much light the learned gentlemen have on this subject — the mere discussion of which seems appalling.

Masonry needs no defense and what I say is not in defense of that order but solely because I feel moved by the spirit of justice.

Masonry does not mingle the Fatherhood of God and brotherhood of man with its principles — it bases all its work upon these premises. The Decalogue, which every brother is called upon to live, insofar as it is humanly possible to do, can hardly be surpassed as a code of honor.

The word "mysteries" should be distasteful to no

Christian for it is used over and over again in the Bible in referring to the teachings which Jesus gave in private to His disciples. The early church fathers constantly used this favorite word of Saint Paul and in medieval days the "Mystery Play" toured Europe, depicting the Passion of our Lord.

It is a sad but indisputable fact that in this year of Grace, 1925, we are still so reluctant to look into the ancient religions and philosophies with a seeing eye. The purpose of all religions and philosophies has been solely to teach man how to find the Godhood Saint Paul said was his. When religions became "pagan" it was because they had forgotten this purpose, but back of the paganism and deep at the root of the faith, is the truth.

Marcus Aurelius was a "pagan" and if his writings were expurged of references to suicide they could be taught in any Sunday school, and this necessity for expurgation should be nothing in their disfavor — Christian practice expurges much of the teachings of the New Testament. Aurelius' recommendations of suicide were the product of his era just as Paul's remarks of women were the product of his. But these things are not the vital teaching of either man — that was "Fatherhood of God, brotherhood of man, charity for all."

Masonry teaches its students, "The best gift we can bestow upon man is manhood!" "Temperance, fortitude, prudence and justice are the four cardinal virtues." "It is the duty of Masonry to assist in elevating the moral and intellectual level of society;" "it is required of the initiate that his heart and hands be free from any stain." Can any teachings be more idealistic than these?

As for symbolism, it has been the language of man since the most ancient of days for it is infinitely pregnant. The childlike mind can read into it meanings equal to his capacity of comprehension and he of wisdom can do the same. Too, no confusion of tongues can confound one here — it is a universal language, knowing no land and no time. Jesus and Paul used it, for they knew their teachings were for all time and must bear the universal mark. Christianity could not be stripped of it — Luther did his best — but if it were all taken out of the teachings they would be incomprehensible.

No organization basing its principles upon the betterment of man has any disagreement with Masonry — it may quarrel with what it believes Masonry to be but it can never quarrel with what it is. — H. Crane.

A Lutheran View of Masonry

This letter elicited the following reply from a Lutheran:

New Orleans, February 27, 1925.

To the Editor of The Times-Picayune:

Referring to a recent news item which appeared in The Times-Picayune and which set forth the position of the Lutheran church on the lodge question Mr. H. Crane addresses a letter to the editor in which he tries to explain to Lutherans that their emphatic "no" to the ques-

tion: Should a Christian be a member of the lodge? is utterly wrong. Mr. Crane confines himself to the Masonic lodge and briefly sets forth the principles of Masonry and comes to the conclusion that nothing can be more idealistic than the teachings of Masonry. The inference is that there is nothing in Masonry which conflicts with Christian principles, and that the answer to the above question should be an emphatic "yes." Mr. Crane "wonders how much light the learned gentlemen have on this subject."

If we Lutherans had no more light on the subject of Masonry than the light which Mr. Crane sheds upon it in his letter to the editor, we would have sufficient reason to oppose this order as an un-Christian institution.

According to Mr. Crane, Masonry bases all its work on the principle of the Universal Fatherhood of God and brotherhood of man. A little searching of the Scriptures must convince every Christian that this is not a Biblical and, therefore, not a Christian principle. The Bible does not teach that God is the Father of all men, that all men are His children and, therefore, brethren in the highest sense of that term. It teaches quite the opposite. St. Paul says: Ye are all the children of God by faith in Christ Jesus (Gal. iii:26). Faith in Christ Jesus means faith in Christ as the only Savior of mankind. Such faith alone makes men the children of God, and God is the Father of only such believers. Certain Jews who rejected Christ claimed that God was their Father. But Jesus answered them: If God were your Father ye would love me (John viii:42). Though God loves all men and cares for all men yet the Fatherhood of God as taught by Jesus and His Apostle Paul is not the common possession of the world but only of the household of faith.

According to Mr. Crane, Masonry teaches its students, "The best gift we can bestow upon man is manhood." Every Christian knows that there are gifts far greater than certain manly qualities. The best gifts we can bestow upon man are the blessings purchased by the Savior with His blood. These are offered to men through the preaching of the gospel and are received only by faith in Jesus and His atoning sacrifice.

Masonry teaches its students, says Mr. Crane, that "Temperance, fortitude, prudence and justice are the cardinal virtues." Masonry points to the practice of these virtues as the way to heaven. Masons are taught to seek their comfort and consolation in the reflections of a virtuous life. They are led to believe that when they are received into the everlasting kingdom they receive the just reward of a pious and virtuous life. This is diametrically opposed to the teachings of Christianity: By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. (Eph. ii:8-9.)

The Christian religion teaches that the true God is the Triune God, the Father, the Son and the Holy Ghost. But this is not the God worshipped in the Masonic lodge. Many Masons do not honor Christ as the Son of God

and the Savior of the world and yet they can join in the worship of the lodge. The Grand Architect of the universe is not the God of the Bible, not the God whom Christ revealed and whom Christians adore, but a man-made God, an idol, for "whosoever abideth not in the doctrine of Christ hath no God" (John ii:9). — These are some of the reasons why we Lutherans answer with an emphatic "no" to the question: Should a Christian join the lodge? — M. W. H. Holls.

FROM OUR CHURCH CIRCLES

Northwestern College

On September 1st new students to the number of 84 arrived in Watertown, the next day was registration day for all students, and on the third day regular instructions were resumed. It was not until several days later, however, that the work in all departments and classes was running smoothly. Schedules had to be worked out for students whose preparation, particularly in the languages, had not been uniform with that of our regular classes, and special classes had to be formed for a number who entered with high school credits but had had insufficient instruction in the classical languages necessary for students for the ministry. As the dormitory is filled to capacity and some classrooms beyond capacity, new electric light outlets, new beds, new desks and seats had to be installed after the opening of school. Since several students who had been announced, did not appear and a few discontinued for various reasons a few days after the opening, the total number of students is about the same as it was last year and the crowded condition has not become worse than it was.

In one single respect the situation is less acute than it was a year ago, for the Sexta class numbers 48 as compared with 72 last year. The freshman class, on the other hand, has greatly increased in size, numbering 56 all told. That number includes students from all departments. In the dormitory this year as last year the congestion is most noticeable in the bedrooms and the lockers.

The total number of students enrolled is 298, after deducting a few who remained but a few days and then left because of homesickness or because of inability to arrange a satisfactory schedule. There are 84 new students, enrolled as follows: Sexta 44, Quinta 4, Quarta 2, Tertia 2, Freshman 24, Senior 1, Special 4. Of the 24 new freshmen 9 came from our institution at New Ulm, 3 from Saginaw, and 12 from public high schools. Forty-three of the 84 new students have expressed their intention of studying for the ministry, 23 are girls of whom 3 intend to become parochial school teachers, 18 are boys taking the business course or preparing for further work at some university.

The student body is divided according to classes as follows: Sexta 49, Quinta 51, Quarta 38, Tertia 33, Freshman 56, Sophomore 38, Junior 14, Senior 14, Special 5, in all 298. Of these, 135 old students and

43 new students intend to prepare for the ministry. Past experience makes it seem certain that not all of these will some day finish the work here and at the seminary and finally enter into their Savior's service as preachers of his Word. As the classes advance they slowly but surely dwindle, because each year some students fail and do not return to try again, some lose interest, some yield to the lure of callings that promise more material comforts than the ministry, some are forced by conditions at home to drop their work. It is only a small percentage of those that enter Sexta that can be counted on to come back to their work year after year throughout the eight years at Watertown and then to enter the seminary and at last the ministry. For that reason we must be constantly recruiting students in much larger numbers than the need for ministers seems to call for.

K.

Negro College for Lutherans is Dedicated at Selma

The dedicatory service for the new Lutheran College for Negroes held in this city Sunday afternoon was opened with the singing of Luther's world-famous battle hymn of the Reformation "A Mighty Fortress is our God." Prof. R. O. L. Lynn, president of the institution, read the dedicatory act before the assembled congregation of 400 people outside the buildings. The assembly then marched into the new administration building. The Rev. C. F. Drewes, director of colored missions in this country, delivered the address of the day.

Dr. Drewes in his characteristic way held the congregation spellbound by his masterful effort. He pointed out that the great negro educator, Booker T. Washington, having been favorably impressed with the work of the Lutheran church in other states, advised Rosa J. Young who was looking for support for her school in Rosebud, to write the Lutheran church for aid. This was in 1915, a time when the world had been set afire by the gigantic and terrible struggle across the ocean. The Lutheran church at that time had not the slightest idea of expanding her work among the colored people of the south, as the financial status of the country in general and in her own circles was unstable. However, seeing in the call from the Black Belt the finger of God directing her to Alabama, the Lutheran church decided to answer that call.

Growth Remarkable

It was also pointed out by Dr. Drewes, that the growth of the work in Alabama among the colored people is without parallel in the history of Lutheran Missions. In the short space of 10 years, 24 congregations and schools have been established in the Black Belt, hundreds of members have been received into communicant membership and large numbers of colored children in six counties are attending Lutheran schools. To this has been added the growth and success of the college in Selma which made necessary the erection of a \$50,000 plant in which to house the school.

Purpose of the College

The Lutheran Church has ever fostered secular education. Countries like Sweden, Norway and parts of Europe where the Lutheran church has a large following bear witness to the fact that where the banner of Lutheranism is planted, there ignorance and superstition is dispelled. Luther is the father of popular education as we have it to-day. The purpose of the Lutheran college, however, is not primarily to make for good citizenship in this world, but for citizenship in the world to come. In glowing words Director Drewes pointed out that the multiplication table, sciences, the study of the languages and what not can impossibly fit people for heavenly citizenship. This the Gospel of Christ alone can do. The everlasting Gospel of an all-sufficient Savior who can save all sorts and conditions of men, who can save to the uttermost, that Gospel alone can lift men from earthly to heavenly citizenship. To properly equip colored men and women for the work of carrying this Gospel into the many sections where people are held fast in ignorance and superstition is the purpose of the new College here in Selma. The congregation was visibly moved when the speaker said: "Motherlove works in the hearts of children a responsive love, a readiness on the part of the children to do the mother's will. The all-embracing love of Jesus for poor, wretched sinners works in the hearts of men, women and children an eagerness to avoid what displeases the Savior, it gives to sinful man a determination and power to walk in the paths of righteousness. In short, the Gospel of Christ is the only power that can effectually work in man good morals. Hence the purpose of the College is to prepare for citizenship in heaven and at the same time will make of people really good citizens in the commonwealth in which they live.

Collection for Africa

After the address of Prof. R. O. L. Lynn, and the singing of anthems by the student body the free will offering for a prospective Lutheran Mission in Africa was lifted. The quota of \$100 was passed considerably. In the night service the audience again was delighted by the singing of selections by the student chorus. Pastor C. Peay and the Rev. E. B. Cozart delivered the addresses in this service.

Regular Services

Regular services will be held in the new chapel at the College each Sunday morning and night. On Friday nights Prof. P. D. Lehman, in charge of the congregational work here, will conduct instruction meetings in which the distinctive doctrines of the Lutheran church will be explained. The services are for the colored public of Selma and the hope is expressed that all will avail themselves of the opportunity to attend instruction meetings and services. — The Selma Times-Journal.

Candidates for Northwestern College Professorship

Any information that would be of value in making a choice is welcomed by the Northwestern College Board, but it must reach the Secretary before November 10th.

Pastor John Abelmann, Wilton, Wis.
 Pastor W. K. Bodamer, Prairie du Chien, Wis.
 Pastor C. Buenger, Kenosha, Wis.
 Pastor H. J. Diehl, Lake Geneva, Wis.
 Pastor H. Fleischer, Hustisford, Wis.
 Pastor Wm. Franzmann, Stillwater, Minn.
 Pastor Im. Frey, Graceville, Minn.
 Pastor A. C. Haase, St. Paul, Minn.
 Pastor Wm. Hass, Oconomowoc, Wis.
 Pastor O. Hensel, Marshfield, Wis.
 Pastor Paul Hensel, Manitowoc, Wis.
 Pastor W. A. Hoenecke, Milwaukee, Wis.
 Pastor E. Kiessling, Libertyville, Ill.
 Professor Carl Kionka, Clinton, Iowa.
 Pastor L. Kirst, Beaver Dam, Wis.
 Professor Dr. H. Koch, Berlin, Germany.
 Professor K. Koehler, Wauwatosa, Wis.
 Pastor W. Lutz, Mauston, Wis.
 Pastor P. Lutzke, Elroy, Wis.
 Professor H. Parisius, Grafton, Cal.
 Pastor J. H. Paustian, West Salem, Wis.
 Pastor Gerhard Pieper, Baraboo, Wis.
 Pastor E. Reim, Fox Lake, Wis.
 Pastor Alwin Rohlfing, Appleton City, Mo.
 Pastor Theophil Schroedel, Minneapolis, Minn.
 Pastor Geo. Schroeder, Marinette, Wis.
 Professor K. Schweppe, New Ulm, Minn.
 Pastor A. P. Sitz, Wisconsin Rapids, Wis.
 Pastor O. R. Sonnemann, Sturgis, Mich.
 Pastor F. Stern, Watertown, Wis.

H. Koller Moussa, Sec'y.

Wisconsin State Teachers' Conference

The State Teachers' Conference will, God willing, be in session at Waterloo, Wis. (Rev. G. M. Thurow) from 9 a. m. November 5th to 5 p. m. November 6th.

Following are the assignments:

A. Practical.

Upper Grades

1. Charakterbild Sauls, G. Groth.
2. Physiology lesson — The Heart, G. Glaeser.
3. Reading lesson, H. Gurgel.

Lower Grades

1. Bible History, Miss B. Eggebrecht.
2. Language lesson, 4th Grade, Miss L. Giegling.
3. Geography lesson, 3rd Grade, Miss M. Restle.

B. Theoretical.

1. Einheitliche Liturgie in unserer Kirche. Chorgesang. Past. W. Hoenecke.

2. The Survey of English Literature within the scope of our elementary schools, Prof. J. Ruege.
3. Das Interesse des Lehrer am gesammten Gemeindeleben, A. Schauer.
4. Which is the best way to teach composition in the intermediate grades? A. Pape.

Announcements are to be made before October 15, address them to Mr. E. W. Ebert, Waterloo, Wis.

W. H. A. Manthey, Sec'y.

Arizona Conference

The Arizona Conference will meet from the 27th to the 29th of October at Bylas, Arizona.

Papers:

Exegetical, O. Hohenstein.

Genesis, A. M. Uplegger.

Mission Biography, A. Krueger.

Correlation of subjects in our schools, A. Krueger.

Christian day school curricula, H. C. Nitz.

The prophet Zechariah with special reference to millenium, F. Uplegger.

A Christian's attitude towards the government, E. A. Sitz.

A Birdseye view of the Bible, H. E. Rosin.

Gustav J. Schlegel, Sec'y.

Southern Pastoral Conference

The Southern Pastoral Conference will meet in the congregation of Rev. A. C. Bartz, Waukegan, Ill., from the 13th to 14th of October. First session Tuesday at 9 a. m. Services with Holy Communion on Tuesday evening.

Sermon: Hillmer, Text: John 10:1-11. (Huth, Text: Mark 2:18-22).

Confessional: Volkert (Brohm).

Papers to be read by the Pastors Jedeke, Sieker, Heidtke, Hillmer, Kiessling, Koch.

Early announcements are requested.

W. Reinemann, Sec'y.

Fox River Valley Conference

The Fox River Valley Pastoral Conference will convene in Town Center (A. Werner, pastor), Outagamie County, Wis., October 20th and 21st.

Following papers are on the schedule:

Exegesis of the Epistle Selection for the succeeding Sunday, Rev. T. Sauer.

Exegesis of James, Chapter 2, Rev. W. Bergholz.

Exegesis of optional passage, Rev. G. Dettmann.

Dogmatic theme, Rev. E. F. Sterz.

Divine services and Lord's Supper on Tuesday evening.

Confessional address: G. Dettmann (Ph. Froehlke).

Sermon: Aug. Schlei (F. Schumann).

E. F. Sterz, Sec'y.

Mixed Conference of Sheboygan and Manitowoc Counties

The Mixed Conference of Sheboygan and Manitowoc Counties meets November 2nd to 4th at Liberty, Wis., Rev. Paul Hensel, pastor.

The Conference will hear the following papers:

1. Characteristic of a funeral sermon, Rev. M. Denninger.
2. Temptations of God's servants, Rev. Wm. Schlei.
3. The Apostolic Church's teaching of Holy Communion, Rev. Ph. Sprengling.
4. John's first letter in Revelation, Rev. Theo. Uetzmann.
5. Moses' veil — its meaning, Rev. J. Biehusen.
6. A confirmation Catechetic, Rev. Kanies.
7. Publicity, right or wrong, Rev. J. Halboth, Sr.
8. John's second letter in Revelation, Rev. Rud. Ave-Lallemant.
9. Why we oppose Bible reading in the public schools, Rev. Ed. Zell.
10. Exegesis: The Sermon on the Mount, Rev. Ed. Huebner.

Sermon: W. Sauer (Ed. Huber).

Confessional address: H. Hoenecke (Gruel).

Kindly announce! K. F. Toepel, Sec'y.

Eastern Conference

The Eastern Conference will convene, D. v., on the 27th and 28th of October in St. John's Church, Root Creek, Wis. (W. Mahnke, pastor). First session at 10 a. m. Service in the German language with celebration of Holy Communion on Tuesday evening.

Sermon by Rev. Theo. Monhardt (Rev. Edmund Ebert,

Papers: Exegesis of Col. 2 (Rev. Kneiske); Exegesis of 2 Tim. 2 (Rev. H. Wojahn); "Scriptural reasons regarding certainty in calls" (Rev. P. Burkholz); "The Sin against the Holy Ghost" (Rev. Herm. Gieschen); "Origin of the Papacy" (Rev. Paul Gieschen); "Book of Genesis" (Rev. W. Mahnke).

The local pastor requests that all announcements be made before October 17. Kinly state whether full quarters or just meals are desired.

Paul J. Gieschen, Sec'y.

Pastoral and Teachers Conference of the Michigan District

The Pastoral and Teachers Conference of the Michigan District will convene in Plymouth, Mich. (Rev. C. Strasen) from October 27th to 29th.

Preacher: Rev. Karl Krauss (C. Leyrer).

Confessional address: Rev. H. Richter (J. Nicolai).

Papers will be read by Dr. Wentze, Rev. Frey, and Rev. Bernthal.

Please apply for quarters immediately.

J. J. Roekle, Sec'y.

Central Conference

The Central Conference will convene November 3rd and 4th in the congregation of Pastor E. Walther, at Randolph, Wis.

Services on Tuesday evening.

Sermon: J. B. Bernthal (Prof. W. Huth).

Confessional address: J. F. Henning (P. Lorenz).

Subjects for discussion:

- 1) Exegesis, Ephesians V, L. C. Kirst.
- 2) Treatise on Galatians VI, A. W. Paap.
- 3) The Antichrist, E. Walther.
- 4) The American Legion, R. Wolff.

Early announcement requested.

Theodore Thurow, Sec'y.

Joint Synodical Committee

On October 20th, at 10:00 a. m. the Joint Synodical Committee will meet with the Committee of Three at St. John's School, 8th and Vliet Streets, Milwaukee.

The purpose of this meeting is to finish the Watertown case and to take up such additional work as may duly come before such Synodical Committee.

G. E. Bergemann.

Travelers to Arizona Take Note

The fall migration has set in. If any Lutherans should be, or intend to be, on the wing for the sunny, snowless Arizona and having such landing places in mind as Phoenix, Glendale, Mesa, Chandler, Prescott, or the Salt River Valley in general, it would please us and benefit them if they gave us an opportunity to direct them to our church. Please communicate with

Rev. O. Hohenstein,

1646 W. Monroe St.,

Phoenix, Arizona.

Seventieth Anniversary of Church

The Christ Congregation of Burr Oak, La Crosse Co., Wis., celebrated its seventieth anniversary September 20th. Speakers: W. Parisius and H. W. Herwig.

M. A. Zimmermann.

Fiftieth Anniversary of Church

On September 6th St. John's, Town Goodhue, Minnesota, commemorated the 50th anniversary of its organization in three services with sermons by the pastors H. E. Vomhof and Gerhard Hinnenthal. An offering of \$110.00 was turned over to the synodical church extension fund.

E. H. Sauer.

Twenty-fifth Anniversary

On September 23rd the First Ev. Luth. Church of Racine, and the Southeastern Conference celebrated the Rev. Theo. Volkert's 25th anniversary of his ordination into the ministry, as a complete surprise to the pastor.

At 7:30 p. m. the pastor was escorted to the beautiful church by the church council and 22 visiting pastors. The Rev. J. F. Boerger preached the German

sermon, after which the choir sang a selection. The Rev. O. B. Nommensen then preached the English sermon. Mrs. Wm. Leutner sang a beautiful sacred solo. A prayer, benediction and the Doxology ended the church services.

Following the church service the pastor was taken to the school hall, where a brief program was given. Both church and hall were crowded with church members, relatives, friends and well wishers of the pastor. A selection by the choir, solos by Miss Ella Schulz, and short speeches were made by the Rev. Plass, John Holm, chairman of the congregation, who presented the pastor with a purse, on behalf of the congregation, and the Rev. F. Koch, who presented the gift of the conference. The guest of honor gave an appropriate address of thanks, after which the Rev. Ed. Hoelter and Mr. Wm. Neitzel spoke briefly. Refreshments were served by the Ladies' Aid.

All the members of the conference, with the exception of one, were in attendance at the jubilee. Also the following pastors, the Rev. H. A. Fleischer, Richard Buerger, R. Pietz, Ed. Albrecht and Louis Mahnke. The majority of the pastors were accompanied by their wives. Mr. Carl Pape, a former teacher of the congregation, and wife were also present.

Mr. Walter Schmidt, a student from Wauwatosa, child of the congregation came home to help celebrate.

Telegrams and congratulations from the St. John's congregation, Racine, Prof. J. Meyer, Dr. Wentz, Rev. George, Rev. M. Hauser, also from Mr. Paul Denninger and Mr. Herman Schaars, former teachers of the congregation, and from many relatives and friends were read.

E. J.

Installations

On September 20, 1925, Pastor Roland H. Kremer was installed by me in St. John's Ev. Luth. Congregation, Witten, S. Dak., and adjoining mission fields.

Address: Rev. Roland H. Kremer, Winner, Box 933, S. Dak. Wm. P. Holzhausen.

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On Sunday, September 20th, Mr. W. O. Johnson was installed as teacher of St. Paul's parochial school of Wisconsin Rapids.

Address: W. O. Johnson, West Side Lutheran School, Wisconsin Rapids, Wis. A. P. Sitz.

Change of Addresses

Rev. Erich La Haine, R. R. 2, Brant, Mich.

Rev. P. J. Burkholz, Jr., 1623 21st St., Milwaukee, Wis.

MISSION FESTIVALS

Onalaska, Wis., St. Paul's Church, Julius Bergholz, pastor. Speakers: F. Ehlert, A. Hanke, F. Kurzweg. Offering: \$153.30.

Eleventh Sunday after Trinity

Swan Creek, Mich., Louis B. Mielke, pastor. Speakers: Aug. Kehrberg, Otto Eckert. Offering: \$75.55.

Twelfth Sunday after Trinity

Town Beaver, Wis., St. Matthew's Church, W. J. Wojahn, pastor. Speakers: F. C. Uetzmann, M. Buenger. Offering: \$56.59; later, \$50.00.—Total \$106.59.

Eagleton, Wis., Lutheran Joint Parish, J. F. Henning, pastor. Speakers: L. A. Witte, J. F. M. Henning. Offering: \$226.38.

Thirteenth Sunday after Trinity

East Farmington, Polk Co., Wis., Louis W. Meyer, pastor. Speakers: Wm. Franzmann, O. P. Medenwald.

New London, Wis., Immanuel's Church, Ad. Spiering, pastor. Speakers: K. Timmel, G. Kitzmann, Ph. Froehlke, H. Kleinhanz. Offering: \$252.05.

Fourteenth Sunday after Trinity

Prescot, Wis., St. Paul's Church, W. P. Haar, pastor. Speakers: Otto Netzke, J. Plocher. Offering: \$60.51; Ladies' Aid, \$25.00.—Total \$85.51.

St. Paul, Minn., Immanuel's Church, G. A. Ernst, pastor. Speakers: E. B. Schlueter, J. Schulze, R. Ave-Lallemant. Offering: \$656.12.

Root Creek, Wis., St. John's Church, W. Mahnke, pastor. Speakers: F. Otto, M. Plass, E. Tacke. Offering: \$208.61.

East Troy, Wis., St. Paul's Church, Gust. E. Schmidt, pastor. Speakers: C. Bast, Sr., P. Hartwig, F. Graeber. Offering: \$99.01.

Picketts, Wis., Grace Church, Im. G. Uetzmann, pastor. Speakers: W. Bergholz, H. A. Scherf, M. Hensel. Offering: \$63.30.

Flint, Mich., Emanuel Church, B. J. Westendorf, pastor. Speakers: C. Leyrer, C. Waidelich, P. Schulz. Offering: \$106.08; Ladies' Aid, \$40.00.—Total \$146.08.

Osceola, Wis., Trinity Church, T. E. Kock, pastor. Speakers: M. Stern, C. W. Kock. Offering: \$23.00.

Beaver Dam, Wis., St. Stephen's Church, L. C. Kirst, pastor. Speakers: Paul Pieper, C. Boevers, O. Kuhlow. Offering: \$460.50; Ladies' Aid, \$25.00; Y. P. Society, \$25.00.—Total \$510.50.

Fifteenth Sunday after Trinity

Brunsville, Iowa, St. Peter's Church, Walter E. Zank, pastor. Speakers: A. B. Korn (German and English), R. Marti (English). Offering: \$120.60.

Abrams, Wis., Friedens Church, Paul C. Eggert, pastor. Speakers: Prof. G. Ruediger (German and English). Offering: \$66.04.

Rhineland, Wis., Zion's Church, H. W. Schmidt, pastor. Speakers: Phil. Froehlke, H. Geiger, W. Raetz. Offering: \$570.64.

Brant, Mich., Erich E. La Haine, pastor. Speakers: W. Schaller, Otto Eckert, Jr. Offering: \$135.49.

North Fond du Lac, Wis., St. Paul's Church, L. H. Koeninger, pastor. Speakers: Ad. Hoyer, Wm. Hartwig. Offering: \$197.25; Sunday School, \$35.00.—Total \$232.25.

Helenville, Wis., St. Peter's Church, Edw. C. Fredrich, pastor. Speakers: Julius Haase, Karl Wedel, Joh. Henning. Offering: \$360.77.

Muskegon Heights, Mich., Grace Church, Ad. A. Zuberhler, pastor. Speakers: R. Timmel, C. Lederer. Offering: \$38.42.

Zion, Town Omro, Wis., Zion's Church, O. Hoyer, pastor. Speakers: A. von Rohr (German), P. Lueders. Offering: \$91.78.

Columbus, Wis., Zion's Church, Wm. Nommensen, pastor. Speakers: H. Knuth, H. Ebert, L. Kirst, H. K. Moussa. Offering: \$900.00.

Town Eaton, Brown Co., Wis., E. H. Kionka, pastor. Speakers: E. Hinnenthal, C. Toepel. Offering: \$47.56.

Burke, S. Dak., Grace Church, G. L. Press, pastor. Speakers: Geo. Tiefel, P. G. Weinhold. Offering: \$94.16.