

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 CHURCH OF GOD

(Wisconsin Synod German Hymnal 330:
Zions Burg ist meine Freude)

Zion's Fortress is my Treasure, —
Glorious City of my God!
Here my soul finds endless pleasure,
Pastures green adorn its sod!
When I view its splendor bright,
And behold God's power and might,
My heart thrills with pure elation
At the wonders of salvation.

Sweetest praises to Thee bringing,
Zion lauds Thee, O Most High!
Teaching, hearing, praying, singing
Thy blest Courts do sanctify.
To and from Thy House I go;
If such joy I here may know,
With what bliss shall I adore Thee
When in Heav'n I stand before Thee?

Translated from the German.

Anna Hoppe

THE ONE HUNDRED AND NINETEENTH PSALM

Verses 10—16

True Christian Knowledge Not Merely a Mental, But A Spiritual Product

(Continued)

The reader will recall from our last article on Christian education, based on the first section of the 119th Psalm, the remark made there, that Christian religion is not a subject matter that can be taught or learned like the three R's in the secular branches. The point ought to be emphasized more than usually is done. We are rather inclined to view the study of religion in the same light as that of secular subjects. We send a child to a religious day-school, thinking that it will learn religion in the same way as other matters of learning, and that, if such child learns the Bible histories, commits the Ten Commandments, the Creed, and the other chief parts of the Catechism to memory — the object in view has been accomplished to satisfaction. We forget, however, that this acquirement of true Christian knowledge is not by nature, but rather of grace. It is not acquired merely by mental faculties, but by the grace of God. Thus no child can resolve of himself to learn the Gospel truths, and say, I shall take up a course of study in Christian religion for the purpose of attaining a certain amount of Christian knowledge; by such study I shall know all that is necessary about Christian religion.

Unhappily there are many people, and among these even parents in our Lutheran congregations, who are governed by just such sentiments. They do not find it necessary to send their child to a Christian day-school in order that such child may be religiously trained by the teachings of the Gospel, but are satisfied, if it attends religious instructions a few months preparatory to confirmation; thinking that such scanty instruction in religion is all that is necessary for the spiritual growth of a child.

It is wrong, decidedly wrong. Such people look upon religious knowledge merely as a mental product, while it is a spiritual product, obtained by the work of the Holy Ghost. It is God who must be our Teacher here. The Psalmist knows this to be true. Among the prayers he directs to God he says in our Psalm, verse 33: "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end! Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart"; verse 27: "Make me to understand the way of thy precepts: so shall I talk of thy wondrous works"; verse 18: "Open thou mine eyes, that I may behold wondrous things out of thy law." These are indeed testimonies sufficient to confirm the truth that in all true Christian education if indeed it is to attain its object, God Himself must be our Teacher. True religion which is nothing less than the Gospel of salvation through faith in Jesus Christ, is a revelation of God. If it is a revelation, it follows that its knowledge can be imparted to us in no other way than by the teaching of the Holy Ghost in His Word.

Would that all Christian parents, and all members of the Christian Church in general, see this. They would then perceive the necessity not only of establishing and supporting Christian day-schools in their midst, but also of sending their children to such school from the very beginning. The very fact that in matters of religion, in matters pertaining to the salvation of our soul, God alone is our Teacher, should induce parents to send their child to such a school where the Word of God rules.

Yet while the argument briefly set forth in the above is a wellfounded ground for establishing and maintaining Christian day-schools, there is one thing, which, to our mind, is almost entirely lost sight of, or at least not sufficiently taken into consideration in its bearing on the necessity of Christian schools. It is

Jan 27
Rev C Buenger
65 N Ridge

The Desire for Christian Education on the Part of our Youth

"With my whole heart have I sought thee: O let me not wander from thy commandments."

With his whole heart the Psalmist has sought God. He has a sincere desire to learn most glorious and wonderful things concerning Him. Without guile, with no selfish or sinister aims, he would know God, His wonderful attributes, His omnipotence, omnipresence, unchangeableness and eternity, His omniscience, holiness, righteousness, faithfulness, benevolence, grace and mercy; He would know God's will concerning man's salvation, and the glorious work He has done to that effect. It is indeed the most precious knowledge the sacred writer craves for — the knowledge of God. Him he would know above all things; for to know the One true God is life and salvation to him. To Him he would remain faithful by all means, by His Word he would abide, and feeling his own weakness, recognizing with sober apprehension the possibility of departing from God's Word, yea, of sinning against God, whom he has sought and found, he prays to God to keep him under His divine guidance and fostering care, saying, "O let me not wander from thy commandments!"

Let us bear in mind that the sacred writer thus desiring the true knowledge of God is the same one who in the verse preceding says: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." It is a young man, a youth for all that, who expresses a desire for the blessed knowledge of God in the words of our Psalm, a youth who, by the grace of God, has become closely associated with Him.

What about children of school age, particularly our children who have been received into the covenant of grace through Baptism in their infancy? Have they a desire for Christian knowledge? We know that the desire to know things is an interesting and prominent feature in the life of a child. Children in early childhood show by the very questions they put to their parents and teachers that they are eager for information. A host of concrete things impress themselves upon their young mind on which they desire to be informed; and it is this very desire for information and knowledge which makes their school-days the most joyful in their lives. Yes, children have an ardent desire for knowledge.

Now if this is the case in secular things, should it not be true with reference to spiritual things? Should children not have a desire for the knowledge of God and His kingdom as well? Consider for a moment the glorious description Christ gives of children. There is that classic lesson taught by Him concerning them. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not re-

ceive the kingdom of God as a little child, he shall not enter therein." Mark 10:14-15.

What a significant declaration concerning children we have here! We may plainly see from it their ability to grasp and know the essential truths pertaining to their salvation, as well as their desire for it. "Suffer the little children to come unto me," Jesus says. He does not say, call their attention to me, remind them of what I signify to them, no, suffer them, permit them to come to me; they have a true desire to come unto me, to know something about me, and to be with me. They feel that I am their true Friend and Savior who loves them as none other. Therefore do not forbid them, do not withhold from them the opportunity of coming to me and of learning to know me, do not quench their desire for such blessed knowledge. Is not this a powerful declaration concerning the ability and the desire to know the truths concerning Christ and His salvation on the part of children?

Moreover, when the Lord bids us receive the kingdom of heaven as little children, is it really the ignorance of the little children to which He appeals? We think not. No, it is not the ignorance of children to which our Lord appeals, but their conscious helplessness, their willingness to receive the kingdom of God and the knowledge of Him as a free gift. To receive the kingdom as a little child is to receive it as a free gift without seeking in slightest measure to earn it for one's self. It is to receive it with child-like faith trusting in the promise of God alone. Such faith children have; Christ expressly speaks of "the little ones that believe in Him." Matt. 18:6. And such faith is not by any means independent of knowledge. The child believing in Jesus knows in whom he believes, just as the child possesses, stored up in its memory, experiences of the mother's goodness, knows how to distinguish her from other persons, and hence smiles at her approaches.

It is hardly claiming too much for our children who through baptism as we believe, have become children of God by faith in Jesus Christ (Gal. 3:26-27), in stating that they have a knowledge of their Savior, and hence a desire for Christian knowledge. It is said of the children brought to Jesus by Jewish mothers, that "He took them up in His arms, put His hands upon them, and blessed them." That means, He imparted some spiritual good, some element of divine grace to them, which certainly must have been effective with them. It not only filled these children with a true knowledge of the great Messiah, but also with a desire for such knowledge.

To-day Christ imparts such spiritual blessing and knowledge to children through baptism. Being a means which He Himself has appointed, "a gracious water of life," a "washing of regeneration and renewing of the Holy Ghost," as St. Paul terms it, the Lord implants thereby in the soul of the child the principle

of a new life, and that certainly includes a certain knowledge of Himself as the Savior.

True, that knowledge is, so to speak, yet hidden in the soul of the child, that is, without a proper conception. What the psalmist says of himself, verse 11: "Thy word have I hid in mine heart," holds true of the child. As the sacred writer had treasured up the Word of God as the most valuable thing in his heart, so it is with the child. The Word of God is in his heart, though unseen; it constitutes the secret power by which he is governed; it is permanently deposited there, as the most valuable of his treasures.

Evidences of Such Desire

This becomes evident as the child grows older. We are told of Timothy that he knew Scriptures in early childhood having been taught the Word of God by his mother Eunice and his grandmother Lois, and as he grew older he understood Scriptures more and more to make him wise unto salvation. Timothy is not an exceptional case. It is so with all Christian children. Tell little children the stories of Jesus, tell them of His great love for mankind and to them in particular, showing how He suffered and died to save them from their sins, and to gain for them eternal life, — how eager they are to hear and how readily they believe all that is said. Tell them that God made the world and all things, and they all believe what you say; and they not only believe it but they act on that knowledge; they say to one another, God made this, God made that. Point out to them the beautiful examples of faith and piety in Abraham, Joseph, Samuel, David, and the young Hebrews in Babylon, how they honor these men, and desire to follow their example! Or hold up to them bad examples as warnings, Cain, the wicked brothers of Joseph, Absalom, and others, how they do resent them, and sigh with the psalmist, verse 11, "that I might not sin against thee."

Indeed in view of such teachings, — so good, so holy, so fitted to direct and guide them, their hearts give out to the feeling of gratitude and joy that such a Word has been revealed to them, exclaiming in the words of our Psalm, verse 12: "Blessed art thou, O Lord: teach me thy statutes," — make me more and more acquainted with Thy Word so wholesome, so rich, so valuable. A loving devotion to God has seized their heart; they are seeking to come nearer to God, to understand Him more and more, and to serve Him in love and obedience.

Nor are we exaggerating in putting the words of our Psalm on the lips of our children as they grow in spiritual knowledge, verses 13-16: "With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies as much as in all riches. I will meditate in thy precepts, and have respect unto thy words. I will delight myself in thy statutes: I will not forget thy word." Does not

Christ Himself laud the children for lifting their voices in the Hosanna of adoration to Him at His last entry into Jerusalem, saying: "Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" Is it not with pleasure, furthermore, our children sing and recite the hymns of our Church, such as, "Lord, keep us steadfast in Thy Word," "Jesus Christ, my sure defense," "A Mighty Fortress is our God," "O Sacred Head," "From Heav'n Above," "Awake, My heart, with Gladness," "Silent Night," "O Little Town of Bethlehem," and many others?

Thus from the love of God's Word our children have learned at our Christian day-schools flows their gratitude for having received it, the joy over its possession, the courage of professing it before men of every sort, and the resolve to live according to it in daily life. Surely this is the loveliest virtue of youth! And all this is due to the desire for Christian knowledge God has implanted in the soul of the child through baptism. Should we not, then, foster such a desire by establishing and maintaining Christian day-schools, where, by the teaching of the Word, that desire indeed is fulfilled as nowhere else? Would it not be forbidding our children to come to Christ by not fulfilling this their sacred desire? Who would wilfully be guilty of such unsavory conduct to God's dear children and our own? On the other hand, would it not be erecting a lasting monument to the grace of God on earth by complying with this desire for Christian knowledge on the part of our youth in establishing and maintaining Christian day-schools? J. J.

COMMENTS

"Pray Ye" "The harvest truly is great, but the laborers are few; pray ye, therefore, the Lord of the harvest that he would send forth laborers into his harvest."

This is particularly the season for such praying. In a few weeks our colleges and seminaries will again open their doors to the young men who are to be prepared to go forth into the Lord's harvest as pastors and teachers. It should be a matter of the deepest concern to every one of us that there be a large enrollment of boys that have given their heart to the Lord and who are ready to give their life to his service in the ministry.

We surely want to see the precious harvest gathered in; and the words of Jesus, "The harvest truly is great, but the laborers are few," still apply. Neither the fields at home nor those abroad have been covered so far, and faithful laborers are constantly being called to their eternal rest by the Lord of the harvest. If we have had an apparent sufficiency of laborers, or even, at times, a surplus, this is owing only to the fact that our Mission Board has been compelled to curtail its work on account of the lack of funds.

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We do not want this to continue; no, we feel that we should bring in more abundant offerings in order that no call of our Lord may remain unanswered. We need more laborers to-day and we hope that many more will be required in the future.

Let us to-day not forget the future. Remember, it takes eleven years to prepare a young man for the ministry and six years to train him for a teacher. This means that a shortage in the enrollment this year would be felt in 1932 and 1937 respectively. If our church is not to suffer want then, we must gain a sufficient number of students now. There is no way of making up a possible deficiency in the meantime.

But how are we to get these students? Jesus says, Ask the Lord of the harvest for them. There is no other way. The harvest is the Lord's. He planned the salvation of men in eternity. He achieved the salvation of the world by the death of His Son upon the cross. His Word is the only power that can turn men from unbelief to faith and so to gather them in. He Himself chooses the laborers, makes them willing to serve and prepare them for the service. Thus every faithful student is a gift of God to his Church. Where parents turn away from the contemplation of the various careers that might lead to earthly success to give their son to the service of the Church, the Holy Ghost has been at work. God sends forth His laborers.

Therefore let us pray for laborers now and let us continue in prayer. We have the promise, "Ask, and it shall be given unto thee." J. B.

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Inter-Synodical Relations In a recent editorial, The Lutheran deplors that the inter-synodical relations among Lutherans are not what they could and should be. It tells of conferences held twenty years ago for the purpose of creating a better understanding between Lutherans, continuing:

Where are the conferences that were so eloquently advocated nearly two decades ago? How has it happened that so little has been done to bring representatives of the various

Lutheran bodies into touch with one another? Is it not worth while? Or to put it in stronger language, does not the welfare of the Gospel as we Lutherans confess it demand that something be done to establish a common Lutheran consciousness and accord? If our testimony is to be worth anything, if it is to be anything like a saving salt of evangelical Christianity in America, can these Lutheran bodies afford to limit their witness-bearing to their distinctive constituencies, and make no effort to bring the impact of their common faith to bear upon the religious thought and life of America? The current of destructive liberalism and indifference is sweeping over the country and is unsettling the faith of millions. Entire communions seem to be utterly at sea in matters of faith and evade the issues which are at stake for lack of united conviction. Shall we Lutherans be satisfied to take refuge from the rushing current of unbelief and misbelief by seeking our separate eddies and refusing to unite in stemming the tide?

The time has come to stress the need of establishing closer contacts, of seeking to make our testimony in behalf of the Gospel count beyond the bounds of our separate communions. It is not inter-denominationalism that is the need of the hour. Before the various Protestant bodies can effectively work for a common goal, they must work for a common accord among themselves. The different branches of the same family of faith must first get together before any sort of effective co-ordination can be established in an all-comprehensive manner. Inter-Lutheran association is the need of the hour! Let us have conferences!

Die Wachende Kirche (Buffalo Synod) comments on this editorial in an article from which we quote in free translation:

This editorial surprises us, for we had been under the impression that the United Lutheran Church is so certain of its conquest of our entire land that it required no assistance at all, yes, rather, that a conservative element would only prove a hindrance to its victorious career. Well, we are glad to learn that we were mistaken in this or, that, which is not at all impossible, there has been a change of mind.

Replying to the contention that the welfare of the Gospel demands that something be done to establish a common Lutheran consciousness and accord, the writer calls attention to the unity that always exist between those who faithfully adhere to the Word of God, a unity that does not remain hidden, and adds:

The power of our testimony does not depend upon external union between the Christians; in fact, the testimony of an individual man frequently carries much further than does the testimony of an entire church body.

By nature we are inclined to make much of the things than can be seen. Our old Adam, romanistically minded, expects everything from externals. We do not want to deny that external union has its value, but the power of our testimony lies in the Gospel itself.

That there is extant to-day the true fellowship in the Word, is readily seen from the fact that we hear from all sides testimony to the infallibility of the Word of God; and this testimony will not be in vain.

Only we must not expect to win the masses, but in faith content ourselves with the promise of Jesus, "Every one that is of the truth heareth my voice. It is after all not our mission to build large churches that impress the world but in which one dares not preach the truth because its salt is too biting, but our chief mission is to preach the truth so that the world will feel its sting and be terrified and that the elect are saved unto everlasting life. We are to preach the full Gospel and are not to flee the cross.

The writer clearly is touched by these appeals for a closer fellowship between Lutherans, but he says:

We must get clear on this, Would an external union without the true unity in the Spirit actually advance the purpose for which those pleading for a united Lutheran Church are striving?

Will our testimony remain a savoring salt when we weaken it out of consideration for an external union? Let us frankly state what we have in mind. The United Lutheran Church has taken no stand on the doctrinal questions that have agitated our church. We consider this attitude that of indifference of the divine truth and, therefore, a sinful attitude.

Will my testimony become stronger when my conscience troubles me for the fellowship I am practicing and when I try to answer for things for which my conscience forbids me to answer? Will my confession that the Scripture is the infallible Word of God become more powerful when my brother in the ministry denies this and ascribes all kinds of errors to the Bible?

Of what value is the testimony of a church body when its members undermine the authority of the Bible or do not preach the Gospel at all?

Will my testimony against lodgery be strengthened by the fact that my brother minister defends the lodge or even affiliates himself with it?

Where remains the salt of a synod when one member teaches the "solely by grace" while the other holds that the natural will of man can under the assistance of the Holy Ghost convert himself, thus denying the "solely by grace"; when one is tearing down what the other is attempting to build?

So long as the United Lutheran Church believes that the future belongs to its type of Lutheranism and that the position of the conservative synods is untenable, which we most decidedly do not believe, we are in the eyes of the United Lutheran Church nothing but an impediment to the progress and development of the Lutheran Church in America. Under such conditions an external co-operation is an impossibility, neither acceptable to God nor approved of men.

But we are honestly glad that there is rising within the United Lutheran Church a desire for conferences. Even if the purpose some have in mind is not achieved, such conferences make it possible for one to help the other. Therefore we too say, Let there be conferences. —Trans. by J. B.

PROCEEDINGS OF WEST WISCONSIN DISTRICT

The West Wisconsin District which convened in the St. Stephen's Church at Beaver Dam was opened on June 16th with the customary service conducted by the local Pastor Rev. L. Kirst. The opening sermon, preached by President G. M. Thurow, was based on 2 Chronicles 20:20 and had for its theme: "When will the Church of God be established and stand."

A most interesting and timely treatise on Romans 1:18-25 was read and discussed by Professor August Pieper. This paper on "God's Wrath and Judgment on the Ungodly" has been printed in the July number of the *Quartalschrift* and will also appear in tract form both in the original and in the English language. It is hoped that many will avail themselves of the opportunity to read and study this valuable contribution to the solution of one of our present-day problems.

The election of officers brought the following returns:

President: Rev. G. M. Thurow (Waterloo).

Vice-President: Rev. O. Kuhlow (Jefferson).

Vice-President: Rev. Wm. Nommensen (Columbus).

Secretary: Rev. Paul Froehle (Winona).

Treasurer: Mr. Herbert Koch (Columbus).

Recording Secretary: Rev. Henry Geiger (Naugart).

Mission Board: Pastors: Julius Bergholz (North La Crosse), Wm. Fischer (Merrill), John Ableman (Wilton); Laymen: Albert Christen (Waterloo) and Fred Wolfe (Jefferson).

Much interest was shown at the session for both the enlargement of our institutions and the expansion of our Mission fields. A very interesting and detailed report by Teacher Herbert Sitz, representative of the Dr. Martin Luther College Board (New Ulm) revealed a remarkable growth of the institution and with it most urgent needs of new facilities.

The district went on record as urging relief of the situation as soon as possible and endorsing the erection of a recitation hall. It was hoped that all the pastors and congregations acquaint themselves with the situation *now*, that not much time need be lost after the decision to erect a new building has been reached by the General Synod next year.

Judging from the school report there has been an increase in the interest shown our parochial schools. Such interest is most gratifying since it is a sign of spiritual growth both of our individual Christians and of the congregations. It is hoped that still more interest be shown and attention given to this important phase of our church life.

The encouraging report by the Chairman of the Seminary Committee was gratefully received. Judging from the comparatively small amount of money that still needs to be raised for the new Seminary and the number of congregations who are still collecting, either for the first time or in an endeavor to reach their allotment, it seems as if the time were not far off when the actual work on the new buildings can be begun. In order that the committee will be free to continue its work by October first, it was emphatically suggested that all pastors take hold of this matter immediately.

The report of the Mission board showed that six new fields were opened and that a number of congregations became self-supporting. The board was encouraged by a resolution to continue its work of expansion, especially in the larger cities of our State. They were urged to avail themselves of as many of the candidates, who are still to be had, as possible. That other districts too would become enthused more and more in the primary work of the Christian, the expansion through Mission work, was sincerely hoped.

Because of the many details connected with the starting of new fields especially in our cities, such as conducting canvasses, seeking quarters for services, selecting

locations for church sites, and because the individual (pastors) members of the mission board cannot be expected to devote their time to this matter, in fact would find it a physical impossibility to do so, a Missionary at large was again proposed. It is sincerely hoped that this matter will not be postponed indefinitely but that in the near future each district or at least several districts jointly, will place at the disposal of the Mission Board such a Missionary at large.

It was regretted that the fund so essential to the adequate expansion through Mission work has been sadly neglected. This fund, as is well known, is the Church Extension Fund. So often Mission boards have been hampered in their work because the Extension Fund was depleted and there were no means for the erection of new chapels. It was suggested that at least one Sunday Collection be sent to this fund annually.

The closing service was held on Monday evening at which Rev. H. Herwig of Lewiston preached on Matthew 14:22-33.

Unto Him who says, "Be not afraid, it is I" do we resign ourselves with childlike faith and seek to serve Him with renewed zeal.

G. W. Fischer.

POLISH MISSION

After many futile efforts the executive board of our Polish Mission has finally been successful in finding a man to supervise our work in that country. Rev. A. Dasler of Kingston, Wis., accepted our call into this field.

The executive board is of the firm conviction that the Great Shepherd of the church has given us the proper man for this so important and promising field. First of all Rev. Dasler has had many years of practical experience in the ministry and is well grounded in the doctrines and practices of the Lutheran Church. To this may be added that he not only masters the English and German language, but also the Polish tongue. For many years Rev. Dasler was at the head of a Polish congregation of the Missouri Synod in one of our eastern cities. A thorough knowledge of the Polish tongue can only prove of great benefit for our superintendent in his future work.

Neither is Rev. Dasler a stranger in the land into which his work will take him. He was born and raised in Lodz, the city in which he will reside. Mrs. Dasler is also a native of Lodz.

Rev. Dasler sailed from New York July 27th on the steamer Resolute bound for Hamburg. From there he will go to Zehlendorf, near Berlin, for a consultation with Director Willkomm of the theological seminary of the Free Church of Saxony. Our best wishes for a safe voyage, and God's richest blessing in his future work go with him.

For the present Mrs. Dasler and children are living in Watertown. Next spring, God willing, they shall join Rev. Dasler in Lodz. May our heavenly Father

keep his protecting hand over all the members of this family and grant them a joyous and happy reunion.

Even though we cannot speak of any substantial, outward growth in this field at the present time, nevertheless, we must in general give a favorable report. When we consider that we have had only one man in this field since Pastor Engel's return, it must be a matter of rejoicing to every true friend of missions that we have sustained no losses. Pastor Malescewski has unselfishly given his time that these, our new missions, might be served with the Word of Life and the sacraments. A gain in membership proves that his work has borne fruit and not been in vain.

We have two organized congregations; one in Lodz, a city of 500,000 inhabitants, the other in Andreaspol. The last named congregation has its own church building. In Lodz meetings are held in a rented hall. A second preaching place has also been started in this city.

Had it been possible to find laborers for this vineyard we might to-day be preaching to a membership of 10,000 souls in Poland. Dear reader, stop and consider what these numbers are telling you. Both the congregations in Stawischin and Zagorov, with a total membership of over 10,000 souls, sent us calls to serve them. Sorry to say the laborers could not be found. According to reports coming to us it is still not too late to gather this harvest. The field is a vast one ripe for the harvest, but it is awaiting the laborers. We have repeatedly been told, not only by those directly interested, but also by pastors in Germany that Poland is the greatest mission field existing for the Lutheran Church to-day. Therefore, dear reader, let us pray unto the Lord of the harvest that He send laborers into this field. Also remember this mission at your next mission festival and in your daily prayers.

At the present time we have 3 students from Poland studying at the seminary of the Free Church of Saxony, preparing to take up the ministry in their native land. One of these, a former "Gymnasiallehrer," will finish his course within the next year. Director Willkomm of Zehlendorf gives all three of these students splendid recommendations. Our mission fund meets practically all of the expenses for the education of these men.

Conditions may arise that might call for the sending of a second pastor from here to Poland within the next months. In such a case the choice of the executive board would be an unmarried man. Knowledge of the Polish language would not be necessary as our work in the congregations is practically all conducted in German. Who can suggest a suitable man to the Board of Polish Missions?

May the Lord of the harvest, who has called our Wisconsin Synod to participate in this great work, bless us with His grace and win many hearts within our circles for this cause.

J. G.

THE WINNEBAGO LUTHERAN ACADEMY

The history of the Winnebago Lutheran Academy is in the making. Yet its beginnings go back to many years ago when Christian parents of Fond du Lac hoped that they might send their children to a Christian school after confirmation, during the high school age. This spirit was kept alive by many years of faithful preaching of the grace of God with which our children are as richly endowed as we are, and therefore to be cherished and nurtured as their heavenly Father would have them cherished and nurtured.

It is true, there were a few schools for such boys and girls; the colleges and seminaries of the Synod. But parents are not always in a position financially to use them; and more often they, who know their own children best, are not ready to send them far away to school at a tender age.

St. Peter's parish school, of Fond du Lac, tried to provide for its children as best it could. To the neglect of other more conspicuous undertakings it devoted itself to the building of its school. It added a Ninth grade last year and conducted it most successfully. That seemed to be, for the time being, the limit of its ability. And yet the fond wish to care for its children through the whole of their high school careers would not be denied. The congregation as such was hardly able to assume direct responsibility, but there were many individuals within the church that were ready for further blessed sacrifice.

The plan was broached to the Winnebago Pastoral Conference, and later to the Mixed Conference of the district. Could the united effort of the congregations of the vicinity make a high school possible? The plan was hailed with delight; a committee was instructed to make preliminary surveys and to gain definite assurances of co-operation. But agreeing to a plan "in theory" and to give actual help are two different things. The response, in spite of earnest work, was most faint, excepting in the cases of three parishes who share with St. Peter's the not unenviable distinction of supporting their convictions by their works. North Fond du Lac, Eldorado, and Brownsville are the three parishes that have so far assisted in starting the venture on its way with their prayerful gifts. To these must be added Montello, which, though hardly at this time able to make direct use of the school, is farsighted enough to offer its support for the sake of the cause and to have a school when the time comes that it needs one, which may be in the very near future. A fifth parish, Green Lake, has likewise made a special offering and that augurs for its future interest. Individual pastors have added their personal contributions as an earnest of their undivided interest and that leads to the hope that now, with the school assured, their parishes will see the wisdom of sharing in the responsibilities and privileges of such an institution.

For the present the school is entirely in the hands

of its friends; that is, every single contributor is a contributor because he voluntarily has become one. Wherever in a parish at least ten men were found who agreed to contribute five dollars a year, there an authorized branch was established. Every such member is regarded as a member of the association but each branch elects two delegates who vote for directors and decide the policies of the Winnebago Lutheran Academy Association which they constitute. The school is governed by five directors, subject to the restrictions imposed upon them by the constitution.

The plan under which the Winnebago Lutheran Academy operates can be briefly outlined: St. Peter's Lutheran Church continues to conduct the Ninth grade and accepts outside students at the same tuition rate that its own children pay, that is, \$27.00 per year. This year the Academy adds a Tenth grade, to which the other two grades will be added in the following two years. In these grades the tuition fees are, at this time, fixed at fifteen dollars a semester, or \$30.00 a year.

The building used by the Academy is the former St. Peter's parish school which was vacated when the new school building was occupied. It is fitted to serve its new purposes and is entirely adequate, providing four satisfactory classrooms and a gymnasium. St. Peter's congregation has offered the use of this building for five years without any charge.

The new school will have as principal for the coming year the Rev. Waldemar Heitdke who is a graduate of Northwestern College and of our Theological Seminary and has in addition done postgraduate work which has earned for him the degree of M. A.

The Ninth grade is in charge of Mr. E. C. Jacobs, principal of St. Peter's School. Where needed the teachers of St. Peter's School will exchange services with the teachers of the Academy.

The Board of Directors is at present composed of the following men: The Rev. Leon. Koeninger, secretary; Mr. Arthur Henning, Eldorado, treasurer; Mr. C. J. Hinn and Mr. G. A. Guell, Fond du Lac; the undersigned is chairman.

This brief story is to serve a double purpose. It is to acquaint our fellow-Lutherans with this new school and it is to inspire them with the desire to do likewise in their own communities. In our Synod, Milwaukee and Kenosha have high schools of their own; there should be many more. The church school is **not dying** out; now is the time to give it more life and vigor than it ever had. If anything, the need for it is now greater than ever before and in view of modern compulsory education laws it must be carried further than before; and best of all, there is reason to believe that now more than before there is more sympathy and understanding for Christian education. Many see more clearly that the Christian parish school is more than an institution made necessary by our loyalty to the German

language (a fine thing in itself) and is more than a short apprenticeship to confirmation.

There are many other factors that enter into our concern in establishing a high school that may be discussed at some other time. Just now we may add, finally, that it is the aim of the Winnebago Lutheran Academy to parallel closely the work at our synodical institutions for one reason because that is a sound and truly valuable course, and for another because it will enable students in its neighborhood to take the first years of their work nearer their homes and under closer parental observation and guidance.

For students that come from beyond Fond du Lac who have no relatives with whom they may make their homes, the Academy Association purposes to find good Lutheran homes where they may find room and board at reasonable rates and where they will be in addition under supervision of the Academy authorities. If any readers are interested in the school for their children's sake they may secure additional information from any one of the directors or from the principal. The Ninth and Tenth grades will offer two courses, the classical (with Latin) and the modern classical, or general, without Latin. For the first no "business course" is included. For such who are considering such a course we advise that the student acquire as much of a general education as he can before he curtails his cultural studies for the sake of specializing in business branches.

The Winnebago Lutheran Academy begins its work in the name of Jesus Christ and in confidence of His blessing for every student whom it undertakes to serve in His name.

H. Koller Moussa.

\$500 PENALTY FOR SERMON

When once the claim is made that only one form of religion must be tolerated on American soil, and that it must be the religion of those who have taken possession of that soil first, the conclusion follows that the faith of the mother Synod of Dort must be that religion. And so the proponents of that faith acted in accordance with that logic. To-day sectarianism is decried and union is sought by methods of persuasion. In those early days union by absorption was demanded by methods of compulsion. The first Lutherans were put under the ban of the laws of the local government. They could hold no public worship. Like the early Christians they were forced to meet in private houses. The penalty for preaching the Gospel was a fine of £100; for attending a Lutheran service £25. They were not only fined, but also imprisoned. Their first pastor who reached these shores in answer to their longings and prayers was forbidden to preach and banished after a brief stay of four months. He was designated as "the snake in our bosom." This same spirit of persecution even found its way to the

colony of New Sweden along the Delaware, and two of the Swedish Lutheran pastors were sent across the sea whence they came. Not until the conquest of the colony by the English in 1664 could the Dutch Lutherans breathe the air of religious freedom. Then followed a series of unsuccessful attempts to perpetuate a Dutch Lutheran Church in New York and as far up the Hudson as Albany until the stream of its life disappeared underneath the sands of time.

—The Lutheran.

DISLOYALTY TO CREED KILLS ANDOVER SEMINARY

In Andover Seminary, the Congregational theological school in Massachusetts, the faculty has resigned en masse, and the trustees have announced that all courses will be suspended for the academic year 1926-27.

Andover Seminary planned a closer affiliation with Harvard. The plan has been set aside by the Supreme Court of Massachusetts, and in the decision, which holds the plan to be incompatible with the charter of the seminary, it is declared that a creedal statement, drafted at the time of its founding in 1807, is legally binding in its original historical and literal terminology, and that all teachings and practices contrary to its requirements must be abandoned.

The founders of Andover were determined that the Christian faith should be perpetuated without change through the agency of the institution they established. They required the trustees of the seminary and the members of the faculty to declare their adherence to a definite statement of belief. The members of the faculty were ordered to renew their adherence every five years.

If the loyal friends of all institutions which have been established on thoroughly evangelical foundations will be true to the protection provided by their founders, much of the misappropriation of sacred funds will be stopped and the cause of the truth receive the support which faithful believers in the past dedicated as a sacred trust to God's Word and an honor to His name. Carelessness or cowardice at this point permit rationalistic scavengers to devour that which is of most sacred memory and devout purpose. Let us have more of fidelity, and the misappropriation of sacred funds will cease.

—The Presbyterian.

DETROIT CHURCH ENTERTAINS KNIGHTS OF COLUMBUS OFFICERS

The men's club of the First Congregational Church of Detroit had as its guests at its annual dinner six present and past officers of the Detroit council, Knights of Columbus. This is the church of which Dr. Gaius Glenn Atkins is pastor.

—Lutheran Church Herald.

SOME UNUSUAL WEDDING FEES

"What was the most unusual wedding fee you ever received?" was the question addressed to a number of prominent pastors in one of our cities. Some curious and amusing replies were received. One minister received in a sealed envelope a quarter, a dime and a nickel. At another time he received one dollar and one cent in an envelope. Another one had for some time charge of a poor country church. Once he had his garden plowed in lieu of cash, at another time he received several quarts of blackberries for his services. One groom gave him a load of wood and another one a nice ham.

A captain of a tramp steamer was married and paid the minister a fee of ten dollars. The minister thanked him and complimented him for being married on St. Dennis day since his own Christian name was Dennis. The captain, an Irishman, had not thought of this fact and quickly he put his hand into his pocket and added a five dollar bill for this welcome information.

One minister received \$2.00 for marrying a man, who on the strength of the transaction subsequently borrowed back this sum plus \$13.00. This man, however, had a short memory and he forgot this latter transaction completely, he never again showed up at the parsonage. Another groom asked him to change a hundred dollar bill, "which of course no minister could do," this pastor replied. The couple went away promising to send the fee back, but although several years have passed nothing has arrived.

A pastor who had served two great metropolitan parishes, one in New York, and the other in Boston, stated that his experience was, that the people who made the greatest fuss and bother are the people who hand out the lowest fees. He stated the following case:

"There came a young woman to me at the Church of the Advent and in a most businesslike manner ordered special decorations, full choir service, and the organist's service. She took personal direction of the decoration of the church insofar as she was allowed, even giving instructions for the removal of a music desk, the line of which did not please her. She made three visits, then went off and brought the blushing groom and the party, a distance of 30 miles. She had an elaborate rehearsal, and then a second rehearsal, and finally the ceremony. Then she stood up the organist, the choir, and the sexton who had put in a full day's work, and the groom paid a fee of two dollars!"

A bogus check for \$25.00, with a protest fee of \$1.45 was the reward of one of the ministers for marrying a couple who belonged to two socially prominent families. But this check was soon followed by thousands of dollars worth of checks, equally worthless, which the young man gave to the large hotels in various cities where he went on his honeymoon, St. Augustine, St. Louis, and several Canadian centers, using the minister's name as a

reference. Finally this black sheep of a well-known and wealthy family, after deserting his bride, attempted suicide in a small Texas city, leaving the minister's name as that of the person whom he wished told of his demise!

A well-to-do farmer handed the minister a coin, wrapped in paper, after the ceremony. It was a large piece and the recipient thanked with a smile, expecting it to be a gold piece. When the paper was opened after the couple were gone it proved to be one of the old fashioned large copper pennies. After some months, however, the farmer returned and explained, that at the time of their wedding he had been but slightly acquainted with the bride and did not know how much she was worth. But she has proved to be an excellent help-mate, therefore, he has come to correct his marriage fee, and he held out a \$20.00 gold piece.

Sometimes other curious things happen besides fees in connection with weddings. Some years ago the joy of the wedding at which the writer officiated was marred by an accident that happened to the groom: in his excitement he dropped the ring during the ceremony. Some thought this was an evil foreboding. But nothing extraordinary happened and the couple are to this day leading a happy life.

A young man came to the writer with one of the girls of his parish to be married. When he was asked for the license he asserted that he had taken it out, he had been to the court house. When he was told that the license must be delivered before he could be married, he reluctantly drew a paper from his pocket and declared, that it was a license. Although he seemed not prepared to give up that paper the writer noticed on it, "Hunting License." Of course the man was told that he cannot be married. The couple left and the girl was afterwards thankful that the marriage did not take place for she had found that the man was an adventurer.

—Lutheran Herald.

METHODIST FOREIGN WORK

The Methodist Episcopal Church announces 852,955 Christians on the foreign mission fields under its jurisdiction, being an increase of 22,288 over the number reported a year ago. Of these 66,400 are enrolled members of the Methodist Episcopal Church distributed thus: India, 457,511; China, 106,013; Japan, 17,889; Korea, 24,386; Africa, 30,843; Mexico, Central America, Bolivia, Chile, Peru, Argentina and Uruguay, 18,408. In sixteen countries of Europe where foreign mission work is done, 109,301. The Foreign Mission Board maintains 1,187 missionaries in the field and the Women's Society 738 women in similar service. Other workers include 2,055 national pastors, 1,744 ordained local preachers, and 7,831 unordained preachers and exhorters. The value of total overseas held by the Methodist Episcopal Church is estimated at about forty millions.

—The Lutheran.

WHITE LIES

They were discussing the probable veracity of an important witness in a case on trial that day, and the leisurely evening conversation drifted to the mooted question of justifiable falsehood. A young lawyer had just expressed himself strongly. In his opinion the "amenities of life" could be observed only by an occasional resort to white lies.

"Five years ago," began the white-haired judge, after a thoughtful pause, "an item of professional business necessitated my visiting a prison convict in the Middle West. I knew who the man was before I went, but happily he did not recognize me, and I felt that it would be a needless humiliation to remind him that he and his father and mother had spent a week at our house when I was in my teens. He was then hardly half my age. He told me that he was "in" for an alleged forgery that he had never committed, though he confessed that he was serving his third sentence for dishonest dealings in money matters.

At the time of which I spoke he was a pretty, curly-haired boy, one of those cute, clever urchins that fond but thoughtless parents put on exhibition whenever occasion offers. One of his stunts was to 'act out' how his mother received callers. 'There comes that Mrs. Brown,' he would flute out in his thin, childish treble. 'I don't know what she's coming here for! I *do* wish *some* women knew enough to stay at home!' Then followed the effusively cordial greeting at the door, 'So glad to see you!' with smiles as exaggerated as the frown had been the moment before. I have no doubt the boy was repeating what he had often seen and heard, though the mother laughingly denied it.

"In time, the growing lad must have come to class his mother's performance with what the world outside called lying and deceit. He must have come to see the dearest face to him on earth wearing the mask of the hypocrite. Perhaps that sounds unduly harsh, but it is none too harsh for the bitter facts. He saw his mother, whom he loved and trusted, his ideal of all that was best and purest in character, acting a part with intent to deceive. He heard her lips speak repeatedly what he knew was not in her heart.

"I admit that I can't offer any evidence that would stand in court." A whimsical smile lighted up the elderly face. "It is difficult to trace moral cause and effect, and I never knew the details of Philip Dunn's downward career. One thing I *have* learned, though, since I saw the man in his prison garb: *The young fellow's first moral lapse was untruthfulness.*

"Philip was bright and active; in some ways he was one of the best clerks I ever had,' a former employer told me. 'But I soon discovered that you couldn't believe a word he said. It was rather a queer case, too. He never seemed ashamed to be caught in a lie. One might think he didn't see much difference between the plain truth and the plain other thing.'"

The judge sat silent a moment, stroking his gray beard, as he often did over a knotty point of law. "I've always had the feeling that truth is a sacred thing — no matter if it concerns a trivial matter. It's something like the ark of God in Old Testament times. It can't be handled profanely, even when there seems to be a good reason for it. It's a case where God sternly commands, 'Hands off!'"

— Youth's Companion.

THE CHURCH AND CIVIC REFORM

We have received from Vice-President J. W. Funk of the Funk and Wagnalls Co., publishers of the Homiletic Review, a form letter. In this letter Mr. Funk seeks to enlist the religious papers of the country in a campaign to get the church people of the country to vote in the various elections. . . .

But we object to the practice, which since the World War is becoming chronic, of various sundry propaganda organizations, who often show little respect for the supernatural, spiritual, and Biblical centers of Christian faith — we grow weary of their insistent clamor to try to exploit the education and publicity agencies of Christianity in the interest of their welfare and reform schemes. We could feel differently towards these parties, if they recognized the centrality of the redemption of the souls of men in any scheme of world betterment that may be expected to succeed. But though they hold forth much and often in the name of Christianity, they have a marked and unflinching facility for dodging the offense of the Cross.

—Western Recorder.

FROM OUR CHURCH CIRCLES

Synodical Conference Convention

The 30th convention of the Ev. Luth. Synodical Conference of North America will be held in the church of Pastor Herm. Meier of Lockport, N. Y., beginning August 18th at 10 a. m. Delegates are required to have credentials signed by the president and the secretary of their synod or district synod, and to send one copy to the president of the Synodical Conference, the Rev. C. Gausewitz, 96 Juneau Ave., Milwaukee, Wis., another to the Rev. Herm. Meier, 120 Saxton St., Lockport, N. Y., and a third to the undersigned secretary. Kindly attend to this at once. Each delegate is also requested to write at once to Rev. Meier, informing him of his intention to attend the convention and stating his exact address.

H. M. Zorn, Sec'y.

Fox River Valley Pastoral Conference

According to the arrangements made at Appleton, Wis., June 29th, the Fox River Valley Pastoral Conference will hold its next session in September instead of in July. The meetings will be held at Bonduel, Wis. (Rev. A. Habermann), September 21st and 22nd.

E. F. Sterz, Sec'y.

St. Croix Pastoral Conference

The St. Croix Pastoral Conference will meet in Redeemer Ev. Luth. Church, Amery, Wis. (Rev. O. P. Medenwald), August 17, 10 a. m. until August 18, 3 p. m.

Papers: "Methods and Means of Exegesis," Rev. W. P. Haar; "Dangers That Threaten the Spiritual Life of our Congregations," Rev. O. P. Medenwald; "Welche Leute sind fuer die vakanten Professorenstellen vorzuschlagen," Rev. L. Meyer.

Confessional address: Rev. R. Ave-Lallemant (Rev. P. Bast).

Sermon: Rev. J. Plocher (Rev. J. Pieper).

The brethren are urgently requested to make proper announcement to the local pastor.

Arthur W. Koehler, Sec'y.

Nebraska District Convention

The Nebraska District Joint Synod of Wisconsin and Other States will convene at Zion Lutheran Church, Clatonia, Nebr., August 18th to 22nd, 1926. A doctrinal paper will be read by the Rev. Prof. E. Bliedernicht of New Ulm, Minn., on a subject of his own choice. Alternate theme, Christ and the Bible by the Rev. W. Schaefer.

Address your requests for quarters to the Rev. E. C. Monhardt before August 15th.

A. B. Korn, Sec'y.

Red Wing Delegate Conference

The Red Wing Delegate Conference meets at Oronoco, Minn., from the 14th to 16th of September.

The meeting begins on the 14th at 9 A. M.

The Intersynodical Theses will be discussed.

Preacher, English: Rev. Theo. Albrecht (G. Hertler).

Confessional: C. Hinz (W. Sauer).

Early announcement is requested.

Wm. Petzke, Sec'y.

Northern Michigan Conference

The Northern Michigan Conference will convene in the St. Matthew Church at Tittabawassee, Mich., Rev. Paul Schulz, pastor, from the 24th to the 26th of August.

Conference begins at 9:00 A. M.

The following papers are to be read: Exegesis continued John 1, 19ff.; Rev. A. Hueschen. — English sermon read; Rev. K. Krauss.—Pastoral Anstand; Rev. O. Frey. — Exegetical work of the Gospel for Sexagesimae; Rev. L. Mielke.

Preacher: Rev. A. Westendorf (Rev. J. Zink).

Confessional address: Rev. Aug. Kehrberg (Rev. A. Hueschen).

Please announce or excuse yourself before the 10th of August, to Rev. Paul Schulz, R. F. D. 3, Freeland, Mich.

Paul G. Naumann, Sec'y.

Dr. Martin Luther College

The new school year in Dr. Martin Luther College, New Ulm, Minn., will begin September 1. In view of the fact that at the session of the Assignment Committee we had only 15 candidates to supply the 25 calls that had been presented, it is hoped that a large number of young men and women will enroll with us in order to prepare themselves for work in our Christian schools.

For catalog, application blanks and any other information, apply to E. R. Bliedernicht, 213 South Jefferson Street, New Ulm, Minn.

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., will begin September 2. The pastors and teachers of our district are kindly requested to see to it that announcements of new scholars are made early. The announcements, especially last year, came in so late that there was hardly time to make the necessary arrangements.

Catalogs and any other information in regard to the school will be sent on request.

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

Church Dedication

On Sunday Exaudi, May 16th, the St. John's Congregation of Mazeppa, Minn., dedicated its new church to the service of the Triune God. Being the congregation's first house of worship its members had great occasion to rejoice as they did.



In the main dedication service the undersigned, assisted by the Revs. Wm. Franzmann and Edwin Sauer, performed the dedicatory act. The Rev. Wm. Franzmann preached at this service basing his discourse on Romans 11:33.

In the afternoon the service was held in the nearby Village Park in order to accommodate the rejoicing host of friends. The Revs. A. Eickmann and J. C. Meyer delivered fitting words to this large assembly on Romans

15:5-13, and the dedicatory Gospel respectively. In the evening the Rev. Alfred Sauer conducted the services and spoke on the Gospel "Mary Anointing Jesus."

The new St. John's Church is a modest edifice, but well suited to the future needs of the congregation. It is a frame structure 30x48 feet with the chancel separate from the nave; in general it is modeled after the Tudor Gothic style. The furniture is of a dark finish and offers a pleasing contrast to the white interior. Special mention must be made of the great assistance which the Ladies' Aid extended in furnishing the church and otherwise. They donated the pews, an excellent organ, aisle carpet, altar and pulpit coverings, and altar rug; on the day of dedication they served the visitors with dinner and supper. The chancel furniture consisting of altar, pulpit, baptismal font, and statue of Christ after Hofmann was given by an anonymous donor.

Thus, by the grace of God, we are able to worship Him in a church complete in almost every detail. May He graciously guard it henceforth and preserve those who enter His sanctuary and hear His Word in faith.

Waldemar P. Sauer.

Northwestern College Board Meeting

On July 20th the Board of Northwestern College met on call of Chairman Klingmann to find ways and means of providing a complete faculty for the opening of the Fall term of the college. The secretary, who had attended the congregational meeting at Wisconsin Rapids at which the call of the Board extended to Pastor A. P. Sitz was discussed, was happily able to report that Pastor Sitz had gained his release from his congregation and would be able to assume his duties in Fall.

A letter was read from Pastor August Zich, who had also been called on July 9th, in which the reasons were set forth which induced him to decline to accept our call. It appeared that he had seriously and finally decided for himself and so the Board was under the necessity of looking about further.

After brief discussion The Reverend Dr. Henry Koch, of Berlin-Schoeneberg, was unanimously called. Dr. Koch has specialized in his studies in the very subjects for which we are seeking a professor. What was considered a fair allowance for traveling expenses was decided upon and it was further resolved to inform him of his election by cablegram.

Since there might be a temporary vacancy when the schoolyear opens because one or the other of the new men might not be able to be ready for the opening or for other cause, Director Kowalke was empowered to secure suitable help. In such case the local committee would make suitable salary arrangements together with the Director.

In adopting the minutes of the meeting of July 9th care was had to make the resolutions directing the custodian of funds to dispose of certain stocks conform to the legal requirements in the case.

There was discussion of the problem of teaching beginners' classes Latin, and later Greek, by means of German — an almost impossible task when the students do not understand German, or what is almost worse, when they have a limited colloquial knowledge of German without the faintest conception of its grammar. In the college classes they have progressed sufficiently in their study of German to make it a more suitable medium for further instruction; even those who had their first four years of Latin in English, then turn to German with little difficulty.

The visiting committee was, later on, to see what could be done in harmonizing instruction of the various classes in each subject, perhaps by the organization of closer departments. — The meeting adjourned at noon.

H. Koller Moussa.

Addenda to the Book of Hymns

At its last session the Joint Synod directed the Committee on Publications to prepare such additions to the present edition of the Book of Hymns as seem to be needed. The committee, Professor A. Pieper, chairman, has directed the undersigned to gather such material as is needed and to prepare, with competent help, an appendix, or addendum, to the present book.

It is understood that such an addendum would be prepared in such manner that it could be used by present owners of the Book of Hymns without rendering them obsolete while it would be embodied in new editions of the hymnal.

Users of the book have chiefly demanded the addition of certain "standard" Lutheran hymns and of certain hymns for occasional use.

Will all those who have thought about this matter put their suggestions in writing and send them to the undersigned?

Will all those who have had certain hymns in mind that were not included in the Book of Hymns express their wishes in the same way?

When German hymns are suggested for which the writer has no English text, it is sufficient to mention them by name or number.

Those who are in possession of suitable texts will aid in the work by forwarding them.

Corrections and alterations of the book now in use will be gratefully accepted and filed for future use.

If this work is to be successful those who have given thought to the matter and have asked for the additions must not fail to communicate their wishes and their opinions. Write before October 15th.

Address all correspondence pertaining to this subject to

H. Koller Moussa,
52 East First Street,
Fond du Lac, Wisconsin.

Golden Jubilee — Dedication Anniversary

Fifty years ago, on the 4th of June, 1876, our St. John's Ev. Luth. Congregation of Wayne, Michigan, was founded with the heads of 14 families as the charter members. Five years ago, on the 10th of July, 1921, our congregation was privileged of God to dedicate to His service our present church edifice. The passing of these milestones was for our congregation an event not to be forgotten. God's grace and mercy were gratefully acknowledged and extolled by our members and guests from several of the neighboring churches in three divine services on July 11th, the 6th Sunday after Trinity. The morning service was conducted in the German language, Rev. John Gauss, president of our Michigan District was the speaker. The afternoon and evening services were in the English language, Rev. George Ehnis of Monroe, for many years pastor of our congregation, and Rev. Hugo Hoenecke of Detroit, were the speakers. A double quartet of singers from Detroit rendered a number of beautiful and appropriate hymns. The Ladies of the church served dinner and supper to all present.

Mrs. Elizabeth Martin, one of our present members, is the only known survivor, who was present when the congregation was organized. It was in the home of her parents where fifty years ago the little mustard seed sprouted that now has grown to the mighty tree under the blessing of God. She was therefore accorded a place of honor in the services.

One expression of gratefulness toward our Lord and God for His undeserved grace and mercy so bountifully preserved unto us for this half a century, was the purchase of a beautiful pipe organ with 11 speaking stops. This was dedicated on the Sunday after Easter and now serves to increase our praises to the Lord and Savior.

During these fifty years the following pastors served the congregation: Rev. Deckinger, 1876—1878; Rev. Turk, 1878—1880; Rev. Deckinger, 1880—1881; Rev. Buechsenstein, 1881—1884; Rev. Weise, 1884—1886; Rev. Renz, 1886—1888; Rev. Baumann, 1888—1891; Rev. George Ehnis, 1891—1909; Rev. Oscar J. Peters, 1909—1926.

May our merciful and gracious Lord preserve unto us and our children His Word and Sacraments pure and unadulterated to His glory and the salvation of many immortal souls for Jesus sake!

A Golden Jubilee

The 50th anniversary of the ordination of Pastor Ed. Hoyer was celebrated July 16th by the Dodge-Washington-Counties Pastoral Conference, of which conference Pastor Hoyer has been a member the past 43 years. Praeses C. Buenger delivered the jubilee sermon, based on Luke 12:42-44. The undersigned spoke in the name of the conference. St. John's of West Bend, Wis., through Mr. Wm. Peters presented a token of their

esteem to their former pastor. Pastor Hoyer expressed his thanks for all the love and esteem accorded him. After the church services a social gathering was held.

Pastor Hoyer's first charge was at Manchester, Wis., where he labored two years. Five years he served the congregation at Platteville, Wis. In 1883 he accepted a call, extended to him by St. John's of West Bend, Wis., serving this congregation until 1920, a period of 37 years. In 1920 he resigned on account of his advanced years. Since then he and his wife have been living with a son, Dr. Geo. Hoyer, at Beaver Dam, Wis.

May God's grace be with Pastor Hoyer in the future as it has been in the past! Ph. H. Koehler.

Twenty-Five Years of Service

Twenty-five years ago, on the 14th of July, Pastor J. Mittelstaedt was ordained as minister of the gospel.

His congregations and conference brethren commemorated this event in a special service.

Pastor G. Pieper preached the sermon in German, basing it on 1 Tim. 1:12. President G. Thurow followed with a sermon in English on the text 1 Tim. 3:1.

Pastor C. Siegler voiced the congratulations of the conference, and handed him the anniversary token of the brethren. He also read the congratulatory letters sent by former congregations. The salutatory missives of the Seaforth and Barre Mills congregations were accompanied by checks.

Then the trustees handed the pastor the jubilee gifts of his Wonewoc and Hillsboro congregations.

The pastor, signally elated, responded in appropriate terms.

After the services in the church the ladies of the congregation served a meal to all present.

Pastor Mittelstaedt during the past twenty-five years served the congregations at Seaforth, Minn., Barre Mills as assistant pastor, West Salem, and for 13 years Wonewoc and Hillsboro.

The entire celebration was pervaded by the spirit that moved both the celebrated one and the celebrating ones to give all honor, glory, and thanks to our gracious God and Savior. Julius W. Bergholz.

Ordination and Installation

Authorized by President G. M. Thurow the undersigned ordained and installed candidate Edgar Hoenecke as pastor of the St. Matthew's Church of Marathon City on the 7th Sunday after Trinity.

Address: Rev. Edgar Hoenecke, Marathon City, Wis.
H. Geiger.

* * * * *

At the request of President G. M. Thurow the Rev. Gustav D. Krause was installed as pastor in the St. Paul's Ev. Luth. Church at Tomahawk, Wis., on the 18th of July.

Address: Rev. Gustav D. Krause, 18 — N. 6th St., Tomahawk, Wis. Gerh. P. Fischer.

Theological Seminary

The theological Seminary at Wauwatosa, Wis., will open its new scholastic year with a divine service on September 8th at ten o'clock in the forenoon. All students are requested to appear on time.

Students entering this year should arrive on the 7th to report to the President and to present themselves to the other members of the faculty.

John Ph. Koehler.

Course of Study

The third part of a "Proposed Course of Study" for our day schools, prepared by Synod's Visitor of Schools in consultation with a special committee, is now ready. It embraces the following subjects: Civics, Geography, Our Body and Its Care, Reading, Spelling, Language, Arithmetic, Penmanship, Drawing, Singing, German. — The work of manifolding was done by Teacher J. Gawrisch. Every school of our synod may have one copy. Price 25 cents. (Send coin!) Address orders to Mr. C. Gieschen, 1296 — 14th St., Milwaukee, Wis.

The second part is in preparation. Concerning the first part see Northwestern Lutheran of February 21.

Joh. P. Meyer,

Secretary of School Committee.

An Appeal

The increased enrollment at Dr. Martin Luther College, New Ulm, Minn., makes the need of an additional pipe organ for practice purposes imperative.

Last year a similar need was met by the generosity of a Minnesota congregation in presenting their old pipe organ to the institution. Perhaps there is another congregation in the Synod ready to help in similar fashion. Kindly communicate with either Professor Bliefernicht or the undersigned secretary of the College Board.

Herbert A. Sitz,

New Ulm, Minnesota.

MISSION FESTIVALS

Grover, S. Dak., Immanuel's Church, K. W. Sievert, pastor. Speakers: E. Birkholz, E. Gamm. Offering: \$408.00.

Trinity Sunday

Johnson, Minn., Trinity Church. Speakers: Hy. Albrecht, Walter Sprengeler. Offering: \$133.16.

First Sunday after Trinity

Carlton, Wis., St. Peter's Church, L. Baganz, pastor. Speakers: H. Eggert, P. Bergemann. Offering: \$139.51.

Brodhead, Wis., Henry A. Allwardt, pastor. Speaker: Arthur Werner. Offering: \$30.14.

Third Sunday after Trinity

Witten, S. Dak., St. John's Church, R. H. Kremer, pastor. Speakers: Wm. Schaefer, Prof. E. E. Kowalke. Offering: \$38.54.

Argo Township, White, S. Dak., St. Paul's Church. Speakers: J. P. Scherf, F. Traub. Offering: \$180.00.

Morton, Minn., Zion's Church, J. Carl Bast, pastor. Speakers: A. E. Frey, E. G. Fritz, Hy. Boettcher. Offering: \$158.75.

Darfur, Minn., St. John's Church, W. H. Lehmann, pastor. Speakers: H. Neunaber (German and English), A. E. Frey. Offering: \$87.40.

Frontenac, Mich., St. John's Church, Wm. Petzke, pastor. Speakers: W. Sauer, W. Schramm, A. Koehler. Offering: \$215.45.

Fourth Sunday after Trinity

Ellensburg, Wash., Good Hope Church, R. A. Fenske, pastor. Speakers: F. Stern, A. Sydow. Offering: \$73.00.

Olivia, Minn., Zion's Church, J. C. Siegler, pastor. Speakers: W. Franzmann, A. E. Frey (English), W. Haar, Sr. Offering: \$139.00.

Fifth Sunday after Trinity

Mason City, Ia., Bethlehem Church, C. A. Hinz, pastor. Speakers: R. Schroeder, Otto Durr. Offering: \$106.81.

Lewiston, Minn., St. John's Church, H. A. Hering, pastor. Speakers: G. E. Bergemann, F. Zarling, I. J. Alston. Offering: \$681.70.

Sixth Sunday after Trinity

Sandy Bay, Wis., St. John's Church, L. Baganz, pastor. Speakers: A. Werner, M. Hass. Offering: \$140.00.

Eales, S. Dak., Grace Church, A. W. Fuerstenau, pastor. Speakers: E. Hinderer, T. C. Voges. Offering: \$91.60.

Goodwin, S. Dak., St. Peter's Church, Herbert Lau, pastor. Speakers: M. Keturakat, Prof. K. Schweppe. Offering: \$185.00.

Mukwonago, Wis., Mt. Olive Church, L. G. Lehmann, vicar. Speakers: Ph. Lehmann, Chas. Winter. Offering: \$61.50.

Alma, Wis., E. Abelman, pastor. Speakers: H. Zimmermann (German), P. Froehlke (English). Offering: \$138.07.

Seventh Sunday after Trinity

Danube, Minn., St. Matthew's Church, J. C. Siegler, pastor. Speakers: Aug. C. Bartling, Geo. W. Scheitel, M. Mommsen (English). Offering: \$165.00.

Coleman, Wis., W. A. Wojahn, pastor. Speakers: H. Kirchner, Chr. Doehler. Offering: \$118.33.

ITEMS OF INTEREST

Lutheran Brevities

The right of public schools to dismiss pupils once a week for religious instruction at the churches has been upheld by the Supreme Court of the State of New York in dismissing an application of the Freethinkers Society which was intended to prohibit the Board of Education of White Plains, N. Y., from excusing school children for this purpose and to warn other cities and villages to discontinue the practice.

* * * * *

Rev. H. R. Studtmann, Riesel, Texas, has been elected first president of the new Concordia Lutheran College being founded at Austin, Texas, by the Board of Education of the Missouri Synod. Pastor Studtmann has been in the ministry 25 years. The new college, which will lay the corner-stone of its first building in June and will be opened to students in September, is the final link in the educational program undertaken by that body a few years ago for which more than five million dollars was raised among the congregations throughout the country.

* * * * *

Missouri Synod Lutherans in Indiana have opened a campaign for \$300,000 for the expansion of the work of their hospital in Fort Wayne.

Through the will of Mr. and Mrs. Harroway of Richmondville, N. Y., the Board of Foreign Missions of the United Lutheran Church in America has received \$30,000 to date, and some additional accounts to be settled later will add to that sum.

Lutheran pastors and laymen of Brooklyn, N. Y., and various communities on Long Island have recently incorporated under state law a new organization to be known as the Lutheran Children's Bureau, Incorporated, which will serve as a child welfare agency throughout that territory.

* * * * *

Lutherans will be interested in a recent statement of the managing editor of *The Expositor*, a magazine for ministers, published at Cleveland, Ohio, that there are one or two conferences or district synods of the Lutheran Church in the East "where every pastor in the conference is a subscriber and reader of *The Expositor*."

* * * * *

A church in Haines City, Florida, is familiarly known as the "Rocking Chair Church" because pews have been abolished and rocking chairs established in their place. *Christ Lutheran Messenger* (York, Pa.), comments: "Is this another sign of the times? Our fathers used to sit on a rough plank and sing, 'O God, the Spring of All My Joys.' Their luxurious children sit in cushioned pews and chant, 'Art Thou Weary, Art Thou Languid?'"

The Oldest Church

The oldest Protestant church in America now standing is the old Swedes' Church in Wilmington, Delaware, according to the *Lutheran Companion*, the corner-stone being laid on May 28, 1698.

Delaware was purchased by the Swedes from the Indians May 29, 1638. The Swedes always lived peaceably with the Indians. When William Penn in 1662 sailed up the Delaware and selected the site of the city of Philadelphia, which was to become the birthplace of American Independence, he chose the spot where stood a Swedish village and a Lutheran Church. The foundation for the celebrated peace policy of Penn had been laid by these Swedish Lutherans. Pastor Campanius of this Swedish village, had lived among the Indians and had presented a written language for them, into which he translated Luther's Catechism.

Islam in South Africa

A survey of Mohammedism in South Africa was the chief purpose of a two months' journey through that country on the part of Dr. Samuel Zwemer, says *Allgemeine Missionsnachrichten* (Berlin). According to his report Islam is entrenched in many sections of South Africa. In the Cape of Good Hope he reports 25,000 Mohammedans, mostly of Malay stock, in Natal 17,000, Transvaal 8,000 and in the remainder of the South African union and in Rhodesia 10,000. In Nyasaland, Dr. Zwemer reports 73,000 Mohammedans and in the adjacent Portugese East Africa and in Madagascar 150,000. Among these 283,000 Mohammedans there are three fraternal orders of dervishes which are publishing for their purpose seven papers such as "The Moslem Outlook," "The African Voice" and "The African World."

Purchase Camp Site

A "Lutheran Conference and Camp Association," recently organized in New York City, has purchased 1,300 acres of land at Pocono Pines, Pa., re-christening the place "Lutherland," and planning for the sale of lots to Missouri Lutherans throughout the East who desire a summer camp. The new project is

located 8 miles west of the grounds of the Paradise Falls Lutheran Association, founded two years ago by United Lutherans in Philadelphia and New York.

Celebrate Local Quadricentennary

The Lutheran Churches in the Provinces of Baden, Hesse and the Palatinate celebrated on June 27th the 400th anniversary of the Diet at Speyer in 1526 at which the followers of Luther in these provinces acquired the rights to introduce the Protestant Reformation into their own lands. At the 400th anniversary celebration special services held in two large Lutheran Churches in Speyer were attended by many prominent visitors from that section of the country.

African Activities

Missionary Warber, of the Hermannsburg Lutheran Mission, writes of the loyalty and willingness to sacrifice of his congregation in South Africa, as follows:

"My congregation consists of 90 souls, 35 of whom are children. This small congregation has raised 3,500 gold marks in the past year for the maintenance and improvement of this church, besides 250 marks by special offerings, the greater part being for mission work. For the maintenance of the school, the eight families whose children attend the school, had to raise 2,000 gold marks. Our congregation here is however by no means first in its accomplishments. Other congregations do even twice and three times as much."

"Stop Protestants At Any Price"

L'Unita Catolica, a prominent Roman Catholic newspaper printed in Italy, speaking of Protestant activity in that country, writes:

"We do not believe we are asking too much from the government, which affirms that it is willing to save the moral and spiritual value of the country, if we ask that Protestant propaganda be stopped. . . ."

"The intense counter-campaign that Catholics have waged against the steady activity of the Methodists and the Lutherans, who have been a menace to our faith, must close with a victorious epilogue. No matter what means is used, Protestant activity must be stopped at any price."

What price, religious liberty?

To Discuss Jews

Conference will be held in Budapest and Warsaw, Easter, 1927, under the co-operation of the International Missionary Council and the Conference of British Missionary Societies, where the entire Jewish world will be discussed from the Christian standpoint. Special attention of the conference will be devoted to the "duty of the Christian Church toward the anti-Semitic movement." Other prominent questions for discussion are "A Hebrew Christian Church" and "The attitude of the Jews toward Jesus."

BOOK REVIEW

Selected Organ Preludes for Tunes of the Ev. Luth. Hymn-Book. Composed and Arranged by Herman Grote, 1408 E. Prairie Ave., St. Louis, Mo. Vol. VII.—Op. 37.

For the above address the composer at the address given. The composer invites all organists of our churches to get in touch with him on this subject and believes that an interchange of ideas about preludes and interludes would be mutually profitable.

COLLECTION ENVELOPES

ORDERS FOR COLLECTION ENVELOPES SHOULD BE SENT IN NOW
IF NEEDED BY JANUARY

108

JAN 2, 1927

My Weekly Offering for the Support of
St. Paul's Ev. Lutheran Church
RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." — 1 Cor. 16:2.

In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you, the next time you attend service.

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Monthly Manila Envelopes 12 to a set 4c.
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In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: **Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1928.** Subscription rates, per annum, are as follows:

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