

The Northwestern Lutheran

Jan 24
Rev. C. Buenger
65 N. Ridge

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

Vol. 10.

Milwaukee, Wis., July 1st, 1923.

No. 13.

I BELIEVE IN GOD THE SON

Article 2

My heart in Jesus Christ believes,
And owns Him Lord and Savior.
True God and perfect man He is,
Enthroned on high forever.
The Virgin-born Immanuel,
The Promised Hope of Israel,
Is my divine Redeemer.

He left the realms of endless day
To purchase my salvation.
Lost in the mire of sin I lay,
In bonds of condemnation.
He paid the price and set me free,
From death and hell He ransomed me,
But not with gold and silver.

His holy precious Blood He shed,
Unfathomed woe He suffered.
In anguish for my sins He bled,
His spotless life He offered
Upon the Cross of Calvary
That I His Own might ever be
And serve Him in His Kingdom.

He rose triumphant o'er the tomb,
Ascended into Heaven,
From whence in glory He shall come.
All power to Him is given
To judge the living and the dead,
As His eternal Word hath said.
Dear Lord, haste Thy appearing!

Anna Hoppe.

THE THIRD BEATITUDE

"Blessed are the meek, for they shall inherit the earth."
Matt. 5, 5

The world's ideal of man is very different from the one Christ here sets forth. "Blessed are the strong, who can hold their own," says the world. "Blessed are the meek," says Christ. Men always incline to the more conspicuous and so-called heroic virtues; they respect the strong, the powerful, the influential in the world. One who can control and sway the masses, intellectually, socially, commercially, or politically, is the idol of the world. Alas, for the hero-worship of this generation! Monuments everywhere are erected in honor of the great and mighty. But meekness? How foreign to the world in general! No meek as such are commemorated by her. Yet this is the very ideal of man our Lord depicts.

What is meekness?

At first sight it would appear that Christ here speaks of the relation of man, and thus of a moral characteristic or virtue. But if we observe the place which this Beatitude holds in the linked series of these precious sayings, we will find, that it follows upon "poverty of spirit" and "mourning," and that, too, upon "the comfort," which the mourner is promised that he will receive. It suggests, therefore, the conduct and disposition of man towards God. The meekness spoken of in this Beatitude is not first of all relation to man, but to God. The Kingdom of God begins with the knowledge of the poverty of spirit. That is the door-way to the kingdom of grace. The heart has been emptied of all self-righteousness, and is capable of receiving the treasures of grace. But while such knowledge cannot dawn upon our mind without permeating at once our innermost feelings in mourning our sins and shortcomings before God, it naturally imparts itself to the will of man. And as soon as the will has been brought under subjection or rather turned to God, then meekness towards God has been effected. Hence the seat of meekness is in the will. When the will is bowed, man is far on the road to accept God's dealings. However these may tear or desolate the heart, man submits himself to them without murmuring, without rebellion or resistance; above all, whatever God wills with reference to the salvation of the soul, man conforms himself to it, the entire order of salvation is given assent to by him; and that is the deepest conception of the meekness which Christ pronounces blessed.

To be more explicit. If by the operation of the Holy Spirit we have learned to come to God with penitence in our hearts, and to ask: Lord, what shall I do, to be saved? and have been raised by His gracious hand from the dust where we lay at His feet, then we will be ready to follow His commands, and to conform ourselves to His gracious and good will. We will learn to say unto the Lord: Teach me, and I will hear; lead kindly Light, and I will follow; show me the way unto salvation, and I will accept it. Not mine, but Thy will be done. Thy will is supreme.

This is plainly shown by the example of Saul. See his surrendering to the Lord Jesus. When he had been smitten to the ground by that sudden light on his way to Damascus, he trembled as one in a great fright. He was filled with amazement, as one brought into a new world, that knew not where he was, and he asked: "Lord, what wilt thou have me do?" That

was a sincere resignation of himself to the conduct and guidance of the Lord Jesus, confessing unto Him: "Lord, I see I have hitherto been out of the way; Thou hast shown me my error, set me aright; Thou hast discovered sin to me, discover to me the way to pardon and peace. I am no longer my own, I am yours. Use me for any purpose Thou seest fit." Thus resigning himself into the hands of Jesus, Saul obtained forgiveness, and that was meekness perfected.

He who thus has learned himself, and has felt repentance, and has received the comfort of forgiveness and cleansing, he, and he only, is the man who, under all provocation and in every circumstance, will live in the spirit of meekness. Having received the comfort which God gives to the penitent heart, he shall be easily pleased with anything that He sends. He will not kick or murmur against discipline of which the main purpose is to rid him of the evil which is slaying him, but rather he shall recognize in such discipline the rod of the heavenly Father which strikes home for a blessed purpose.

From such meekness there follows, as a matter of course, that meekness which is displayed in our attitude towards men. Right here it may not be out of place to note that the word "meek" now-a-days does not hold the place which it used to hold in the Christian vocabulary. We rather fight shy of it as a term of praise. To speak of any one — especially of any men — as being "meek" seems now-a-days to carry with it a certain flavor of disparagement, not to say contempt. There are not many gentlemen who would thank you for calling them "meek" men. But this is owing to a wrong conception of what true meekness in its relation to man really stands for. Men mistake its true character. In their eyes a "meek" man is one who is lacking self-respect, who refuses to think and act for himself; and very often a "meek" man is placed in the rank and file of cowards.

Yet the meekness towards man, which follows from the meekness towards God, spoken of in our Beatitude and so often commended in the Bible, is of an entirely different nature. It is a quality of noble and godly character, in fact, one of the blessed fruits of the Holy Spirit, of which St. Paul speaks, Gal. 5, 20: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." It is the meekness for which Christ sets the example, and which he enjoins upon his followers, "Learn of me; for I am meek and lowly in heart."

True meekness stands opposed not to self-respect, but to pride, to self-sufficiency, and contempt for others. Recognizing their own infirmity and sinfulness, and remembering their utter and constant dependence on God and His mercy, those that are meek will never rely upon their own strength of character or wisdom; nor will they consider themselves superior to others, much less look upon others with contempt.

On the contrary, while maintaining a certain dignity of character, being children of God through faith, being "made kings and priests unto God, the Father," Rev. 1, 6, realizing and exercising their lofty privileges as such, their Christian self-respect not only is blended with humility, but they also cherish a sense of the value of every human soul as being redeemed by the blood of the Savior.

As Christ carried Himself with dignity, even when He was "led as a lamb to the slaughter," so will true meekness never deny Christian self-respect. And the man who "learns of Christ," who understands the meekness of His Savior, will not readily become the mere tool of others. He bears the "yoke of Christ"; and "to his own Master he standeth or falleth."

For this very reason the grace of meekness harmonizes with undaunted bravery and strenuous resistance to the evil in the world. Most certainly, true meekness is utterly incompatible with the revenging of injury. On our account, there are to be no bounds to our patient endurance of personal wrong. Christian meekness carries in its bosom the spirit of forgiveness. But on the world's account, there are no bounds to our militant attitude against public evil, be it wrong and injustice, immorality, false doctrine, heresies, enmity towards God and His true Church, etc. It is no part of Christian duty to submit, without protest or rebuke, to anything that is wrong and evil. The meekest of men will feel it to be his duty to rebuke sin and the offence given by it. Here, again, let us learn of Jesus. He, who was "meek and lowly in heart," charged His enemies, face to face, with their malicious designs, saying, "Ye are of your father, the devil, and the lusts of your father ye will do." In His very meekness Christ bore witness for the truth as the only remedy for a world steeped in lie and falsehood. Christian meekness linked with courage is the strongest force in the world, and the believers in Christ realizing their duties as a royal priesthood, will fight the battles of His kingdom, not with fierce and eager bitterness of controversy, but in the spirit of meekness which overcomes.

Likewise genuine meekness proves true in its attitude towards an offending brother. It will sometimes warn, sometimes reason, sometimes be silent, sometimes openly rebuke; but in every case, its desire and aim is to save and bless by reaching, if possible, the conscience and the heart. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6, 1.

"Blessed are the meek." Is this ideal of man worth striving after? Does the world know of such an ideal? Would you exchange Christian meekness for the so-called heroic virtues of the world, for strength and power which despises the weak and timid, for the pride of self-righteousness which despises the fallen

and the outcast, for self-sufficiency which considers oneself superior to others, for a haughty bearing which knows consideration for none save equals? Hardly, if you have experienced the meekness of Him who says, "Learn of me; for I am meek."

"Blessed are the meek, for they shall inherit the earth." Can there be any doubt as to the happiness of the meek? Enjoying as they do peace with God, as well as peace with all men, having received the comfort of forgiveness and cleansing, they are fit for any relation, any condition of life, any company. It is a matter of sweet experiences with them to say, as did Paul, "I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." Phil. 4, 12-13. They may never be admitted into the society of the rich or great of this world; but every day, they may find admission into the glorious court of the "Kings of Kings," and may come forth from that court of honor to the humblest toil, with a face brightened by the smile of God.

And "they shall inherit the earth." Not literally, of course, for mere outward possession of the world does not ensure true happiness. Neither did Christ, in this Beatitude, promise the Jews or His disciples that they should once more possess the holy land, once their own, but now under foreign rule, but he said, those that are meek will truly possess it, whether they be under the Roman procurator or not. And so to this day Christ's meek men live and thrive in any country, under any form of government, and are blessed in a true possession of earthly good, as those "that use this world, as not abusing it," even though their outward portion of it may be very small.

Above all, they who meekly live, who are meekly recipient, meekly obedient toward God, meekly enduring, shall conquer the world. Meekness overcomes, "and he that overcometh shall inherit all things."

J. J.

COMMENTS

Lutheran High School of Milwaukee An addition to the building of the Lutheran High School of Milwaukee, erected at a cost of about \$50,000.00, was dedicated on June tenth. More room had to be provided as the old building was no more able to accommodate the about 210 students enrolled last year. Fifty-nine students were graduated on June eighteenth.

This school is conducted by the Lutheran High School Conference of Milwaukee, which has a membership of twenty congregations. It offers a four years' academic course and also shorter academic and academic-commercial courses. Though constantly struggling with financial difficulties, this institution

has enjoyed a steady growth. It is becoming more and more firmly rooted in the affections of the conscientious parents who desire the best for their children. It should find a place in the heart of every Lutheran of our synods, for it is also serving the church at large. Students have come to it from far and near, and their number could be increased greatly if the girls' dormitory were large enough to accommodate more students. No provisions have been made to provide a dormitory for boys, the applicants always being advised to enter the synodical institutions. A few, however, are lodging with private families. This school is serving the Church also in keeping alive in our circles the thought of a higher Christian education for our young people. It sets an example that others should follow. Our congregation in Kenosha has already extended the work of its school to include a high school course. It is doing the work alone, without the help of others. How much more effectively could this work be done, however, if our synod should find a way to supply the ever increasing want of higher schools for our youth. That it could not make a better investment is the experience of the churches in Milwaukee who have been in a position to observe the work of a Lutheran High School. J. B.

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Fraternalities at College In our church colleges fraternalities are expressly forbidden. And for good reasons. The college fraternity is an organization that bands together certain groups of students, segregates them from the rest, and largely influences their college life. The leading spirits of the college fraternity are not always good examples to the rest. The whole business is akin to the lodgery of American life.

When parents send their sons to college and deliver them up to the fraternity family they have interposed another force between themselves and their offspring. A force all the more effective because it is directed by the impetuous nature of its boyish exponents. The girls have not remained behind and are grouped in their sororities in much the same way.

The American university has felt the difficulties arising from such organizations within the great family which a college should be, but has found itself unable to cope with the situation. Too often it has had to compromise with the forces of fraternalism. The voices raised against the practice have been easily cried down by the clamor of numbers.

It is characteristic of American school life that the habits and practices of maturer students are for ever sweeping down to the lower schools. What used to be done at genuine universities of the old world was eagerly copied by the inexperienced freshman of the college, who really had quite a number of years to go before he reached the level of a university student. And it did not rest there. From the college, the stu-

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

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

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

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

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

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

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

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

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

dent customs originated by fairly mature men were picked up by the boys in knee-length trousers that are herded into our public high schools. Now a lad, hardly fourteen years old, swaggers through his freshman year in high school burdened by the traditions of past centuries that were established by men nearly as old as his father.

The fraternities, extremely doubtful at their best, are with us come to their worst estate. In Wisconsin a law was passed to prohibit fraternities in high schools but it was vetoed by the governor on the ground that such regulation was the province of the local school board.

At Augustana College the difficulties encountered in the matter of discipline brought about determined agitation to put a stop to fraternities. Why they should ever have been tolerated in a church school is not apparent.

But the evils of fraternities and sororities are but a few of the evils that furnish American schools with serious problems. Such problems will be bred without end as long as the schools keep up their unprecedented expansion.

Public high schools, state universities, and some of the larger private universities and colleges are suffering from over-expansion. They are growing to be huge, uncouth hulks. The very essence of educational work, which is the intimate personal contact between the wise and experienced master and his charge, is lost. The younger the student, the more intimately his teachers should enter into his affairs. Our city high schools now have enrollments that reach into thousands; four and five thousand students in one school is no rare occurrence. The state universities, most of whose students are undergraduates, are getting into the ten thousand class.

To manage the teaching force of such institutions requires an elaborate system of rules and regulations for that purpose alone. Presidents and deans are

largely no better than foremen of teaching mechanics. Routine, deadly routine, governed by statistical reports are the result. Numbers, nothing but numbers. With all the supposed progress in the science of teaching no real teacher can survive in such an atmosphere. Quite frequently the men hailed as great educators because they show an aptitude "to run" a big school of this sort are no educators at all but are business managers.

How can a student, a young student, thrive under such rule? He cannot. He accumulates a certain number of credits and when he has enough of them he graduates. But whether he has an education is extremely doubtful; he never got close enough to his teachers to get what they had, if they had any to give, which isn't always to be taken for granted. It is quite possible that in four years a student of a college or high school may have as many as forty or fifty different teachers, most of whom never knew him well enough to recognize him when they met on the street.

Public institutions, especially schools, are always going to be regulated to death and the regulations are often made by those least fitted for the work. When on top of that the institution grows to the size of the modern state school the last flickering spark of life departs; it has become a factory for massproduction. In the factory the machines are almost human, in the big school the humans are almost machines.

Having sacrificed life to the delusion of numbers the school authorities need not be astonished to find their young charges turning to other associations for the human touch of fellowship; and if they can not learn great and good things from contact with their teachers they may elect in their inexperience to learn doubtful and often downright evil things from their fraternity associates.

If the state persists in its way, we cannot help it. But knowing what we know we should find it a powerful incentive to conduct our own schools from one end of school life to the other. Let us keep up our little colleges, they are far greater than the big ones — and always have been. Let us have our small high schools and parish schools, so small that every student in it, perhaps, has had a personal "row" with nearly everyone of the teachers. That would be fine. Not the "row," but the fact that student and teacher know each other well enough so that no student can hoodwink a teacher for long.

We have Saginaw, New Ulm, and Watertown, besides our Seminary. If we are wise, we shall not pray that they become large, but rather that we may have the moral courage to start a new school as soon as those we have begin to grow away from the conditions that should prevail in a Christian educational family.

H. K. M.

"Deliberation" In an essay on "Deliberation," which we find in *The Forum*, Robert Bridges says: "It is when we deliberate, that is, weigh one consideration against another and employ reason to guide our course, that difficulties arise. One must trust so far as one may to instinct and feeling, for they are the cement of the temple of our life binding together all contingency and accident, and securing the proportion and stability of our character."

The truth which the British Poet Laureate expresses here is one that we Christians should recognize and apply, "instinct and feeling are the cement of the temple of our life." What he designates as instinct and feeling, we generally call the heart or, in German, "das Gemuet." The heart, as it were, gathers up everything that is within us and combines it to form our character. It is the heart that directs our thought and action. Upon the heart depends our attitude toward the various problems with which we are confronted in life. We make our decisions almost instinctively and not chiefly by the process of intellectual reasoning. That is why God invites: "My son, give me thine heart, and let thine eyes observe my ways." When the heart is wrong, mere information and argumentation will accomplish nothing toward inducing a person to do what is right. God wants to implant in the heart and build up in it faith in Jesus Christ and love toward Him. The heart that is filled with faith and love is a spiritual heart that "compares spiritual things with spiritual," while "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The spiritual heart guides us aright. We should follow its guidance.

The writer says: "It is when we deliberate, that is, weigh one consideration against another and employ Reason to guide our course, that difficulties arise." There is a right deliberation and a wrong one. He deliberates right who, when confronted with a problem, goes back to the Cross and from there into the Scriptures in an honest, prayerful effort to ascertain the will of the Heavenly Father.

But only too frequently "Reason" enters in. We begin to weigh one consideration against another. We are no more single-minded. The heart recognizes the will of God, but there is another will that opposes it. Then we begin to quibble and to seek a way to circumvent the will of God and to justify that we are yielding to our own desires. That is the deliberation of Balaam, a deliberation that misleads and destroys us. Christians should avoid it. The writer concludes:

'Tis Epictetus, I think, who tells the tale of one Florus, to whom, when he was debating whether he would obey Nero's order to act a part in one of that tyrant's disgraceful spectacles, Agrippinus spoke out and said, "Go, Florus, go!"

"But why then," asked Florus, "goest thou not thyself?" And Agrippinus answered, "Because, Florus, I never deliberate in such matters."
J. B.

* * * * *

Borrowing Trouble "The problem of the ministry in the matter of honesty is very difficult," says the Reverend Harry Emerson Fosdick, pastor of the First Presbyterian Church of New York City. The *Milwaukee Leader* says, he "bespeaks sympathetic consideration for the situation in which ministers find themselves when they want to speak out." According to formerly accepted standards this would mean about all the time of their ministry. Jesus said, "Ye shall bear witness of me"; St. Paul admonishes Timothy, "endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." Speaking out about Christ and the salvation which is in Him, is the legitimate scope of a minister's activity. If he fulfills this trust to the best of his ability he is true to his calling; when he views his office in another light he breaks faith, with himself, with his people, with his Master. Then difficulties are bound to present themselves, for he is borrowing trouble. This is apparent from Mr. Fosdick's own presentation of the "three difficulties in the way."

"First, the minister is a public speaker and, like all public speakers, he prefers the sympathetic response of the audience rather than its stony and hostile stares. He is therefore tempted to give the congregation what it wants, not what he knows it ought to have." Yes, the minister is a public speaker but not in the generally accepted sense. Some people think the minister in the community is a sort of public functionary and if anything demands public utterance he is the mouthpiece by which it should properly be done. Here is an example which illustrates to what lengths people will go. Not long ago we received a request of which the following is the gist:

"Will you preach a sermon sometime Sunday, April 22nd, featuring gardens? This week of April 22nd to 28th has been designated as Garden Week by President Harding, and we are going to place the emphasis upon the beauty rather than utility for this National Garden Week. . . . New life in some of its phases is always interesting to your audience, and we doubt not that you will choose some intriguing angle of this subject to arouse interest in this National Garden Week." If ministers had always been careful of the "when and the how and the what" as public speakers such demands would hardly be made. The Master wants us to be public speakers but he has also defined the message we are to utter: "**What I tell you** in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house tops."

Mr. Fosdick's second difficulty is: "The minister is usually a man of family, and he and his family are dependent financially upon the good will of the congregation." That does not sound well at all from one who professes to be a "public speaker" for the Master. It is His good will upon which we all are financially dependent and He is a faithful and careful provider. That is what we are ever to call to mind when the cares of the world assail us. Of the questions, "What shall we eat? What shall we drink?" etc., the Savior says, not they are the ones which shall occupy the attention of my "public speakers" but, "For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things."

The minister's third difficulty Mr. Fosdick presents thus: "He is usually of a gentlemanly and peaceable disposition and does not relish the idea of having trouble on his hands." Jesus said: "Ye shall be hated of all men for my name's sake." That has been true at all times and the last days will make no exception. We may bear the enmity of the world with equanimity and as a badge of honor treasure it provided we are but assured that it is incurred for His name's sake.

It is interesting to note what the editor of the paper from which we quote has to say to Mr. Fosdick's utterances by way of comment. He assures us, "These are indeed weighty difficulties. They are calculated to cause one to feel for a minister who has advanced ideas." In the light of recent happenings in which Mr. Fosdick has played a prominent part we think he may correctly be said to have advanced ideas. We also feel for him but what we feel we express when we point to him as a warning example of the truth of his own words: "The problem of the ministry in the matter of honesty is very difficult." G.

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"Hopeful" In The Lutheran of May 24, 1923, under "Official Announcements," we find this most interesting official announcement:

Notice

Having become a member of a secret order, the Rev. L. Happ has transgressed Article 88 of our Synodical Constitution. He is therefore suspended from all rights and privileges of synodical connection until the next meeting of Synod.

FRED H. BOSCH,

President of the New York Ministerium.

To us that sounds good and even hopeful. If only the Synod will stand back of its president at the coming meeting, though we feel that the president must have been pretty sure of his position, otherwise he would hardly have taken such energetic action in the case. To what extent the view and spirit of President Bosch prevails, not only in his own Synod, but also in other synods connected with the U. L. C., we are not able to say, but it would seem that if the old New York Ministerium will take a strong position in the matter of lodges and especially of ministerial lodge connection, the influence in time is bound to reach out to other parts of the U. L. C.

If only that step could once be taken in the U. L. C., that ministers who join a lodge would have to get out of the lodge

or vacate their pulpits, much, very much, would be gained for a fully united Lutheran Church of America.

Congratulations to President Bosch!

—Lutheran Standard.

Yes, this does indeed sound hopeful. Of course, the brief reference to Article 88 of the synodical constitution is not to be understood to ground the suspension of the pastor in question on the fact that he has violated a rule of the church. That article is undoubtedly based on the principle that a preacher of Jesus Christ cannot identify himself with an organization that denies him. That is why we consider the action of President Bosch a hopeful sign, for, once this principle has been recognized, it will immediately become apparent that a lay member of the church is no less than a pastor in conscience bound to confess Christ against a world that denies him. J. B.

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What Is Wrong In the Church? Writers in The Living Church are expressing their opinion on the question, What is wrong in the church? Though they are speaking of their own church body, their words search the heart and impel every Christian to study himself and his own church. One writer asks: "While we rightly prize our Catholic faith and practice, have we not forgotten the Apostolic zeal and passion for human souls?" The driftage of members to other denominations is laid to the lax system of transfers and lack of a business-like keeping of records. "We are too much of the world and too little of the Spirit," one complains. Another says:

The failure of the Church to receive the benefactions of her generous and wealthy children may be largely accounted for by the fact that, during a long period, she was idealized by a large part of her personnel as a congenial tea party.

The tea party ideal was very pleasant to those who held it, but it did not impress them with the Church's necessities nor her opportunities in any large sense.

The tea party ideal is now passing away, but it will require another generation of effort to arouse those who have inherited its consequences so that they will see the facts and rise to meet them. Dwight A. Parce.

Reference is made to flagrant instances of unfaithfulness in the teachers of the church:

Laity and clergy share alike in the blame for the present set-back. The year 1922 was a bitter time for men and women of simple and lowly faith. Three cases, at least, stand out as terrible examples of the spiritual castaway among those set to lead us. "Called to be saints," as you well put it, we crucify "the Lord afresh and bring Him to an open shame" in the eyes of worldly folk.

In touch with many men who are secularists and non-believers, I can testify to the havoc wrought by such books as that of Bishop Brown. Hundreds of thousands are being sold at less than cost. And our spiritual leaders have uttered no official decree about it. We want, as Stevenson says, "A man to go to the head of the march" and sound a clear trumpet call of faith and courage and hope. The view of educated and thinking men is that we are afraid to tackle this dragon of unbelief. We need a present-day St. George, and he will doubtless appear.

Cause or effect? Both. It is a diseased body that can no more throw off the waste matter, but, again, the retention in the system of the waste matter hastens on the destruction of the body. Let our people learn a lesson from others. We are often called narrow and uncharitable for our insistence on pure teaching. This should not cause us to hang our heads in shame, but, rather, to thank God that there is still in us sufficient of the life that comes from him to make us uncompromising witnesses of his truth.

One of the correspondents writes at length, and we quote him in full:

Yes, dear Mr. Editor, there is something "radically wrong," — rootedly wrong. We can't have fruits without roots! If our people, more generally, knew what their religion means, could they be as indifferent to the Church's mission? (Those who do know, are not.)

If they themselves knew what a Savior is, could they help wanting every one else to know it? Was it Phillips Brooks who said, "It is not a question of whether the 'heathen' will be saved if we do not take the Gospel to them, but it is a proof of whether we are being saved"? — whether we care about it or not.

If more of our Church people were "converted" (as Bishop Faber says, in the sense indicated by him), should we have certain conditions in the Church?

Many a pastor knows how, while his heart is breaking, not one-third of his people attend their services regularly, while the number of irreligious people increases, our social conditions become more menacing, and the world is not evangelized; our Sunday schools languish; our Church colleges diminish; editors of Church papers complain of few readers; vestries "retrench" their parish budgets by cutting off needed improvements or salaries; treasurers resign because of failure of parishioners to "give" as much for Church support as for the veriest trifles, or for movies, or write insulting letters because they have received the quarterly statement of arrears, etc.

And, believe me, Mr. Editor, a lot of our clergy who are comfortably entrenched in their parishes have no idea of the conditions in the majority of our smaller parishes and missions. All seems fair and flourishing in those larger parishes, but it is in the smaller ones where we really come in contact with people and where the conditions mentioned are most acute — though, also, often in the larger parishes not one in three is giving anything regularly.

But why the constant agitation about —

Deficits, or "no funds" for diocesan advance?

Few candidates for the Ministry?

Lack of Sunday school teachers, and pupils?

Irregularity, non-attendance, or coldness at services?

Indifference to taking or reading Church papers or N.W.C. literature?

Tardiness or absence or lack of interest in guilds, choirs, auxiliaries?

Utter indifference to the support of the Church?

Neglect in taking envelopes or using them?

Or supposing that the amount pledged is adequate to meet the expenses of the Church?

Disgraceful deficits in our pitiful "missionary" apportionments — playing at missions? — while missionaries come home with hearts bursting with the story of opportunities open, but "the Department was unable," etc.

Why? Why is it that there are these complaints about our people in so many places? (We are not speaking of the faithful ones — God bless them!)

Could such conditions be possible if these had (1) any conscious realization of their true relationship to God, of Him not only as their Father, but of themselves as His children — not only their using Him and claiming Him for all they can get out of him, but, also, of some corresponding gratitude and responsibility?—(2) a realization of their lost and undone condition as sinners, and how far we all have failed to fulfill that relationship except as in Christ, our needing a Savior, who gave His life for us and "bought us with His blood, doing in His life and death something we were not able to do? — (3) a realization of the power of the Holy Spirit and of the joy and peace in believing so that we must share with others?

Until this takes place in us, can we have the interest, the desire, the inspiration?

To test the matter: Do we Christians not claim that no one can have Christian consciousness, Christian assurance, Christian power, unless one becomes a Christian? — else; why become a Christian? (Of course, non-Christians may have something (resembling? Ed.) of the Christian spirit, for obvious reasons, but not as a true Christian.) Well, isn't this practically the case with many in our churches who are supposed to be Christian? Are not they as far, practically, from being Christians as though they were definitely outsiders, having never heard or known?

Of course, it may be replied that the clergy are as bad, or are to blame, in more ways than one. (And, alas, it will be only the faithful among the laymen who read this.)

Well, no doubt we have clergymen who have never been "converted," and who, therefore, have no message. All they went into the Church for was to conduct a service or deliver a nice little moral essay.

And, no doubt, many of us are to blame for not teaching our people. But, also, it is true that, even when faithful pastors preached the great Gospel truths, the people were not there to hear. What then? Problem: Our people will not come to their regular services because they have not been taught why they should come (or haven't acquired the motive); and they cannot be taught until they do come. Around we go! What to do? Would not many come to a special series — a week of teaching mission sermon-lectures — on the first principles of Christ?

(The same remarks apply to the problem of the multitudes of outsiders who ignore the Church. As Dr. Bernard I. Bell says: "Four-fifths of the men at Great Lakes were uninterested. They had scarcely any idea what the Christian religion was all about." Just so.)

We have tried everything else — N.W.C.'s summer conferences, regional conferences, innumerable committee meetings, commissions, circularizings, appeals, etc. Why not try the Gospel?

Yours penitently,

G. D. Christian.

J. B.

THE DANGERS OF SUMMERTIME

During each winter we live upon the crops and the herds which the foregoing season of sowing and reaping and raising has supplied. If seedtime and harvest and the necessary favorable weather did not return, the world would starve to death. Even many heathen knew that much and celebrated festivals at the return of spring. Should not we Christians much more give thanks to our gracious heavenly Father when we are relieved of the harshness of winter and the beauty and warmth of returning spring invite us

all, young and old, into the outdoors, where each breath means health and vitality? It is certainly perfectly natural that the young people and children especially are happy when the time for picnics and outings has come.

But, after all, it is necessary to issue warnings, for summer also has its peculiar dangers. Who that remembers the history of past summers does not recall the daily reports of accidents which happened to swimming, bathing, and boating parties? Nor is all this the worst thing which may overtake us. There is at this time of the year the danger of so enjoying the delights of the outdoors that we forget the necessities of our soul. It is well, therefore, that right now we be reminded of the words of Jesus: "What is a man profited if he shall gain the whole world and lose his own soul?" Matt. 16, 26.

It is an actual fact that in spring and summer many people begin to neglect church and the hearing of God's Word. Some talk as if they are excused because they need the outdoors, they need the fresh air, they need the exercise of romping amid the fresh grass and green leaves and the beautiful flowers. But it is plain that there need be no antagonism between proper care for the soul and needed rest for the body. The one need not be neglected nor the other slighted. Jesus told those who claimed that there was a conflict between duties: "These ought ye to have done and not to leave the other undone." Matt. 23, 23. We may spend some time outdoors, but we should not at this time of the year have our minds so engrossed with creation that we forget redemption and sanctification. Let us remember that to those only will this whole world and also the beauty of reviving spring and summer prove a blessing who have received God's gracious forgiveness through His Word and Sacraments. True enough, those who go out to enjoy God's beautiful creation when it appears at its very best are enjoying legitimate pleasures, but if they thereby neglect their soul and neglect God's saving Word, they may not expect blessings from God's creation, — and who wishes to live through the summertime without God's blessing?

It cannot be denied either that many imagine days of recreation, week ends, and vacations to be days of special license. They have persuaded themselves that at such times less restraint is in order and even some wantonness may be excused. The devil is quick to see his advantage and to supply occasion and temptation. Far from wishing the Christians to gain refreshment from a vacation or day of rest, he rather intends to ensnare them in order to ruin them. Just when we are recuperating and enjoying special attention, privileges, advantages, and immunities, just then we are to be so much the more upon our guard lest Satan gain an advantage over us.

It is true, Jesus invited His disciples at one time: "Come ye apart and rest a while." But we cannot imagine Him to be resting with His disciples without prayer, without God's Word, without watching and praying. Let us, therefore, as the time of the year approaches in which we seek recuperation at the seashore or in the mountain, in the country, upon the lakes, or elsewhere in travel, — let us see to it that we do not during this time despise God's Word.

Let us at no time surrender our watchfulness and prayer. Let us still "walk circumspectly, not as fools, but as wise."

God gives us seasons of rest, He grants us the delightful and refreshing renewal of creation; let us use all according to His will, and His benevolent purpose will be accomplished. Vigor and energy will be restored, and we shall take pleasure in useful work.

S. in Lutheran Witness.

THE SCHOOL QUESTION

Catholics are reported to be raising a fund of a hundred thousand dollars to fight an Oregon law that would compel all children to attend the public schools. The Oregon law, like similar laws proposed in other states, seems to have been fostered by enemies of the Catholic Church, but since an attack on the Catholic parochial school would also affect the status of our Lutheran schools, we are vitally interested.

Public schools are an outgrowth of the church schools. Had the Church not assumed the work of education at an early day, it is doubtful that public education would be as universal as it is today. Church schools have produced men and women of foremost intellectual worth. The Church in its educational work, maintains a standard not lower than public educational systems.

Primarily, of course, the Church engages in elementary and religious education, because the public schools in America do not teach religion. They cannot mix church and state. Yet religion is as vital an element in child-training as the three R's, history, civics, languages, or science. Man's nature possesses a moral as well as an intellectual side.

Public schools not only ignore the religious aspect of education, but often they teach anti-religious doctrines. I mention the following incident: a teacher in a local school told a pupil in her class that the only significance attached to Good Friday is the fact that it is said to be the right day on which to plan potatoes. Such an influence in a child's life cannot but be harmful, no matter how competent that teacher may be in purely academic branches.

It must not be forgotten that much experimenting is being done in public school work. Education has largely lost its former significance, and educational workers, supported by constantly increasing taxation,

have instituted all sorts of fads in educational method which are, to say the least of doubtful value. These experiments are not used in the church schools. With them, education consists of mental and moral training along lines of proved value.

It is significant that children who receive their elementary training in the parochial school usually rank well among the entrants in high schools and colleges. They have been thoroughly taught all the elementary studies, and in addition they have received a training along religious lines which would be impossible in any public school. If a study could be made, it would doubtless show that the pupil of the parochial school is better educated intellectually, and better in quality of citizenship because of the intimate knowledge of Christian principles of ethics and morality gained under the tutelage of earnest Christian teachers.

The Lutheran Church differs from the Catholic Church on many matters. But in the fight to oppose radical interference with our liberties by restricting our educational work, we Lutherans must join with the Catholic Church or any other Christian body seeking to preserve religious liberty in our land.—A. in the Muscatine Lutheran. —Lutheran Herald.

WHY CHRISTIAN HIGH SCHOOLS

A principal in a high school recently gave a test to 360 students which revealed astounding ignorance in general knowledge about the contents of the Bible. One student believed that Palestine was a famous dancer and another that it was the name of a queen. We quote from a local paper:

The name of Lot was included in a list of ten Bible characters, about each of whom the students were asked to give one fact.

Lot seemed to suffer more than any of the others so far as varieties or misinformation appearing on the papers was concerned.

"Lot was the wife or mother of Ruth," one student wrote. "Lot was the son of Adam and Eve," another explained. One student wrote that Lot was the wife of Abraham; still another explained that Lot was the king who sinned against Jesus. One student said that Lot was the name of a wicked city and another expressed the opinion that Lot was the god of thunder. One boy made a wild stab at the real facts and explained that Lot was the wife of Cain who turned to stone.

Samson was supposed to be the god of fury, one girl wrote, while another said that Samson was blind and was recovered by Jesus. Elijah was mentioned as an officer of Bethlehem by one student, and was seriously mentioned by another student as the mother of Moses. Goliath was in the Lion's den, one boy wrote, and another said Goliath was a general of the Pharisees.

"Noah sailed the ocean at the time of the eruption," was a sentence on one paper. "I think Cain was the man who killed Abraham," another wrote; and still another explained that Jacob was the father of Jesus. One boy laconically explained about Jacob, "He had a ladder." Judas was characterized as the king who sentenced Jesus to death. Cain was called a country by one student.

More than 300 students took the test as given by Mr. Fort. Of these, only 64 were able to name the first five books of the New Testament. A total of 108 of the students did not even attempt to name these books: 129 attempted to name them but gave the wrong names; and 64 were able to name the first four books correctly. Paul and Jacob were mentioned by some of the students as the first book in the New Testament.

A total of only 95 out of 360 students were able to name the first three books of the Bible correctly. One question asked: "Give the following in the order in which they appeared in the Bible: David, Abraham, Moses, Paul, and Jesus." Only 71 out of the 360 students were able to do this; 60 students placed Jesus first in the list.

Only 29 students showed any degree of familiarity with the books in the Bible, so far as knowing whether or not any book is in the Old or New Testament. These 29 answered correctly the following question: "Do the following appear in the Old or New Testament? Proverbs, Psalms, Ruth, Revelation, Joshua, Romans, Job, Colossians, Kings, and Esther." One hundred and three students answered this question entirely wrong; and 169 placed from five to nine of the books correctly.

How sad to think that the Book of Books, the Word of God to man, should be so neglected. From a purely educational point of view the Bible is the most important book, and a knowledge of the sacred book is needed to understand our literature. To the Christian it is the living Word of God and the power of God unto salvation. —Lutheran Church Herald.

IS THIS THE TREND OF OUR HIGHER CHRISTIAN SCHOOLS?

Northwestern University at Evanston has sprung into the limelight in a manner that certainly can not be envied by any school that values its reputation. Hazing, we are informed, was forbidden at Northwestern, but it continued nevertheless until it resulted in the loss of at least two lives. In the case of student Mount, the effort to conceal the crime was uncanny, to say the least. It is not surprising that the students should endeavor to cover up their deeds, but that the authorities should connive with them in this to save the "good name" of their institution shows a moral turpitude that is incomprehensible. When the authorities of a supposedly Christian institution en-

deavor to have police records altered to cover up crimes, when they expel students for cause and then hush it up in order to give these expelled students a chance to continue their studies at some other institutions, and when they advise students who are called upon to witness in the courts in connection with a crime committed on the campus, to say nothing in order not to hurt the fair name of their institution, they show clearly that they have lost all conception of Christian morality, providing press reports to this effect are true.

That things have gone to the limit at Northwestern is indicated by the words attributed by the Chicago Journal to Mr. Axel Lonnquist, a former millionaire resident of Evanston. He was questioned as to a statement which he was reported to have made, but which he denied having made. These are his words: "What I did say and still will say was and is that if I were the means of an investigation of conduct of Northwestern University, it would rock the kings of Evanston. The hypocrisy of the whole regime galls me and disgusts me."

Now if things become as bad at any institution as indicated by these words, that institution should be rocked to its very foundation. Conditions cannot become bad at any school without the knowledge of the authorities, if they are awake to their duties. In fact, conditions at our schools become bad because the authorities fail properly to enforce the laws that should pertain at these schools. And when the laws of any school are not feared because they are not being enforced, that school is no longer a safe place to send Christian young men and women.

Mr. Lonnquist's own daughter, to be sure, gave testimony quite different from that given by her father. She said, among other things, on the witness stand:

"As for the co-eds knowing anything about it — can you imagine a student telling it to a girl? That would make rather unusual chatter for a frat dance, wouldn't it?"

"It's just ridiculous — all this talk about Northwestern. The men are splendid — the girls fine. The officials have strict rules, which, I insist, are observed, carefully. It isn't fair to take all the bad that ever happened and try to make it typical of Northwestern."

But then we should bear in mind that this young Miss had married the nephew of the president and deserted him, on the same day and is now suing for annulment and that she is true to the ethics of her school never to tell the truth if it might reflect on its fair name (Beautiful ethics for a Christian institution to teach!). Would any one believe testimony of that sort?

It might be well to state also that the trustees of Northwestern now have offered a reward of \$10,000 "for definite information that would clear up the mys-

tery surrounding the disappearance of Leighton Mount." The students have also met and expressed their confidence in the authorities of the university.

It is in view of what is happening at Evanston these days, with which our readers are more or less acquainted through reports in the secular press, that we ask the question, "Is this the trend of our higher Christian schools?" There are unmistakable signs that our Christian colleges everywhere are trying to pattern themselves generally after the example of our universities that are not founded on the same Christian principles nor have the same specific aim as the Christian denominational schools. The Christian influences are not lacking at our colleges, nor is the primary aim of a liberal education lost sight of, but undue emphasis is placed on athletics and sports and amusements. Football, basketball and baseball squads are feted, with the forensic squads sometimes included, while efficiency in intellectual work gets mere mention at the close of the school year. The universities have the advantage over the small denominational schools in that they are so situated that they can without fear or favor eliminate any student whose average is not what it should be, and thus put a check on the sport tendency. But the small colleges are tempted to bow to the sport spirit and lower the standard of efficiency in mental work, even to the point where they are in danger of losing their ranking position as accredited schools. It is a generally accepted theory that "sports" create the college "spirit" at Christian schools also, and so we must have sports above every thing else. Consequently it is not at all surprising that we have such excesses as those that are rocking Evanston and shocking the Christian consciousness everywhere.

One of the students at Evanston is reported to have said that the revival of the clashes between lower and upper class men was due to a desire to revive the college spirit. The multiplication of fraternities and sororities and other societies with their banquets and dances and theater parties, to which members only were invited, had fostered a clannish spirit which made a real college spirit impossible regardless of intercollegiate athletic contests. Do we not see the same tendency at our church schools? Fraternities, sororities and other societies are being multiplied and social functions are almost nightly occurrences. But this creates a class spirit that is not always healthy. How then is the college spirit to be fostered? By means of "sports," atheletic intercollegiate contests, and annual struggles and rushes between freshmen and sophomores. Is it not strange that even at Christian schools we are unable to create a true college spirit in any other way? What is the matter with our young men and women today?

Too much emphasis can not be placed on the fact that our church schools are primarily founded as

Christian schools, and all appeals to church members for support are based on the supposition that they are in fact what they profess to be. If then these schools become mere secular institutions characterized by the spiritual indifference and general levity of the age, they have no longer any business to look to Christian parents for support, either by giving their money or by sending their children. The church has the right to demand that her schools be governed in accordance with the principles and rules that she has laid down, and when authorities are remiss in the performance of their sworn duties they should be removed and men put in their places who have the moral courage to show both students and teachers that college rules and regulations are made to be enforced. And it should be the easier for the authorities to enforce the rules since happily the student body at our schools can be depended upon to support them when drastic action is taken without fear or favor.

—The Lutheran Companion.

MY OLD BIBLE

By M. Tindale

'Tis a Bible old, and thumb'd and torn,
A Bible that's used and very worn,
With lines and crossings on every page,
Marking the words that my thoughts engage;
Burning thoughts; thoughts all pure
Pointings and marks on the good way, sure
Land marks and road posts on Heaven's way,
Guiding and leading me every day.

Oh, yes, I love my old Bible well;
Oft when I read it my heart doth swell
As I read my Title, all clear and sure,
Lasting when kingdoms shall cease to endure,
Pointing to a Home in mansions bright,
Needing no sun, God being its light,
Where lov'd ones meet on the golden street,
And sighs and sorrows can no more meet.

But all is glory and light and bliss,
In that happy home of righteousness.
I love my Bible, 'tis God's good guide,
With it, and God's Spirit at my side
I must in the light of love abide.
'Tis a Chart, a Lamp, a Bread of Life,
Bringing me calm in the midst of strife;
Not for all the wealth of worlds would I
Relinquish this Golden Treasury.

—The Presbyterian.

NOTED IN PASSING

"There is little inspiration in the word 'debts.' It will not be easy to raise money for deficits and the less said about these the better. The attention of our people should be focused upon the achievements which we have attained and the tasks which

await us. These should be set forth in the most attractive and alluring fashion. Our people can surely be challenged by them.

It is a sure token of a hireling that he wisheth his work were at an end. But he who loveth it is not offended at his toil nor the length of time it lasteth.—Theologica Germanica.

† PROFESSOR EMIL SAMPE †

It has pleased the Almighty God, in His unsearchable counsel, to call to his eternal rest Prof. Emil Sampe, Director of our Lutheran High School of Milwaukee. Several months ago Professor Sampe's health had begun to fail him, liver trouble setting in. His condition growing more and more serious, it had become impossible for him to attend any longer to his work at the High School. Although for a time he had regained sufficient health and strength, so that he could occasionally pay visits to the High School and also attend some of the services in God's house, yet he was again prostrated upon his bed, where he remained, until on Monday, the 4th of June, in the forenoon, his soul was carried by the angels into Abraham's bosom.

The funeral was held on the following Thursday, June 7th. After the customary service in the home, held at eleven o'clock in the forenoon, the body of the deceased was conducted to Jerusalem Church, of which church for more than twenty years, till his departure, the deceased had been a member. His body lay in state there till two o'clock in the afternoon. In the public service which then followed Rev. Henry Gieschen, Sr., delivered the sermon, based upon Isaiah 30, 15. The undersigned read the obituary. Songs of consolation were sung by the High School Choir, the Teachers' Choir, and the mixed choir of Jerusalem Church. Followed by the Board of Directors of the Lutheran High School, by former and present students of this school, by fellow-laborers, friends and acquaintances, the mortal remains of the deceased were then conveyed to Union Cemetery, where they were laid to rest, and where they are now awaiting the day of resurrection.

Emil Sampe, a son of Mr. Frederick Sampe and his wife Johanna, née Schreiber, was born at Manitowoc, Wis., on May 24th, 1872. His elementary schooling he received in a parochial school of that city. His determination, after his confirmation, to serve the church as a parochial school teacher led him to our Northwestern College at Watertown. Having finished his course at this institution, he began his work of teaching in the congregation of Rev. A. Toepel in Town Hermann, Wis. His next field of labor as teacher was St. Peter's Church in Milwaukee. From St. Peter's, in 1901, he accepted a call to Jerusalem Church, which church he served, successively, as teacher, as member of the council, and longest as financial secretary. When the Lutheran High School of Mil-

waukee was founded, about twenty years ago, he was called upon to take charge of some of the work at this school. Having for one year taught in both places at the same time, in Jerusalem parochial school and in the Lutheran High School, he was called to devote his time and energy entirely to the work at the High School, which school he served since, for many years, first as professor, then as director. In the year 1908 Professor Sampe was bereaved of his wife Anna, née Steffen. For a full year after her death he lived alone with seven children. In the year 1909 he married Miss Marie Johannes, who proved a kind mother to the children.

Prof. Sampe departed this life at the age of 51 years and 11 days. He is survived by his widow, three sons, three daughters, two daughters-in-law, his father, two grandchildren, two brothers, and two sisters. May God comfort the bereaved family with the hope of a joyful reunion in heaven.

Through the death of Professor Sampe our Lutheran High School has sustained a grievous loss. By his death this school has lost a man who has been connected with it from its infancy. Ever an earnest supporter of the cause of Christian education, especially of higher Christian education, Professor Sampe had put his whole heart into the cause of the Lutheran High School. His work at this school has been blessed visibly with success. May God again give to our dear Lutheran High School a man like our sainted Professor Sampe.

Henry Gieschen, Jr.

FROM OUR CHURCH CIRCLES

Dr. Martin Luther College

On Wednesday, June 13, the school year 1922-23 came to its close. President G. E. Bergemann had consented to deliver the customary address at the commencement exercises. He chose for his subject "Our Synodical Institutions." President Bergemann dwelt on the importance of these institutions in carrying out the command of Christ to preach the Gospel to all the world, and showed the blessings that God bestows on His church by means of such schools and colleges.

The graduating class consisted of twenty-five. Nine were graduated from the Normal Department, and sixteen from the High School Course, which was newly instituted four years ago. Of the latter class nine will continue with us for two more years to finish first and second year normal. The remaining seven will continue to prepare for the work in the ministry.

The past year was a year in which the Lord singularly blessed us. He heard our prayers for more workers in His vineyard and graciously answered our call. The year was marked by a decided increase in the number of scholars. Eighty-one new scholars enrolled with us last fall, bringing the total attendance up to 173. Let us gratefully appreciate this blessing,

and let us especially thank God that in spite of the opposition and enmity shown our Christian schools on all sides, God still finds us ready and willing workers who will go out into the work in these schools. Such a large increase had not been anticipated by us, and it presented many a problem to solve. Dormitories, class-room and dining-room facilities, equipment were taxed to their very limit. However, we managed to take care of all properly, and the work could be carried on according to the outlined course. It may interest us to note that of the total number of scholars 46 intend to become pastors, 112 are preparing for work in our parish schools, and 15 are taking a general education course.

On the other hand we realized in the past year that cross and affliction are the lot of every Christian. Twice the work in the classes was seriously hindered.

In February the influenza visited us. It is true, the cases were of a mild nature, but yet they gave rise to worry and anxiety. For about two weeks our classes were reduced to one-half their size. After the Easter recess quite a number of scholars were afflicted with measles. All this meant much extra work for the inspector and the matron.

But we felt most of all the loss of our colleague, Professor E. Reuter. Even last year Professor Reuter's health had been very poor. A two months' stay in Hot Springs, South Dakota, apparently had brought the desired relief. However, the severe strain of heavy school work soon showed its effect, and a complete nervous break-down set in. Since Christmas Professor Reuter has not been with us. His work in class was distributed among the rest of the faculty as well as could be done. We are glad to report that the Professor is slowly recovering, and we hope that a year's leave of absence, which has been granted him, will insure ultimate recovery.

Naturally we are looking forward to the new year. Let us not feel as if the large attendance which nearly all of our institutions are reporting may cause overproduction. In God's vineyard there can never be an oversupply of laborers. Although we graduated a large class of teachers, there were not enough to fill all the calls that had been sent to the assignment committee. Let us all rather show our appreciation of God's mercy and love by trying to gain still more laborers. There need not be any worry as to room. We have already made arrangements to supply all the necessary room and equipment for an attendance that may be even larger than the past year.

E. R. Bliedernicht.

Assignment of Calls

The committee for assignment of calls met at the seminary at Wauwatosa, Wis., May 24th. Twelve candidates for the pastorate and ten candidates for our parochial schools were assigned their respective

fields of labor. There were not enough candidates to satisfy the 18 vacancies for pastors and the 15 calls for teachers. "Pray ye the Lord of the harvest, that He would send forth laborers in His harvest." Following is a list of the candidates together with their destinations.

Candidates for the Pastorate

- Melvin Croll East Fork, Ariz.
- Eugene Hinderer Streeter-Tappen, N. Dakota.

Candidates for Teaching

- Adelbert Backer Milwaukee, Wis.
- Arthur Krueger Cibicue, Ariz.
- Lester Sonn Town Maine, Cook Co., Ill.
- Lydia Bergmann Kenosha, Wis.
- Anna Falk Gibbon, Minn.
- Pauline Hafner New London, Wis.
- Lydia Herwig Bangor, Wis.
- Esther Huehnerkoch St. Paul, Minn.
- Frieda John Fond du Lac, Wis.
- Verona Messerli Elmore.



Zion Evangelical Lutheran Church, Toledo, Ohio

- Gerold Hoeneke Shirley, Wis.
- Erich La Haine Fort Apache, Ariz.
- Theodore Monhardt Negro Mission.
- Erich Penk Purewater, Mont.
- Gerhard Press Whiteriver, S. Dakota.
- Harry Schaar Morristown, S. Dakota.
- Herman Scherf Fairburn, Wis.
- R. Schroeder Haynes, N. Dakota.
- Max Stern Plum City, Wis.
- Kurt Timmel New London, Wis.

Dedication at Toledo, Ohio

Dedication of the Zion Evangelical Lutheran Church took place on May 27th, Trinity Sunday. The entire week was devoted to divine services to celebrate the opening of the new edifice. At the morning service at 9 a. m. the pastor of the church together with officers of the church societies, church council, various committees marched at the head of a large throng of people, members and friends of the

church, to the front of the new building. With words and prayers fitted to the occasion the pastor opened the new church doors and invited all to enter into the court of the Lord and behold the beauty of the Lord and worship in His Temple. — Following the dedicatory act and prayer the former pastor of Zion, Rev. Wm. Bodamer of Ann Arbor, Mich., took charge of the altar service and preached the first sermon. — The other speakers at the various services were: Rev. E. Wenk, Joh. Gauss, Jenera, Ohio; H. Heyn, Detroit, Mich.; President K. Krauss of Lansing, Mich.; Walter Bodamer, Watertown, Wis.; O. Peters, Wayne, Mich. — The church, designed by Spier and Gehrke of Detroit, Mich., is built of Ohio blue limestone in Gothic style throughout. Auditorium seats 600 and contains large sanctuary and sacristy. Organ was installed by the Schantz and Sons Co. of Carrville, Ohio, having 950 pipes, two manuals. — Altar and pulpit are done in white and gold, and together with the pews were bought from and through Northwestern Publishing House. The work on this furniture is pleasing and in every way satisfactory. — It drew forth the admiration of all. — All windows in the church, statues in altar, pulpit and pews, carpets and organ, all altar covers and communion veil and velum, piano and bookcases, fixtures, etc., were donations from individuals or from societies of church. — May all in Zion at all times say with the psalmist: "One thing have I desired of the Lord, that I will seek after that I may dwell in the house of the Lord all these days of my life, to behold the beauty of the Lord and to inquire in His temple." G. N. E. Luetke.

Installation

On the 2nd Sunday after Trinity the Rev. W. Wietzke was installed by the undersigned upon the authority of President J. Witt of the Nebraska District at Shickley, Nebraska.

The Lord bless both steward and household!
Address: Rev. W. Wietzke, Shickley, Nebraska.
A. Schumann.

Installation

Authorized by the President of the Nebraska District the undersigned installed Rev. Walter Seefeld as pastor of the Ev. Luth. St. Paul's Church near Grafton, Nebraska, on the 3rd Sunday after Trinity. May God bless pastor and congregation.

Address: Rev. W. Seefeld, R. R. 1, Grafton, Nebr.
E. C. Monhardt.

Twenty-fifth Anniversary

St. Paul's Lutheran Congregation of Mauston, Wis., on June 10th celebrated the twenty-fifth anniversary of the dedication of its house of worship. Two former pastors of the congregation preached: The Rev. E. Zaremba of Norwalk, Wis., in the forenoon in the

German language, and the undersigned in the afternoon in the English language. The festival collection was added to the congregation's contribution to the new seminary. May God continue to bless this congregation in the future. Wm. Nommensen.

Delegate Conference of Winnebago District

The Delegate Conference of the Winnebago District will meet at Winneconne, Wis., (Rev. O. T. Hoyer) Tuesday, July 24th at 9 a. m. Pastors and Delegates are kindly requested to notify Rev. Hoyer whether they expect to attend the conference or not.
Herm. C. Klingbiel, Sec'y.

Mississippi Valley Delegate Conference

The Mississippi Valley Delegate Conference will meet in St. Martin's Congregation, Winona, Minn., on the first Sunday in August. Divine service at 9:30. All Pastors and members of the congregations in this District are invited to take part in this conference.

All wishing for quarters for this meeting shall notify Rev. A. Sauer before the 20th of July.

Karl J. Plocher, Sec'y.

Joint Synod

The Ev. Luth. Joint Synod of Wisconsin and Other States meets August 15 to 21 at Bethesda Church (Rev. H. Knuth), Milwaukee, Wis. The lay delegates from the various congregations may present their credentials to the secretary on Wednesday morning, August 15th, before the opening of the session.

All requests concerning the assignment of lodging places are due the Rev. H. Knuth, 1114 Chambers Street, at an early date.
G. Hinenthal, Sec'y.

Report of the Eastern Conference of Delegates

This conference met on May 27, at East Troy, Wis. After a short service in which Professor J. Koehler, of the Seminary, delivered the sermon on 1 Peter 2:9, the meeting was called to order by the Rev. Herm. Gieschen of Wauwatosa.

Rev. W. Mahnke of Root Creek read a paper on "The Christian Offering for the Kingdom of God." At noon a luncheon was served by the ladies of the St. Paul's Congregation. Part of the afternoon session was taken up in discussing the points as outlined in the program by the chairman.

The report of the financial secretary, Pastor Arn. Schultz of North Milwaukee, showed that 9,084.21 had been collected mostly for Synodical purposes, an increase of \$2,083.36 over last year's income. A mission, which was started near Johnson's Woods, was assisted by the conference in procuring the means with which to construct a building, which is to serve the purpose of a church and school. The rest of the afternoon was taken up in discussing part of Rev. Mahnke's paper and concluded with the necessary routine business.

The next meeting will be held in September at Root Creek where Pastor Herman Gieschen will lecture on "Our Synod" and Pastor W. Keibel will deliver the sermon. In these meetings quite an interest in church-work is aroused by discussions in which all may take part.

E. F. Hartman, Sec'y.

For the liquidation of synodical debts and the new seminary received from the following congregations:

C. J. Albrecht, New Ulm, Minn.—Prof. A. Schaller	(1 P.) \$	60.00
Th. Bauer, Mission, S. Dakota	(1 P.)	35.45
Wm. A. Baumann, Elk Mound, Wis., Rusk.	(1 P.)	75.00
Wm. A. Baumann, Elk Mound, Wis., Rusk.	(2 P.)	15.25
Wm. A. Baumann, Iron Creek	(1 P.)	50.00
Wm. A. Baumann, Iron Creek	(2 P.)	549.50
W. Bergholz, Kewaunee, Wis.	(1 P.)	150.00
A. Bergmann, Rolling Stone, Minn.	(1 P.)	420.55
L. Gensmer		50.00
J. B. Bernthal, Ixonia, Wis.	(1 P.)	1,034.05
J. B. Bernthal, Ixonia, Wis.	(2 P.)	300.00
C. Binhammer, Allegan, Mich.	(1 P.)	293.00
A. H. Birner, Hendricks, Minn.	(1 P.)	146.00
J. Brenner, Milwaukee, Wis.		200.00
Congregation in Brodhead, Wis.	(1 P.)	215.00
Th. Brenner, New London, Wis., T. Liberty	(1 P.)	61.00
Th. Brenner, New London, Wis., T. Liberty	(2 P.)	32.00
Th. Brenner, St. Petri, T. Liberty	(1 P.)	152.00
Th. Brenner, Immanuel, Maple Creek	(1 P.)	231.00
A. J. Clabuesch, Remus, Mich.	(1 P.)	125.00
A. J. Clabuesch, Broomfield	(1 P.)	100.00
M. Denninger, Haven, Wis.	(1 P.)	275.00
W. G. A. Essig, Stevensville, Mich.	(1 P.)	45.64
J. Freund, N. Freedom, Wis.	(1 P.)	116.00
J. Freund, N. Freedom, Wis.	(2 P.)	27.00
O. Frey, Saginaw, Mich.	(1 P.)	141.25
G. Gieschen, Edgar, Wis., Stettin	(1 P.)	83.50
G. Gieschen, T. Rib Falls	(1 P.)	66.50
G. Gieschen, Rib Falls	(1 P.)	10.00
Herm. Gieschen, Wauwatosa, Wis.	(1 P.)	1,233.00
W. A. Gieschen, Goodrich, Wis.	(1 P.)	37.00
J. G. Glaeser, Tomah, Wis.		15.00
W. Haar, Loretto, Minn.	(1 P.)	468.00
H. C. Haase, Benton Harbor, Mich.	(1 P.)	300.00
E. Hahn, Millboro, S. Dakota	(1 P.)	20.43
W. Hass, Oconomowoc, Wis.	(1 P.)	175.00
C. C. Henning, Peshtigo, Wis.	(1 P.)	1,014.00
W. A. Hoenecke, Milwaukee, Wis., Personal		25.00
R. Huth, Milwaukee, Wis., Personal		25.00
A. Kehrberg, Tawas City, Mich.	(1 P.)	200.00
W. Keibel, West Allis, Wis.	(1 P.)	98.28
W. Keibel, West Allis, Wis., Personal		25.00
L. Kirst, Beaver Dam, Wis.	(1 P.)	233.00
Th. Kliefoth, Juneau, Wis.	(1 P.)	372.00
K. Klingmann, Watertown, Wis.		125.00
J. Klingmann, Watertown, Wis.	(1 P.)	2,232.76
J. Klingmann, Watertown, Wis.	(2 P.)	150.00
H. Koch, Prescott, Ariz.	(1 P.)	169.00
Ph. Kochler, Iron Ridge, Wis.	(1 P.)	505.00
A. F. Krueger, Carlock, S. Dak., Burke	(1 P.)	81.13
O. Kuhlowl, Waterloo, Wis.	(1 P.)	1,526.00
M. Lehninger, Plymouth, Nebr.	(1 P.)	400.00
A. C. Lengling, Doylestown, Wis., Doylestown, Fountain Prairie, and Fall River	(1 P.)	275.00
P. Lorenz, Eitzen, Minn.	(1 P.)	100.00

P. Lorenz, Eitzen, Minn.	(2 P.)	90.00
P. Lorenz, Eitzen, Minn.	(3 P.)	228.00
P. Lorenz, Eitzen, Minn.	(4 P.)	80.00
F. Manteufel, Balaton, Minn.	(1 P.)	112.00
F. Manteufel, Balaton, Minn.	(2 P.)	85.00
F. Manteufel, Balaton, Minn.	(3 P.)	45.00
F. Marohn, Richwood, Wis.	(1 P.)	75.00
F. Marohn, Richwood, Wis.	(2 P.)	50.00
F. Marohn, Richwood, Wis.	(3 P.)	85.00
A. Matzke, Mansfield, Wash.	(1 P.)	47.00
J. J. Meyer, Wausau, Wis.	(1 P.)	20.00
J. J. Meyer, Wausau, Wis.	(2 P.)	5.00
J. J. Meyer, Wausau, Wis., Personal		25.00
L. B. Mielke, Sheboygan Falls, Wis.	(1 P.)	750.50
P. Oehlert, Kaukauna, Wis.		40.00
A. V. Rohr, Hartford, Wis.	(1 P.)	1,000.00
C. B. Schmelzer, Brewster, Nebr.	(1 P.)	132.00
J. C. Schmidt, Douglas, Ariz.	(1 P.)	50.00
G. Schoewe, Muskego, Wis.	(1 P.)	242.00
G. Schoewe, Muskego, Wis.	(2 P.)	121.00
G. E. Hensel		10.00
F. J. Schumann, Sturgeon Bay, Wis.	(1 P.)	208.00
F. Schumann, Sturgeon Bay, Wis.	(1 P.)	299.00
F. Schumann, Sturgeon Bay, Wis., Personal		100.00
A. P. Sitz, Rib Lake, Wis., Rib Lake	(1 P.)	213.00
A. P. Sitz, Rib Lake, Wis., Greenwood	(1 P.)	87.00
F. E. Stern, Watertown, Wis.		20.00
C. W. Waidelich, Kawkawlin, Mich.	(1 P.)	87.50
J. Wehausen, Ft. Apache, Ariz., Indians		4.50
B. Westendorf, Flint, Mich.	(1 P.)	100.00
B. Westendorf, Flint, Mich.	(2 P.)	75.00
B. Westendorf, Flint, Mich.	(3 P.)	100.00

Personal Donations

Rev. P. Albrecht, White River, Ariz.		15.00
Rev. E. Guenther, White River, Ariz.		5.00
Prof. Dr. A. F. Ernst, Milwaukee, Wis.		50.00
Rev. H. C. Nitz, White River, Ariz.		10.00
Rev. Theo. Hoffmann, Wheat Ridge Sanitarium, Denver, Colo.		5.00
Rev. R. Siegler, Watertown, Wis.		100.00
G. C. Rossin, Elgin, Minn.		25.00
Mrs. J. B. Wartchow, Colby, Wis.		10.00

Total\$19,730.79
Watertown, Wis.

June 1, 1923

F. W. Gamm,

Treasurer of the New Seminary and debt liquidating fund.

MISSION FESTIVALS

Slades Corners, Wis., St. John's Church, Robert F. F. Wolff, Pastor. Speakers: F. Koch, G. Bauer, P. Gieschen. Offering: \$135.00.

ITEMS OF INTEREST

"Out of the Frying-pan"

Interesting comment by the United Presbyterian: "The Presbytery of New York by an overwhelming majority recently voted down all resolutions censuring Dr. Fosdick. After the vote of Dr. John Robertson, one of the more ardent leaders of the movement against Dr. Fosdick, announced in the New York Times that he intended to withdraw from the Presbyterian Church and apply for orders in the Episcopal Church. We wonder if he prefers Dr. Percy S. Grant to Dr. Fosdick. There is an old proverb, "Out of the frying pan into the fire."

—The Ministers' Monthly.

Zionists' Hopes Not Fulfilled

A total of 27,000 Jewish immigrants have entered Palestine since 1918, according to a statement by Ormsby Gore, of the Colonial Office, in the British House of Commons. On the whole it can be said that the Jewish migration to the Holy Land has been keenly disappointing to the leaders of the Zionist movement. The Jews seem to prefer to move in circles where commercial prospects are good. They have been weaned away from agricultural pursuits during the many centuries of their exile. —The Ministers' Monthly.

Islam Grows But Slowly

There are signs that while Islam is a powerful adversary of Christian Missions in Africa it is not making the progress that once was feared. A French Protestant missionary has recently written: "Its progress has been slow and purely superficial. The people have suffered so keenly from the slave trade and from the brutal conquests of the last century that they hesitate to surrender themselves to Islam; in many of the districts a free man will not turn Moslem, he would lose all his authority over the people of his tribe. The people would rather, like certain tribes south of the Tchad, leave the country and go into the forest." At the same time it is gaining ground, and the same writer says: "It will certainly be in the Sudan that one of the most desperate battles between Christianity and Islam will be fought." —The Ministers' Monthly.

100 Mennonites Leave for Mexico

A special train carrying more than 100 Mennonites from colonies in Manitoba passed through St. Paul early Friday on its way to Mexico.

The train, containing 20 cars, came in over the Great Northern railway and was transferred at the Minnesota transfer to the Rock Island lines.

The Mennonites were from colonies at Coulee and Haskett and are a part of more than 20,000 that began their exodus from Canada over a year ago. They are settling in Mexico on land provided for them by the Mexican government.

—The Milwaukee Leader.

Pastors Fight C. of C. Over Bible in Schools

The ministerial association and the South Side Commercial club of Cedar Rapids, Ia., are at grips over the teaching of the Bible in the public schools and a red-hot row is promised before the matter finally is settled.

Several weeks ago the ministers presented a resolution to the board of education asking that the Bible be included in the studies of the younger children. The commercial club sent a resolution to the board urging that the plea of the ministers be ignored.

The resolutions strongly censured the ministers for urging the teaching of the Bible. The business club declared such a movement is "factional and dogmatic." The board of education took no action, but it was said the ministers would renew their request and if they do, the business men promise further action. —Milwaukee Journal.

Churchmen Urge Army to Get More Chaplains

A specific recommendation that legislation be sought to fix the numerical strength of the chaplains' corps of the army at such a point that "every soldier, wherever stationed, shall have full opportunity to receive the personal guidance of a chaplain" was included in the report of the conference on religious and moral training for soldiers, called by Secretary Weeks last week.

Prominent church men and welfare workers composed the conference and its recommendations were submitted Tuesday at the war department.

The conference also urged that officers of the chaplain's corps be given rank up to and including that of colonel, in line with the practices of other noncombatant branches of the army. Among other recommendations were that chaplains maintain closer relationships with their respective denominations.

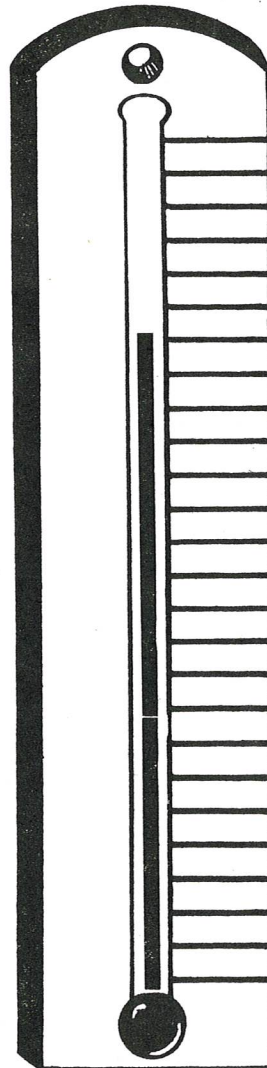
—The Milwaukee Leader.

Canadian Presbytery Votes Amalgamation

After a controversy of twenty-five years' standing the general assembly of the Canadian Presbyterian church voted last night in favor of amalgamating with the Methodist and Congregational churches of the dominion. The vote was four hundred twenty-six to one hundred twenty-nine.

—The Wisconsin News.

Synodical Barometer



510,000.00, June, 1923
488,750.00, May, "
467,500.00, April, "
446,250.00, March, "
425,000.00, Feb., "
403,750.00, Jan., "
382,500.00, Dec., 1922
361,250.00, Nov., "
340,000.00, Oct., "
318,750.00, Sept., "
297,500.00, Aug., "
276,250.00, July, "
255,000.00, June, "
233,750.00, May, "
212,500.00, April, "
191,250.00, March, "
170,000.00, Feb., "
148,750.00, Jan., "
127,500.00, Dec., 1921
106,250.00, Nov., "
85,000.00, Oct., "
63,750.00, Sept., "
42,500.00, Aug., "
21,250.00, July, "

Budget Allowance, See Synodic Report page 120
\$510,350.00

Budget Allowance as above	\$510,350.00
Collections up to May 31st	425,972.25
Remainder to be collected by July 1st	\$ 84,377.75