

Convention Number

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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CONVENTION OF THE JOINT SYNOD

Milwaukee, Wis., August 15—21, 1923

On the 15th of August about 100 delegates — pastors, teachers, and laymen — representing the congregations of the various conferences from all districts, together with a large number of advisory members and guests, met at Bethesda Lutheran Church, Milwaukee, the Rev. H. Knuth, pastor, to attend the biennial convention of the Joint Synod of Wisconsin and other States.

The opening services being held in the evening of that day, Prof. J. Meyer of the Theological Seminary at Wauwatosa preaching the sermon as published in the last issue of this paper, Synod immediately began its business sessions on Wednesday morning after a brief devotional service. The Rev. K. F. Rutzen of Bay City, Mich., was appointed chaplain for the devotional services preceding each session of the convention.

President's Biennial Report

It was significant, but expedient on the part of President G. E. Bergemann to call Synod's attention first of all to its present financial status. We have been rather disappointed, he said in substance, in our expectations as to raising the necessary funds for current expenses. The appropriations made by Synod at its session two years ago to carry on its work were far from being materialized. The quota required has not been reached. That, the President indicated, is a serious matter. That funds are lacking is not due to the budget agreed upon in the last biennial meeting being too large, exceeding the financial capacity of Synod, but it is rather due to the fact that many of our church-members are still lacking that willingness characteristic of true Christian life to contribute liberally for the material support and extension of the kingdom of Christ. They have not as yet learned to give joyfully according as God has prospered them. Herein lies the cause for our material shortcomings.

It is true the work of Synod has progressed along all lines as hardly ever before. Our educational institutions are flourishing, some of them being frequented by such an unusual number of students as to fill them to their utmost capacity; furthermore, our missions have increased to such an extent that more laborers are in demand everywhere, and additional

equipment for carrying on the good work of the Gospel has become necessary. Yet this very fact of the prosperous work in our synodical territory, demanding as it did the whole amount appropriated for that purpose, and the fact that our people did not live up to the appropriations made on their part through their delegates two years ago, has necessitated the borrowing of a large amount of money in order to meet the necessary demands, thus increasing the debts of Synod for current expenses within the last biennium to the amount of \$289,508.05, including land purchases and money borrowed for Church Extension Fund.

This state of affairs must not be allowed to continue for any length of time, says the President in his report. It must be changed, and changed at once. And we, the delegates, together with every communicant member of our congregations constituting this synodical body of ours, are to bring about such change of affairs. How? Simply by learning from the Gospel that Christian giving is a blessed privilege granted to each one of us by the God of all mercy, who has blessed us so abundantly both in spiritual and material things; that Christian giving is life, inner, spiritual life, proving the sincerity of faith in and love for the Lord and His cause. A true Christian will be thankful, as for a love token from God, for every occasion of giving to Him. That spirit prevailing among our brethren, the necessary funds for carrying on the blessed work of our Synod will never be found wanting.

Our Venerable President must be given credit for facing the problem of our financial difficulties so courageously and for exhorting to greater activity on our part in solving that problem in the future. It was a message which did not fail deeply to impress all delegates present, and which was reiterated on the floor of Synod throughout its deliberations on appropriations and final budget for the next biennium.

Let us hope that this particular message will not pass by unheeded, but that it will induce each and every delegate to bring it home to his constituents in the respective conferences, districts of the Joint Synod, and above all in his home congregation. It is only by concerted efforts on the part of all communicant members within the borders of our Synodical body its work can be carried on properly to the welfare of the church and the glory of God. There may be those

who would let others do the worrying and the working for the cause our Synod stands for, but if any such were at the Milwaukee convention and observed the earnest and determined manner in which the Lord's business was undertaken they must have realized that there can be no shirking here, but that the work allotted to us requires the co-operation of all.

The President then briefly reviewed the work done during the biennium just closed, which will be given in full in the official synodical report. Proper mention was made of the departure of two faithful servants of our Synod, the Rev. Adalbert F. Westendorf of Saginaw, Mich., 1. Vice-President, and the Rev. Theo. Hahn, Owosso, Mich., member of the Board of Directors of the Michigan Lutheran Seminary, Saginaw.

It must also be stated in connection with the President's report, that greetings were sent to our highly esteemed and aged Dr. A. F. Ernst, as well as to two of our pastors who are stricken with sickness — Rev. H. Bergmann and Rev. F. Weerts.

Doctrinal Discussion

Two entire sessions were devoted to doctrinal discussion, Rev. M. Lehninger of Plymouth, Nebr., leading in the same. His paper treated on the important topic: 'Our Lutheran Educational Institutions — A Fruit of the Gospel.'

Referring in his introductory remarks to the hostile attacks made upon our Lutheran educational system, as well as to the difficulties the Lutheran Church is laboring under in practising such system, at the present time, the lecturer contended that the very situation confronting us today makes it necessary for us Lutherans to fight for and to maintain and foster our Christian day-schools, high schools, colleges and seminaries with every means at our command. We are liable to become tired of constantly hearing about the necessity of thoroughly training our youth in the principles of the Gospel and the doctrines of the Lutheran Church, and of continuing such educational work among them until they have become mature. But it is a dangerous symptom, if we tire here and neglect the Christian training of those who once shall be the constituents of our Church. It only goes to show that we ourselves are not living up to the Gospel. Whereas, if the spirit of the Gospel rules and moves our hearts, then Christian education of our children will follow of a necessity; and in the same measure the Spirit of the Gospel prevails in our midst, it will be practised by us. While on the other hand, to the extent Christian life is on the decrease or even vanishing, Christian education is gradually vanishing under every condition, and in all localities. Hence, it must be our determined effort to maintain our Lutheran schools.

The following six points were set forth, the discussions of which will be published in full, and which should be closely studied by every Christian:

1. The Gospel, the only means for a Christian education, is entrusted to the Christian church, and therefore to all of us.
2. In our Lutheran educational institutions it is our endeavor to impress the Gospel on the minds of our youth, in order to sustain them in the Christian faith the whole of their lives.
3. Aside from our Christian day-schools the conditions in our times require a Lutheran high school education for our youth in every locality possible.
4. It is the purpose of our Lutheran educational institutions to confer upon our young generation the Christian world view (Weltanschauung) in opposition to the prevailing materialistic world view of our age, so that they may abide in the sacred truths of the divine Word.
5. As the climax of our educational institutions, grown out of the Gospel, we consider our Seminaries for the training of pastors and teachers.
6. Remedies for overcoming difficulties confronting us in matters of our Lutheran educational institutions.

President of Synod With or Without a Pastoral Charge

A memorial concerning the question: whether or not the President of the Synod should be in charge of a congregation, was submitted by a committee appointed at the last biennial meeting. Owing to the fact that the manifold duties devolved upon the President required so much of his time and strength as to render it hardly possible for him to discharge, at the same time, the duties as pastor of a large congregation, the sentiment had gained ground, that, inasmuch as such President is the only person in whose hands lies the whole machinery of synodical administration, and in order that he may devote all his time and strength to purely synodical work, it was necessary to relieve him of the cares of parish work. The committee in its memorial, however, for reasons which apparently were well-founded, and which will appear in full in the official report, has devised ways and means to re-arrange the division of duties in such fashion that the President may still remain an active pastor in charge of a congregation.

The memorial provides in substance for the following:

The activities of the President shall be reduced to the least measure possible. This can be done by the co-operation of all the appertaining authorities of the Synod, such as the Presidents of the synodical districts, the various Boards, the Visitors, the Delegate Conferences, etc.

Such reduction of the President's activities shall be substituted in the following manner:

1. The various authorities of the Synod shall hold a joint meeting, at least once a year, for the purpose of surveying the whole territory of synodical work and of advising Synod accordingly.

The following shall attend such joint meetings: The General Board for Missions, one minister and one lay member of each Board of Directors, the Trustees of Synod in a body, the Presidents of the Districts, the President of the Joint Synod.

Each district being represented at such meeting by at least two delegates, it is thereby brought into immediate contact with and is enabled to participate in the whole of the synodical work.

2. Every Board and standing Committee of the Joint Synod transmits to the President a copy of the minutes of every meeting held. From these minutes the President compiles a summary report for the President of the District twice a year, while the latter presents such report to the Visitors, and these again submit the same to the Delegate Conferences.
3. Should the President still be in need of an assistant pastor, after reducing his work to such a degree, the Synod furnishes the same, leaving the election of such assistant pastor, however, to his congregation. The Synod also furnishes the President all clerical help needed.

After a thorough discussion of the merits of this memorial it was duly accepted, that means, the President of the Joint Synod is to remain an active pastor in charge of a congregation. His election having been deferred until this memorial had been submitted, the Synod then proceeded to the election of its officials, the result of which will be found under a separate head.

Collections for the Building of the New Seminary and for the Defrayal of Debts

The building of a new seminary was definitely decided by the Synod two years ago. Its cost was not to exceed \$500,000. The whole project was entrusted to a special Seminary Building Committee which in accordance with a resolution of Synod was elected by the Board of Trustees and the Board for the Theological Seminary. Meanwhile this Committee has purchased the so-called Van Dyke Place at Wauwatosa for the site of the new seminary, and has also had the plans made for the building. It is generally conceded that both the new site and the plans are adequate and proper in every respect.

But when shall we be able to carry this great building project into effect? By a former resolution the building of the new seminary was not to be begun un-

til two-thirds of its cost is collected and at hand. This resolution has been substituted by another. It is this: **The building of the new seminary shall not be begun until the present debts have been paid, and the full amount necessary for such building is at hand.** The term "present debts" called for much dispute on the floor of Synod. It was finally decided to appoint a committee to ascertain what this term involved. The committee gave the following interpretation, which was accepted by the Synod:

The present debts involve the following:

1. Debts of the Synod, incurred by appropriations for current expenses, buildings, etc.	\$210,841.61
2. Van Dyke Place	35,000.00
3. Bues Farm	25,000.00
4. Church Extension Fund	18,666.14
	\$289,508.05

Remarks: The net proceeds of the Bues Farm shall be assigned to the seminary building fund.—The debts mentioned above concerning the Church Extension Fund is an amount, which the Board for Missions had borrowed for the purpose of assisting by way of loaning indigent congregations in building chapels and parsonages for their use. This amount is now charged to the synodical debts and will be paid for by the present collections for the defrayal of debts and the seminary building fund. The congregations, however, to whom this amount has been loaned, are to repay the same in due course of time, such amount to flow into the Church Extension Fund and to remain there for the purpose of assisting needy congregations in building churches. The Church Extension Building Fund now amounts to \$153,100.00.

Regarding the present status of the collections raised for the seminary building fund and the defrayal of synodical debts the following report was submitted to the Synod by the General Manager and Treasurer of this fund, Mr. F. Gamm of Watertown, Wis.:

Districts	Money in Treasury	Money still retained by congregations	Unpaid Subscriptions	Total
S. E. Wis. Dist.	\$28,985.29	\$ 2,056.60	\$19,899.44	\$ 50,941.33
W. Wis. Dist.	24,924.44	4,070.95	5,401.00	34,396.39
N. Wis. Dist.	19,329.72	18,079.99	12,906.50	50,316.21
Minnesota Dist	13,828.39	25.00	6,561.00	20,414.39
Michigan Dist.	5,486.15	225.60	1,989.00	7,700.75
Nebraska Dist.	2,789.11	2,786.76	2,614.50	8,190.37
Dakota-Montana	610.66	103.73	15.00	729.39
Pac. N. W. Dist.	165.00	140.00	305.00
Christians outside of our Districts	449.33			449.33
Total	\$96,568.00	\$27,488.63	\$49,386.44	\$173,443.16
Exp. for Pamphlets, architects, etc.				7,169.06

Many of the congregations, it was reported, are still at work; many, especially those in our western

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districts, will canvass during the fall season. This explains some of the comparatively low figures given above. According to a rough estimate made by Mr. Gamm on the basis of statements received the sum total of collections ought to exceed \$500,000.00.

Our Educational Institutions

Theological Seminary at Wauwatosa, Wis. Fifty theological students were enrolled at our Seminary during the last year, 12 seniors, 12 middlers, and 19 juniors. Of the seniors 11 were available for pastoral charges in our Synod, one being from the Missouri Synod, all of whom have been assigned to congregational charges. There are still, it was stated, a number of pastoral vacancies in our Synod. It was pointed out by some that there is a serious shortage in candidates for the ministry; and judging from the number of graduates from Northwestern College in Watertown, which is a feeder for our Theological Seminary the situation will not be relieved in the near future. What we need is a greater number of laborers in the harvest field of the Lord. It is of the utmost importance that every effort be made to gain young men for the ministry and for teaching in our parochial schools, and for this purpose to encourage young Christian people to attend our colleges and seminaries, so that, if possible, all calls for ministers and teachers may promptly be answered.

Northwestern College at Watertown, Wis. The enrollment at Northwestern for the past year was 258. Of the 22 graduates of this year 13 have been graduated from the classical course, of whom 12 will enter the Theological Seminary in the coming semester. Two new men have been called to a professorship, Dr. Peters and Prof. K. Koehler. Prof. Schlueter having recovered from his sickness will resume his work in the coming scholastic year. Complaint was made on the part of the Board of Directors about scarcity of proper space for class rooms and library. The Board asked the Synod to build a barrack, for tem-

porary expediency, large enough for two class rooms, the cost of which would amount to about \$3,500.00. It was granted. Furthermore, the Board deemed it necessary to advise Synod to add one story to the present Isolation Hospital, expenses not to exceed \$1,500. The matter, we believe, was referred back to the Board for reconsideration. The matter relating to buying a piece of land owned by Prof. J. Koehler, which estate had been made use of by the college for 23 years, offered now at \$4,000.00, was also referred back to the Board, with power to act as it judges expedient.

The Venerable Dr. Aug. F. Ernst, who had been President of the Institution more than fifty years, and who now is incapacitated for further work owing to serious illness, has been released from all further duties. In consideration of his faithful services rendered in the capacity of Professor and President of our College, Dr. Ernst was further accorded his usual salary.

Teachers' Seminary and College at New Ulm, Minn.

A decided increase of students was reported, 173 against 123 in the previous year, an increase of 50, the largest number of students in the history of the institution. 123 are male students and 50 female. 101 are being trained for teaching in our parochial schools, 48 are preparing for the ministry, while 24 are acquiring a high school education for a secular calling.

The work of this Institution has increased to such an extent that the present faculty has been unable to manage it to satisfaction. The Board asked for two additional professors. One of them had already been engaged during the last school-year, namely, Prof. Levorson of the Norwegian Synod, arrangements having been made for allowing him to instruct a number of Norwegian students attending the College while teaching at the same time several branches of the regular course. Synod voted that Prof. Levorson, and an additional teacher for the so-called training school, in which graduating students are given opportunity for practical work, be permanently called. By all appearance our Normal School at New Ulm is in a flourishing condition. One sad feature contained in the report concerns the physical condition of Prof. Reuter, the Musical Director, who still is unable to resume active work. The greetings of the Synod were dispatched to him.

Michigan Seminary at Saginaw, Mich. Enrollment 52, 39 boys and 13 girls, graduates this year 10. It was reported by the Board of Directors that the old building of this school has become entirely inadequate, in no wise answering its purpose under the requirements of the present time. A new building, consisting of dining hall, kitchen, living rooms for the janitor, isolation hospital, has become an absolute necessity. Moreover, the class-rooms in the old recitation hall being much too small, two being only 18x20, and two

19x20 each, a new and adequate class room must be provided for. Also a new residence for Prof. Schaller, recently called to fill the vacancy caused by the resignation of Prof. Wentz, must be built. Naturally the Board of Directors of our Institution at Saginaw came in for a large share of appropriations on the part of the Joint Synod, viz., \$32,000.00 for the new building described above, \$2,000.00 for the arrangement of a classroom in the old recitation hall, and \$7,500.00 for a new residence.

Despite the present high indebtedness the Synod recognized the necessity of complying with such request, and voted the appropriations asked for, authorizing the Board of the Saginaw School to take complete charge of the building operation, while the Committee on Finance was charged with the raising of the necessary building funds.

Missions

The General Board for Missions submitted a comprehensive report on the two great departments of our mission work: Home Missions and Indian Missions.

Home Missions. The splendid work done here during the past biennium may best be seen from the statistics given by the Board of each District. They are as follows:

Michigan District. 14 missionaries, 1 vacancy; 14 mission stations; Voting members 340; communicants 869; contributing members 434; souls 1,566; 16 Sunday Schools with an enrollment of 395 children. Contributions for congregational work \$11,573.00, for synodical purposes \$1,959.61. Three congregations have become self-supporting. Two new fields have been taken charge of.

Minnesota District. 11 missionaries, 18 mission stations; families 305; voting members 252; communicants 779; souls 2,130; Sunday School pupils 485.

Dakota-Montana District. 17 missionaries, 61 stations divided into 20 parishes, 4 vacancies; voting members 242; families 467; communicants 794, souls 1,788. Contributions for congregational work \$6,219.94.

Nebraska District. 9 missionaries. Further report not available at this moment.

Southeast Wisconsin District. 15 missionaries, 18 mission stations; voting members 309, communicants 1,046, souls 1,711, parochial schools 5 with an enrollment of 128 pupils; Sunday School children 608. One congregation has become self-supporting, one new field opened.

North Wisconsin District. 10 missionaries, 33 mission stations; voting members 347, families 398, souls 1,783.

West Wisconsin District. 9 missionaries, 22 mission stations, 259 school children. Contributions for congregational work \$4,945.00, for synodical purposes \$150.00.

Pacific Northwest District. 6 missionaries, 17 mission fields. Contributions for synodical purposes \$1,330.69.

These statistics are truly gratifying, showing how abundantly our work in home missions has been blessed within the last biennium. About 95 men are carrying on the Gospel work among approximately 10,000 souls in this large field of Home Missions covering a territory extending from the eastern borders of Michigan to the Pacific coast. Who can foresee the possibilities for our Lutheran Church in our Home Missions?

Indian Missions

At present there are 9 missionaries, one male teacher and one lady teacher doing mission work among the Apaches in Arizona, numbering about 5,500 souls, besides a few Apaches assisting our men in their work. Our missionaries are holding services on every Sunday, while during the week they also instruct Bible classes. There are three Christian day-schools, one at Peridot, one at East Fork, and one at Cibecue. The number of Apache children attending these schools amounts to 133 in all. The work done in these schools is of paramount importance for the success of our Indian missions. Time will show the results.

Complying with a resolution adopted by Synod two years ago which calls on the General Mission Board to send two of its members to Arizona with the object of making a thorough canvass of our missions there and of examining the situation in detail, two men of the Board have visited the various points where work is being done, and thoroughly surveyed the field. The result of such canvass was that the General Board in its report to the Synod pointed out the following:

1. That the Boarding School which Synod ordered bought two years ago be removed from East Fork to the so-called Milk Ranch, and that in connection with this school an orphanage for deserted and dependent Apache children be conducted, the building for such orphanage to be erected at the same place. Such building calls for an expense of \$12,000.00, towards which, however, \$3,000.00 have already been donated by friends of the mission, leaving a balance of \$9,000.00 still required.
2. At Cibecue a new school building must necessarily be built, costing \$5,000.00, also a new parsonage is badly needed, again costing \$5,000.
3. Peridot also is in need of a new parsonage costing not less than \$5,000.00.
4. The mission at Globe which has ceased to exist for some time should be resumed, and a missionary stationed there.

Points 1, 3 and 4 were granted by the Synod. We are not quite sure as to point 2, at this moment, but we think the matter of building both a school and a parsonage at Cibecue was referred back to the Board for

Missions for reconsideration with the power to act, if found necessary. As to raising the \$9,000.00 for the building of the orphanage, Synod advises action at once. All congregations are asked to raise a special collection for this purpose in the near future.

Our missionaries in Arizona are doing a great work which has been wonderfully blessed in later years. It requires much sacrifice and privation on their part. What can we do for them? The least we can do is to offer them our material support, to carry on the blessed work, and the best we can do, is to constantly be mindful of them and their work in our prayers.

Negro Mission

The Joint Synod of Wisconsin and other States being a member of the Synodical Conference is much concerned about the progress in the mission among the Negroes in the South, a common mission of that body. We now have two men acting as representatives of our Synod in the Board for Negro Missions: President Im. F. Albrecht, Minnesota, and the Rev. W. Hoenecke, Wisconsin. Both have visited the South during this year in the interest of this mission, and have gathered valuable information. President Albrecht gave an interesting talk on the experiences both have made with reference to the matter involved, submitting a favorable report on the progress of this mission, encouraging, at the same time, the delegates of the Synod to proffer their liberal support for carrying on its glorious work. Synod voted \$35,000.00 to be used for Negro Mission during the next biennium.

Mission in Poland

An urgent call to take up mission work among the German Lutherans in Poland, numbering 500,000, has been extended to the Joint Synod of Wisconsin. The General Mission Board, as well as Rev. O. Engel, who was sent to Poland last year for the purpose of gaining insight into the conditions of the Lutheran Church obtaining there, brought in a report stressing the utter need of our help along mission lines. An earnest plea was made by members of the Synod not to disregard so urgent a call now extended to us. The synodical body responded to the call in such a manner as to empower the mission board to take up this work in Poland in a measure as lies within the limits of its means, and eventually to send two pastors into that mission field.

School Visitations

A detailed statement of the activities of the Commission and Visitor of our Schools will be offered in the official report of Synod. The following recommendations were made and accepted:

1. In new mission fields, not churches, but schools should be built, which may serve, at the same time, as houses of public worship.

2. Missionaries or itinerant preacher, who are salaried by the Synod, should be obligated to teach school regularly, wherever that is possible.
3. Congregations having many children of school age, but which are unable to establish and support a school themselves, shall be supported to that effect.
4. Small pamphlets containing material for German substitute reading should be published for our schools.

Memorial of the State Teachers Conference

It is the desire of the Teachers that the list of the names of all lady teachers at our schools be published in the "Gemeindeblattkalender." Adopted.

Committee on Intersynodical Matters

A gratifying and promising report was submitted by the Committee on Intersynodical Matters, stating that the representatives of the Synods of Buffalo, Iowa, Ohio, Missouri, and Wisconsin had reached an agreement in the doctrines of conversion and election. The negotiations with other Lutheran bodies will be continued in order that agreement may be reached on all points of doctrine.

Report of the Field Missionary and Representative of our Institutions

The Rev. R. Siegler, our Field Missionary, reported that he had visited a number of congregations, and filled several pastoral vacancies during the last biennium. A number of congregations have been induced to increase their contributions in a creditable manner. Tomahawk has become self-supporting. For building purposes at our New Ulm College Rev. Siegler has collected in ten congregations \$3,479.50, for defraying of synodical debts in 15 congregations \$2,233.00, for the Seminary building fund to the first of June \$6,000.00. Synod voted thanks in acknowledgment of his faithful service.

Northwestern Publishing House

The report of the Manager of our Publishing House shows, that net profits have been gained as follows: on sales \$85,160.12; on the "Gemeindeblatt" \$6,222.11; on Northwestern Lutheran \$91.88; on Junior Northwestern \$280.70; on the Lutheran Quarterly \$306.52.

One part of these profits have been applied to conducting and enlarging the business of the House, while the balance has been turned over to the General Treasurer of the Synod.

Divers Matters and Memorials

The plan which called for a complete reorganization of the whole synodical management, submitted by the Central Conference at the last biennial meeting, was tabled.

A memorial of the Congregation at New Ulm concerning a regulation of finance matters was referred to the Committee on Finances.

The memorial No. 1 of the Southeast Wisconsin District, to bring, if possible, all matters of importance which may come up for discussion at future conventions of the General Synod, to the notice of the Chairman of each Delegate Conference previous to such convention for deliberative purposes, was adopted.

The memorial No. 2 of the Southeast Wisconsin District provides, that the setting up of the budget be done annually, instead of biennially, as has been done heretofore; it further provides, that an itemized account of the disbursements in every branch of the synodical work be given by the incumbent of the Treasurer's office. It was adopted.

The memorial of the Dakota-Montana District, that all business matters which are being published in the "Gemeindeblatt", be published in the Northwestern Lutheran, was adopted.

Aside from publishing the official synodical report in the German language, such report shall also appear in a condensed form in English.

Admissions

The pastors, teachers and congregations admitted to membership of Synod are the following: Revs. Herm. Schlerf, Kurt Timmel, Gerhard Press, O. Eckert, Ph. Schroeder, E. Hinderer, R. Schroeder, N. Schaar, W. Lehmann, L. Meyer, M. Croll, E. La Haine, E. Zimmermann, on presenting testimonials from the faculty of the Theological Seminary; Rev. P. Brander, J. Jeske, on presenting an honorable dismissal from the Synod of Missouri; Teachers A. Becker, L. Sonne, S. Bergemann, on presenting testimonials from the faculty of the Teachers' Seminary; and the congregations St. Peter's at Brodhead, Wis., St. Paul's at Rozellville, Wis.

Distribution of a Special Convention Number of our Synodical Papers

A resolution was passed to the effect, that a special convention number of the Gemeindeblatt and the Northwestern Lutheran be issued, and that a copy of one or the other paper be placed into every family within the bounds of the Joint Synod. It is to serve the purpose of bringing the transactions of the convention in a condensed and popular form before our people, in order to acquaint them with the Synod's work which virtually is their own, being the Lord's business committed to them. There is a big business to be done which requires the co-operation of all and every member of our synodical body, and the first requisite of such co-operation is to be fully informed on its doings.

And a special convention number of our church papers being placed into the homes of all of our

Christians it is up to them to gain such information by reading this issue. Such distribution ought to create a lively interest for the great work of our Synod. On the other hand, it ought to gain a wider and continued circulation for our periodicals, the Gemeindeblatt and the Northwestern Lutheran. In order to keep himself constantly informed on the affairs of the Synod it ought to be the desire of every Christian in our midst to become a regular and diligent reader of either the one or the other of these our papers. The extra expenses for issuing and distributing this special convention number will be fully covered by a wider circulation of the papers gained.

Divine Services

Aside from the opening service in which Prof. J. Meyer preached the sermon, there were three other services held at the Bethesda Church, namely, on Friday evening, the Rev. W. Schulze of Hutchinson, Minn., officiating; on Sunday morning, the Rev. J. Mittelstaedt of Wonewoc, Wis., preaching; and on Monday evening, Prof. H. W. Schmeling of Watertown delivering the closing sermon.

A vote of thanks was tendered to the Bethesda Congregation and its pastor for the splendid hospitality extended.

Election of Officers

President: The Rev. G. E. Bergemann, Fond du Lac, Wis.

1st Vice-President: The Rev. W. Bodamer, Ann Arbor, Mich.

2nd Vice-President: The Rev. Professor John Meyer, Wauwatosa, Wis.

Secretary: The Rev. Gerhard Hinnenthal, Goodhue, Minn.

Recording Secretary: The Rev. Wm. Nommensen, Columbus, Wis.

Treasurer: Is elected by the Trustees.

Board of Trustees: The Rev. A. Ackermann, Mankato, Minn.; The Rev. O. Kuhlow, Waterloo, Wis.

Board for the Theological Seminary: The Rev. H. Knuth, Milwaukee, Wis.; Teacher J. Gieschen, Milwaukee, Wis.; Mr. W. Michler.

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Budget for the Biennium 1923-1925.

A. General Treasury of Synod.

1. Interest charges	20,000.00
2. Travelling expenses	6,000.00
3. Official reports	6,000.00
4. General expenses	35,000.00

67,000.00

B. Educational Institutions.

a. Theological Seminary:

1. Improvements:		
Sidewalk	1,000.00	
Furnace	350.00	
Library	1,000.00	
Furniture	400.00	
		2,750.00
2. Repairs		2,300.00
3. Current Expenses:		
Salaries	21,100.00	
Wages	3,960.00	
Rent	960.00	
Fuel	3,000.00	
Electricity, Gas and Water	1,500.00	
Insurance	1,000.00	
Provisions	8,000.00	
Sundries	1,146.00	
		40,666.00

45,716.00

b. Northwestern College:

1. Improvements:		
Library and Laboratory	900.00	
Barracks	3,500.00	
Sundries	600.00	
		5,000.00
2. Repairs		8,000.00
3. Current Expenses:		
Salaries	65,000.00	
Wages	7,100.00	
Fuel	15,000.00	
Rent	1,255.00	
Provisions	17,050.00	
Insurance	4,296.00	
Gas and Electricity	3,130.00	
Sundries	3,530.00	
Unforeseen expenses	1,500.00	
		117,861.00

130,861.00

c. Doctor Martin Luther College:

1. Improvements		600.00
2. Repairs		5,200.00
3. Current Expenses		
Salaries	56,000.00	
Wages	9,000.00	
Fuel	7,000.00	
Provisions	13,800.00	
Electricity	1,600.00	
Gas	700.00	
Water	300.00	
Sundries	5,345.00	
		93,745.00

99,545.00

d. Michigan Seminary:

1. Improvements		
Library	200.00	
Domestic items	265.00	
Office and School purposes	270.00	
		735.00
2. Repairs		1,885.00

3. Current Expenses			
Salaries	16,500.00		
Wages	4,560.00		
Insurance	565.00		
Fuel	1,600.00		
Rent	1,200.00		
Gas and Electricity	350.00		
Printing matters	160.00		
Traveling expenses	260.00		
Freight	180.00		
Telephone	70.00		
Water	110.00		
Provisions	1,895.00		
Sundries	327.00		
Unforeseen expenses	1,750.00		
		29,527.00	
Dwelling for Professor		8,500.00	
New Building		32,000.00	
			72,647.00
C. Home for the Aged (Belle Plaine).			
1. Repairs	500.00		
2. Current Expenses	12,000.00		
			12,500.00
D. Indian Mission.			
1. New Building \$5,800.00 (+ \$10,000.00 ?)....		15,800.00	
2. Orphanage and School		12,940.00	
3. Current Expenses		59,122.00	
			87,862.00
E. Home Missions.			
1. Pacific Northwest District		13,160.00	
2. Dakota-Montana District		42,500.00	
3. Nebraska District		14,400.00	
4. Michigan District		17,000.00	
5. Minnesota District		29,000.00	
6. North Wisconsin District		13,720.00	
7. West Wisconsin District		14,000.00	
8. Southeast Wisconsin District		29,000.00	
Unforeseen expenses		5,220.00	
			178,000.00
F. Invalid Relief			25,000.00
G. Negro Mission			35,000.00
		Total	754,131.00
	Resources		
Board, Tuition and Sundries			79,200.00
Northwestern Publishing House			30,000.00
Gemeindeblatt			9,000.00
Interest on Funds			14,000.00
			132,200.00
Total amount to be raised by collections			621,931.00

W. H. GRAEBNER, Secretary of Board of Trustees.

COMMENTS

A Poor Example "Render unto Caesar the things that are Caesar's," our Savior said. That means more than just paying your taxes. It means, too, obey the law as long as you can do so with a good conscience, God asks you to obey for conscience sake. For the same reason we Christians are to refuse obedience when human laws demand anything which is contrary to the Christian conscience, as St. Paul did (Acts 24:16): "Herein do I exercise myself, to have always a conscience void of offence toward God." In these times of wide-spread lawlessness a Christian must studiously avoid arrogating to himself what belongs to constituted authority. The following, taken from the Milwaukee Sentinel; illustrates what we mean:

Federal prohibition enforcement officers, augmented by sheriff's deputies and several members of the Ku Klux Klan, visited Ocean county early Tuesday morning, raiding four hotels and a cafe. The visit to Lakewood, N. J., was made at 2:45 a. m. The cafe was broken into and a quantity of liquors, valued at close to \$10,000, seized. No arrests were made. The raiding party consisted of forty, including a number of women, and a Baptist minister. The entire raid was considered to be a part of the Ku Klux Klan's program to clean up the bootleggers in the county.

What have "a number of women, a Baptist minister" and the Ku Klux Klan to do with law enforcement? To usurp the functions of the law to punish the lawless is but another piece of lawlessness and therefore the worst kind of example for the very element that you wish to correct. Our country is surely not so weak that it must rely on "a number of women, and a Baptist minister and the Ku Klux Klan" to uphold the majesty of the law.

G.

"Try Christianity" Kings, Dictators, Presidents and premiers — rulers of fifty-seven nations — are besought by a conference of 2000 "plain people" to try Christianity as a means against war. Every other agency known to man has been put to the test, and failure has marked them all. War splashes nearly every page of history, and, as if the ruin of the "war to end war" were not sufficient for generations to come, every footfall in Europe today sounds to qualified observers like the rumble of another approaching battle. While the lull, as many regard it, is on, the International Conference on Christian Citizenship, a gathering of delegates from scores of foreign countries lately held at Winona Lake, Indiana, appeals to the heads of their governments to try Christianity, which George Bernard Shaw says has never yet been tried."

Thus relates the Literary Digest. "Try Christianity," says the Winona Assembly:

"The nations of the world must depart from selfish individualism and human isolation. They should unite in creating new standards which are based upon the teachings of Jesus.

"It should be recognized that nations are accountable to the same Christian principles as those which pertain to all Christian men and women as individuals. There is no double standard of morality and ethics — one for men and another for nations. . . .

"We believe that the divine right of sovereignty and civil authority is vested in the nation and that the nation is an intelligent moral entity which God holds responsible for the use of sovereignty and authority which He has vested in it.

"We believe that God's judgment can be averted only by national repentance for sin and national obedience to the laws of love and brotherhood and fair play, as taught by Jesus, and that such obedience will bring peace to the world and restoration of prosperity and happiness to all peoples."

But how is it to be applied? The St. Louis Globe-Democrat says:

"The only way that Christianity can be tried in this matter is by the application to international relations of those principles of conduct which are found in the teachings of Jesus Christ, and of which he is the supreme exponent; and there is no way to apply them except by the establishment of international standards of comity and right, and of international rules of procedure in case of dispute, through international agreements to that end. Put the principles of Christ into international law and intercourse, and then, and not till then, will Christianity be effective for peace.

"Abandon the holier-than-thou aloofness, put actual Christianity into international practice, give it a fair chance, and it will not fail to bring peace on earth, good-will toward men."

It seems, however, as if the application were not so simple after all, for the Digest continues:

"Among other things, the Conference advocates the adherence of the United States to the World Court and the outlawing of prizefighting and criticizes New York and Maryland for their lack of State Prohibition enforcement laws. This leads the Baltimore Sun to assert that the 'Winona brethren' were curiously inconsistent at the very time they were calling on the peoples of the earth to stop fighting and love each other." The Sun goes on:

"With one breath they denounced hate as the cause of human wo, and with the next they demanded that political war should be declared on New York and Maryland because these States have refused to accept the un-Christian doctrine of Prohibition tyranny. The Winona Conference solemnly urged that Maryland and New York be denied the right to send representatives to either branch of Congress until State Prohibition enforcement laws are on their statute books."

That is to say, nobody who disagrees with us has any rights we Winona Christians are bound to respect. If they refuse to accept our opinions, put Maryland and New York out of the Union and treat them as political convicts.

"Christianity is the hope of the world. But not the Christianity that carries the Golden Rule in one hand and the sword of hate and tyranny in the other."

Here lies the trouble. The church and civil powers are again thrown together. Very few people seem to know what Christianity really is. St. Paul says: "The kingdom of God is not in word, but in power." Christianity is not a system of morals, a code of conduct. It is not a means or method which one may decide to use or not to use. It is life, God-given life at that. Christianity is bestowed on man by the working of the Spirit of God. It is repentance. Now, the Winona assembly does speak of the need of repentance; but, in the first place, it is thinking of a national repentance, while repentance is a purely individual and personal matter. And then, the words following do not indicate that the term repentance is rightly understood. It means more than the discarding of a method that has proved useless or insufficient. It is true contrition before God and faith in Jesus Christ; that faith in which the sinner despairing of himself clings to the Cross and puts his trust solely in the blood and merit of the Son of God. There is nothing at all like trying Christianity. The individual cannot try it for himself. If he is a Christian, the Spirit of God moves him. If he is not, he has no knowledge of Christianity at all. We cannot try it on others, much less force it upon others by international law and courts, nor by national courts or state courts.

We can preach Christ to men, but must leave it to the working of the Holy Spirit to effect true spiritual life in them. Then, when they believe, they live their faith. If they reject Christ, we can accomplish nothing with them. They are then subjects for civil government that controls by law and force. So it is among nations. Well-meaning as these advocates of world peace may be, they are working more harm than good by advising the world governments to "try Christianity."

J. B.

* * * * *

Your School Professor Butler, of the University of

Chicago, not a prejudiced witness, says: "If religion is not taught, it is a question whether we ought not to close our schools. The only remedy for the evils of the world is in the transformation of character." By schools he means public schools that are without religion and must be without religion. There is only one answer to the question the Professor propounds: To us the public schools are closed, — closed by our conscience. If they must be, and it seems they must, they should not be our schools for our children.

One after another the men who must face the troubles of the world in a large way are giving utter-

ance to the conviction: we must teach religion. There is much to set right even in that brief statement. We would rather have them say: We must preach the one religion of the Gospel of Jesus Christ. Just now we are merely recording their convictions and not disputing with them. We must teach religion, says Judge Gary who is alarmed by the industrial, economic situation. We must teach religion, says former president Wilson, viewing the wreck of his political work. We must teach religion, say the educators who stand aghast at the products of their schools.

Well, we Lutherans who have schools of our own do teach religion in everything we teach and do not neglect those matters which other schools make their sole concern.

Why should only those who are affected by the big waves of world conditions be concerned about the problem of education? Why isn't it your business to feel still greater concern for the children you have? Can't you feel the weight of mistakes until the evil which your improperly trained child shows is multiplied by thousands of similar instances? Do you insist upon repeating the mistakes of past generations just because of an unjustified hope that your child will be one of a million that will find in some miraculous way the blessing which you withhold from it because you have an unreasonable, superstitious awe of a public institution which should be your servant and not your master?

There are Lutheran congregations without Christian day schools. Why? Do not let the minister answer for you, answer yourself. Why do you not get up in meeting and say: I want a Christian school for my child.

If there be but one child in a Christian home, does that relieve the parents from the blessed duty of giving Christian training? Certainly not. In what way is a congregation different? There is but one redemption for a congregation that has no school and that is for such a congregation to make real efforts to get one. And if the first class has no more than four or five pupils, that would be a beginning.

It is apparent that if we try to build the church without training our children we will have nothing but empty shells left in no long time, just like the other church that tried the easy way out. Some of them gather crowds and produce big membership lists but little investigation suffices to show that when the old generation of parish school products passes away there will be nothing left to keep up the faith. In such churches the preacher, rightly or wrongly, preaches to the kind of hearers that sit before him. He has the unhappy feeling that if he tries to preach as he would like his hearers would be bored to the point of snoring; they would not recognize the dialect. And so he keeps them awake by preaching in a manner that "will keep them interested." Such preaching may not be full of

error, it may be meticulously correct; but the spark of life has fled. There are many such churches. Lutherans that have gone over to the use of the English language entirely have in many instances dropped their parish school. In many of their churches you can hear such preaching. Often the Sunday school is built up to fill the gap. It is not a success. American protestantism has gone to wreck and ruin with its Sunday school.

When conditions are such one of the first reactions is on the person of the minister. When his congregation ceases to be wholly devoted to its cause he himself loses that moral fineness which is the finest attribute of the Christian ministry. Look at the Lutheran Churches of our East that have eliminated their schools. In how many instances does not the conduct of their ministry plainly show that they are no more Lutheran in practice, whatever their formally correct preaching might indicate, than the present-day Congregationalists are Congregational?

If our schools perish, we perish, our churches perish. It is your business to see that they remain. The congregations founded up to thirty years ago almost invariably built up their schools at the same time. They are our back-bone today. During recent years many churches were founded under most favorable conditions but the schools were neglected. The results speak for themselves.

H. K. M.

BIBLE STUDY OLD TESTAMENT HISTORY

Division I

Primeval History

PART I

THE GENESIS

CHAPTER I

IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH

Read Gen. 1 and 2.

The Creator 1, 1. 2. If you would know Him as God Almighty, the holy and eternal spirit ruling the universe, would know Him as your loving Father and are seeking eternal life with Him, then search the Scriptures. His book of revelation, study the history of the world, natural history and the history of mankind, as presented in the Scriptures, and study all other records of the past in the light of the one, all-absorbing thought and purpose of God revealed therein, to wit: to gather together in the fulness of time all things in one in Christ (Eph. 1, 10). Only in Christ will the Scriptures and all truth become an open book to you (cf. John 5, 39).

Chaos v. 2.

The Word of God vv. 3. 6. 9. 11. 14. 20. 24. 26. Cf. John 1, 1-14.

Six Days of Creation vv. 3-31. 1. Light. 2. Firmament. 3. Earth and seas; plant life. 4. Sun, moon, and stars. 5. Fish and fowl. 6. Beasts and man.

The Origin of Species vv. 11. 12. 21. 24. 25. Everything after its kind created before it grew (cf. 2, 5).

The Sabbath 2, 23. The day of rest.

The Descent of Man v. 7. The image of God (1, 26. 27).

The Garden of Eden vv. 8-15. The tree of life and the tree of the knowledge of good and evil. Four rivers: Pison, Gihon (Nile?), Hiddekel (Diglat, Tigris), Euphrates.

Woman and Matrimony vv. 18-25. Naming of animals by Adam; the help meet for him. Nakedness.

Note. The wonders of the universe, God's mighty creation, as revealed by natural science; this knowledge part of the privilege accorded man in 1, 28.

There is no such thing in the 'evolution' of the world as 'prehistoric times', for the simple reason that the account of Genesis 1 and 2 is a trustworthy and sufficient record of what occurred at the very beginning of time. We know all about the 'origin of species' and the 'descent of man' that is worth while knowing and will ever reliably be known in this dispensation; for we know about Creation.

CHAPTER II

THE FALL AND THE PROTEVANGELIUM

I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Gen. 3, 15.

Read Gen. 3.

The Serpent and his Guile vv. 1. 5. 14. Cf. Rev. 12, 9; John 8, 44.

Man's Unbelief, Lust, and Pride v. 6. The road of sin.

The Fall and the Fig Leaf v. 7.

Deceit and Defiance of God vv. 8-13.

The Judgment of the Serpent vv. 14. 15.

The Gospel of the Woman's Seed v. 15.

Sin's Sequel vv. 16-19.

Paradise Lost vv. 22-24. God's mercy in barring the way to the tree of life.

Note. The coats of skin v. 21.

What is more than the belief in creation, we know the origin of sin, the evil that is rampant in this world of to-day, as it was in the antediluvian period; we know the descent of our natural man, whose activity brings on the great catastrophes of history; it is because we know of the Fall of Adam and Eve.

Chief in importance, however, we know that which saved erstwhile man from destruction, has saved the world since, and will continue so to do until the purpose of God is accomplished; we know that which has thus operated as the ruling factor in all the history of man, we know the Gospel of Salvation.

PART II

PRIMEVAL MAN

CHAPTER III

THE FIRST PREACHING OF THE GOSPEL

Then began men to call upon the name of the Lord. — Gen. 4, 26.

Read Gen. 4 and 5:

A. The First Unbelievers chapt. 4.

Cain and the Cainites: Enoch, Lamech, Adah and Zillah, Jabal, Jubal, Tubal-cain.

Unbelief of Cain, his Wickedness and Misery vv. 3-17.

Atheism of Lamech, Polygamy, Worldliness, Violence, and Pride vv. 19-24.

Note. The progression of unbelief and sin in the Cainite race. Name of the first city of the world: Enoch. Achievements of Cainites in science and art. Lamech's song: first poem in the world's literature; poetic form: parallelism; probable connection of vv. 23. 24 with foregoing: fashioning of sword by Tubal-cain, with which Lamech slays a rival in love, his sword his protection and comfort.

B. The First Believers ch. 4 and 5.

Adam and Eve, Abel; Seth and the Sethites: Enos, Enoch, Methuselah, Lamech, Noah.

Faith: Eve 4, 1; read: I have gotten a man, the Lord; 'the Lord' translation for Jehovah=Savior God. Abel, cf. Hebr. 11, 4. Lamech 5, 29.

Worship: Abel 4, 4. 5. Note genesis of rite of bloody sacrifices to typify the atoning death of the promised redeemer.

Service: Enos 4, 26.

Fate: Abel 4, 5. 8. Hatred, persecution, death, cf. John 15, 18-20.

Note. The other-worldliness of the first believers' faith, the spontaneity of their worship, the self-evident character of their service. No great worldly achievements recorded of them, but the blessing of longevity. Seth begotten in the sinful likeness of his father 5, 3. Note parallelism in the literary technique of the two chapters, both leading up to a Lamech as the highest exponent of the Weltanschauung of each race. — Agriculture and domestic animals.

'Primeval man' we say advisedly; 'primitive man', with the views of the dawn of history generally obtaining, has come to denote a low stage of civilization. It is an erring estimate of this first period of human history; rather, the age and its men are of distinctly heroic proportions, in body, mind, and spirit. The generation of the ungodly boasts an array of discoveries and inventors, the believers are remarkable for their godliness, their preaching of the Gospel, and their longevity. Heroic are the very wickedness and faith of both.

CHAPTER IV

THE DEGENERATION AND THE DELUGE

Read Gen. 6-8.

Intermarriage 6, 1. 2. The cause of degeneration.

Supermen of Sin vv. 4. 5. 11-13. Gigantic increase of wickedness and violence.

God's Repentance vv. 3. 6. 7.

Noah vv. 8-13. A man alone in a hostile world. The preacher of righteousness 2 Pet. 2, 5; Hebr. 11, 7.

The Ark vv. 14-22; 7, 1-9. Eight souls rescued: Noah, his three sons, their wives. Male and female of every sort of animal.

The Flood vv. 10-24. Rain 40 days and 40 nights; duration of flood 150 days.

Deliverance 8, 1-3.

Mt. Ararat vv. 4-19. The dove of peace and the olive leaf. Slightly over a year from entering till leaving of the ark.

Noah's Burnt Offering v. 20.

God Relents vv. 21, 22.

Note. Mt. Ararat in Armenia, north of the Euphrates-Tigris country.

The story of primeval man, as given in bold outlines in Gen. 4-8, epitomizes the course of human events in all the great ages of history. It sets forth the cardinal sins of the 'world': its devotion to this life (Diesseitigkeit) and resultant achievements in industry, science, and art; its addiction to crime and carnal pleasure, its self-aggrandizement and defiance of God; the theme of Lamech's song has been the burden of the world's literature ever since.

On the other hand, the children of God, after a period of devotion to their mission in life of preaching Salvation, weary of the Gospel, become worldly-minded and seek affinity with the world. Then the whole world runs amuck in sin, the worst debauchery, a carnival of crime and carnage sets in, then we witness the debacle. It is ever the delinquency of God's people that brings on the great judgments of history.

(To be continued)

GOD'S WAYS ARE NOT MAN'S WAYS

Voltaire believed that he had dealt a deathblow to Christianity. He had a young disciple named La Harpe, whose genius and gifted pen he expected would complete whatever needed still to be done in the way of demolition. He regarded the young aristocrat and literateur as his successor in the terrible work.

The time came when France reaped the harvest which Voltaire had sown. The French Revolution broke out and La Harpe, with a host of others, was cast into prison. While awaiting death, he and the rest did what they could do to "drive dull care away." But the time hung heavy on the young man's hands.

No literature found its way into prison; but one old gentleman had a book which was his constant companion and of which he never seemed to tire. It was a Bible. La Harpe begged a loan of it. Its perusal startled him. "Here," he said, "is everything to excite curiosity; and here is everything to satisfy it!" His life was saved and he himself converted to God. He came out of prison to build the faith which his master had hoped he would utterly destroy!

—"Our Hope."

NO GOOD IN IT

In Ceylon there is a place called Hangwanketty. It has a celebrated temple. Of course, there is an image of Buddha, and also a copy of his sacred book written in gold — fifty pages of thin gold leaf with the writing scratched upon it with a sharp point. Two women are prostrate before the idol. The floor is wet with the tears of one of them, who is sobbing her heart out in grief.

"What are they doing?"

"Praying," the priest replies.

"To whom? To this image?"

"No! They can't pray to an image."

"Then to whom are they praying?"

"Why to Buddha, Gautama Buddha!"

"But has he not reached Nirvana? Is he not dead and gone, without sense or consciousness — like a flame when it is blown out?" (This is Buddhist doctrine.)

"Yes — that is true," answers the priest.

"Then what is the good of it? What help can he give them?"

The priest smiles and agrees, and over the head of that poor sobbing, sorrowing woman declares, "Yes — that's it, there is no good in it at all."

Yet there is the religion of the Buddhist. It offers no help and no hope. It says, "Be your own light, your own refuge." It owns no God and teaches no prayer.

— Exchange.

WHY WORSHIP BY FAMILIES?

What is the world losing by the very general lapse of family worship? What is to be gained by its practice? Dr. Harold M. Robinson in "How to Conduct Family Worship" (Presbyterian Board of Publication), gives us four fundamental reasons for a revival of its influence.

The family is the smallest, the most compact and the most intimate social group, he writes. . . . If there is to be any social worship of God, if persons are to express their adoration, love and trust toward God by social groups, then it is most natural and necessary that they should do so by families. A Christian family life that does not express itself in family worship is a contradiction in terms. . . .

A family exists for the nurture of children. . . . How can this Christian nurture proceed if it does not have in it the essential element of worship? . . .

Family worship as a source, and as the consummation, of a Christian family tends to perpetuate itself. A godly heritage is precious not only in itself but also because it perpetuates itself through many generations. When a young man and a young woman set up a home of their own, it is almost inevitably after the blended patterns of the homes from which they come. A Christian family can make no greater contribution to the kingdom of God than this casting of its light down the generations of men.

FROM OUR CHURCH CIRCLES

Wisconsin Valley Conference

The Wisconsin Valley Conference will, D. v., convene on September 11th and 12th in Hamburg, Wis. (Rev. G. Fischer.)

Papers are to be read by the following: G: Thurow, O. Hensel, G. Fischer, L. Thom, W. Eggert, Wm. Bauman, E. C. Dux.

Confession address: O. Hensel, O. Kehrberg.
Sermon: W. Fuhlbrigge, H. Geiger.

Kindly notify the local pastor when and how you are coming(whether by train or auto).

Walter A. Gieschen, Sec'y.

Red Wing Conference

The Red Wing Delegate Conference meets September 11th (9 o'clock in the morning) to September 12th (5 o'clock in the afternoon) at Frontenac, Minnesota. Papers by the Revs. O. Hohenstein, G. Hinnenthal, R. Jeske, E. Hertler. Sermon: A. Eickmann (Wm. Limpert). Confessional: R. Jeske (F. Wiechmann). Announcement should be made as early as possible.

Wm. Petzke, Sec'y.

Crow River Valley Conference

On September 11th and 12th the Crow River Valley Conference will convene at Hancock, Minn. (Rev. H. Hopp). Papers are to be read on the benefit of announcement for communion (J. Siegler) and on exegesis. The speakers are: J. Schaefer (J. Schulze) sermon, W. Pankow (C. Schrader) confessional address.

Henry Albrecht, Sec'y.

Lake Superior Conference

The Lake Superior Delegate Conference will meet on September 25th and 26th in the congregation of the Rev. H. C. Westphal, Marinette, Wis. The following pastors have papers to read: Westphal, Roepke, Geyer, Bergmann, Henning. Sermon: Wojahn. Confessional address: Roepke.

Paul C. Eggert.

Anniversary

August 12th was a day of thankful rejoicing on the part of St. John's Church of Vesta, Minn., and their pastor. Twenty-five years ago the Rev. August Sauer, pastor of said church, was ordained to serve in the holy ministry. In order to thank and to praise the Lord for the manifold grace He has to this day bestowed upon the Rev. Sauer these twenty-five years, special services were arranged on the afternoon of August 12th. The Rev. R. Polzin preached a sermon in the German language based on Ps. 111:1-3. The Rev. M. Mommsen spoke in the language of our country on Col. 1:10-16. The Rev. E. G. Fritz, in the name of the president of the Minnesota District, extended the congratulations of synod, while the undersigned extended the congratulations of the local church. Praise ye the Lord!

J. E. Bade.

Dedication of Parsonage

On Sunday, August 12th, the St. Paul's Congregation of North Mankato, Minn., dedicated its new parsonage with prayer and thanksgiving to the Lord. Rev. F. Koehler of Nicollet, Minn., delivered the dedicatory address, basing his remarks on Psalm 127:1. —

The parsonage is a beautiful, well arranged, seven-room, two story 'pebble-dash' structure. The plans were furnished free of all charges by Mr. G. H. Pape of Milwaukee. Hr. Henry Schumann, a member of St. Paul's, was the builder. Roy B. Gose.

Change of Address

Rev. M. A. Zimmermann, Mindoro, Wis.

Call for Candidates for Professorship

The Dr. Martin Luther College Board requests suggestions of candidates for the new professorship.

The new professor is to teach Mathematics, English and German. Herbert A. Sitz, Sec'y.

MISSION FESTIVALS

Zumbrota, Minn., Christ Church, F. Zarling, pastor. Speakers: F. Wiechmann, F. Weindorf, G. Hinnenthal. Offering: \$194.00.

Seventh Sunday after Trinity

Town Lincoln, Warrens, Wis., St. Matthew's Church, E. Abelmann, pastor. Speakers: E. A. Zarembo, Geo. Kobs (German), G. Abelmann (English). Offering: \$64.36.

Eighth Sunday after Trinity

Sanborn, Minn., Zion's Church, H. Bruns, pastor. Speakers: A. Sauer, G. Hinnenthal, P. Horn (German). Offering: \$261.25.

East Bloomfield, Wis., St. John's Church, Paulus W. Weber, pastor. Speakers: E. Redlin (German), E. Schmidt (English). Offering: \$139.00.

Tenth Sunday after Trinity

Bristol, Wis., Zion's Church, C. E. Berg, pastor. Speakers: C. H. Sieker, S. Jedele. Offering: \$72.56.

Hutchinson, Minn., Friedens Church, W. J. Schulze, pastor. Speakers: A. Jul. Dysterheft, Robert Heidmann, E. Kolbe. Offering: \$702.00.

Wilmot, Wis., Friedens Church, S. Jedele, pastor. Speakers: Ad. v. Rohr, O. Nommensen, V. Brohm. Offering: \$167.78.

Summit, South Dakota, St. John's Church, J. C. Bast, pastor. Speakers: C. Bast, L. Voss. Offering: \$250.00.

Daggett, Mich., Holy Cross Church, Paul Bergmann, pastor. Speakers: C. Henning (German), W. Wojahn (English). Offering: \$65.00.

Eleventh Sunday after Trinity

New Lisbon, Wis., St. Luke's Church, Wm. F. Lutz, pastor. Speaker: Prof. E. E. Kowalke (German and English). Offering: \$60.00.

Revere, Minn., English Lutheran Church, H. Bruns, pastor. Speakers: Wm. Lehmann, E. Sauer. Offering: \$41.25.

Merna, Nebr., Immanuel Church, E. A. Triebe, pastor. Speakers: C. Schmelzer, E. Triebe. Offering: \$34.00.

Shemmington, Wis., St. John's Church, E. Abelmann, pastor. Speaker: G. Gieschen (German and English). Offering: \$40.80.

Leeds, Wis., Zion's Church, C. F. Baerwald, pastor. Speakers: F. Kammholz, Prof. H. Schmeling, J. Klingmann (English). Offering: \$136.74.

Stanton, Nebr., St. John's Church, Ph. Martin, pastor.
 Speakers: W. E. Harms, A. F. Krueger, W. Zank (English).
 Offering: \$364.00.

Caledonia, Wis., Trinity Church, F. Koch, pastor. Speak-
 ers: Richard Buerger, Prof. J. Meyer, A. Schulz. Offering:
 \$150.00.

Received for liquidation of debts and building of the new
 seminary from the following congregations:

J. H. Abelmann, Wilton, Wis.(3 P.)	\$ 70.00	W. Haar, Loretto, Minn.(6 P.)	15.00
C. Aeppler, Dundee(1 P.)	100.00	W. Haar, Loretto, Minn.(7 P.)	145.00
C. J. Albrecht, New Ulm, Minn.(1 P.)	2,044.00	H. Hartwig, Hartland(2 P.)	68.00
H. Albrecht, Hutchinson, Minn.(4 P.)	10.00	H. Hartwig, Hartland(3 P.)	23.00
C. F. Baerwald, Morrisonville(1 P.)	893.00	W. P. Hass, Oconomowoc(3 P.)	70.00
C. F. Baerwald, Morrisonville(2 P.)	30.00	W. P. Hass, Oconomowoc(4 P.)	11.00
Theo. Bauer, Mission, S. Dak.(2 P.)	33.15	W. C. Heidtke, Crivitz(3 P.)	5.00
Theo. Bauer, Valentine, S. Dak.(1 P.)	9.50	C. C. Henning, Peshtigo(4 P.)	80.00
Theo. Bauer, Personal	5.50	C. C. Henning, Peshtigo(5 P.)	20.00
G. E. Bergemann, Fond du Lac, Wis.(1 P.)	1,591.75	E. G. Hertler, La Crescent, Minn.(1 P.)	13.00
J. W. Bergholz, N. La Crosse, Onalaska ..(1 P.)	25.00	E. G. Hertler, La Crescent, Minn.(2 P.)	126.00
W. Bergholz, Kewaunee(4 P.)	134.00	H. Hoenecke, Detroit, Mich.(1 P.)	39.50
W. Bergholz, Kewaunee(5 P.)	100.00	O. Hohenstein, Austin, Minn., T. Dexter ..(1 P.)	492.26
P. Bergmann, Dagget, Mich.(1 P.)	127.00	O. Hohenstein, Dexter(1 P.)	50.00
P. Bergmann, Carbondale, Mich.(1 P.)	30.00	P. E. Horn, Morgan(2 P.)	180.84
P. Bergmann, N. N.	5.00	P. E. Horn, T. Eden(2 P.)	45.00
C. Binhammer, Allegan, Mich.(2 P.)	50.00	O. Hoyer, Winneconne(2 P.)	10.80
F. Brenner, Hoskins, Nebr.(2 P.)	75.00	O. Hoyer, T. Omro(2 P.)	17.00
F. Brenner, Hoskins, Nebr.(2 P.)	75.00	S. Jedele, Wilmot(2 P.)	105.00
J. Brenner, Milwaukee(2 P.)	3,760.00	R. Jeske, Caledonia, St. Johannes(2 P.)	50.00
Theo. Brenner, New London, Christus, N.		R. Jeske, St. Petri, Union(2 P.)	25.00
Maple Creek(1 P.)	30.00	C. F. J. Kaiser, Milwaukee(2 P.)	109.00
Theo. Brenner, New London, Christus, N.		O. Kehrberg, Mosinee(1 P.)	155.00
Maple Creek(2 P.)	23.50	O. Kehrberg, Mosinee(2 P.)	103.00
Theo. Brenner, St. Petri, Liberty(2 P.)	20.00	M. Kionka, Milwaukee, Auferstehungs(2 P.)	20.00
Theo. Brenner, Immanuel, Maple Creek(2 P.)	25.00	P. J. Kionka, Maribel(1 P.)	85.00
Congregation in Brodhead(3 P.)	50.00	H. C. Kirchner, Mishicott(2 P.)	254.00
R. Buerger, Waukegan, Ill.(1 P.)	50.00	L. Kirst, Beaver Dam(7 P.)	158.00
P. Burkholz, Jackson(1 P.)	15.00	L. Kirst, Beaver Dam(8 P.)	74.00
W. Denninger, Haven(4 P.)	20.00	L. Kirst, Beaver Dam(9 P.)	22.00
J. H. Diehl, Lake Geneva(1 P.)	1,056.50	L. Kirst, Beaver Dam	10.00
Chr. A. F. Doehler, Escanaba, Mich.(3 P.)	49.50	H. C. Klingbeil, Malone, St. Paulus(3 P.)	18.00
Chr. A. F. Doehler, Rapid River(1 P.)	34.00	H. C. Klingbeil, St. Johannes(3 P.)	57.00
P. Dowidat, Minneapolis, Minn.(1 P.)	3,500.00	J. Klingmann, Watertown(5 P.)	5.00
A. W. Eggert, Mason City, Ia.(1 P.)	35.00	J. Klingmann, Watertown(6 P.)	50.00
A. Eickmann, Dakota, Minn.(1 P.)	961.30	J. Klingmann, Watertown(7 P.)	27.00
J. Engel, Lebanon(1 P.)	100.00	H. Knuth, Milwaukee(1 P.)	50.00
G. Fischer, Hutchinson, Minn.(3 P.)	55.00	C. P. Kock, St. Paul, Minn.(1 P.)	100.00
G. Fischer, Hutchinson, Minn.(4 P.)	35.00	T. E. Kock, Plum City, Waverly(1 P.)	20.00
H. A. Fleischer, Hustisford(2 P.)	34.00	A. B. Korn, Gresham, Nebr.(1 P.)	10.00
E. C. Fredrich, Helenville(2 P.)	135.00	C. Knuske, Bison, South Dakota(1 P.)	50.00
J. Freund, N. Freedom(5 P.)	25.00	R. Lederer, Green Bay(1 P.)	111.00
I. A. Frey, Phoenix, Ariz.(1 P.)	100.00	M. Lehninger, Plymouth, Nebr.(3 P.)	97.00
O. Frey, Saginaw, Mich.(4 P.)	50.00	M. Lehninger, Plymouth, Nebr.(4 P.)	3.00
O. Frey, Saginaw, Mich.(5 P.)	19.00	M. Lehninger, Plymouth, Nebr.(5 P.)	3.00
A. Froehlke, Neenah(2 P.)	900.00	A. Lengling, Doylestown(2 P.)	10.00
Ph. A. Froehlke, Appleton(1 P.)	208.30	C. Lescow, Woodland(1 P.)	456.00
J. C. A. Gehm, Woodville(1 P.)	85.00	C. G. Leyrer, Lansing, Mich.(1 P.)	66.00
Chr. Germeroth, Rising City, Nebr.(2 P.)	42.00	P. Lorenz, Eitzen, Minn.(8 P.)	20.00
G. Gieschen, T. Stettin, St. Johannes(2 P.)	25.00	P. Lorenz, Eitzen, Minn.(9 P.)	20.00
H. Gieschen, Wauwatosa(3 P.)	55.00	F. E. Manteufel, Balaton, Minn.(6 P.)	37.00
J. G. Glaeser, Tomah(3 P.)	100.00	F. Marohn, Richwood(5 P.)	25.00
J. G. Glaeser, Tomah(4 P.)	47.50	Ph. Martin, Stanton, Nebr.(3 P.)	258.18
F. Greve, Kewaskum(2 P.)	133.00	Ph. Martin, Stanton, Nebr.(4 P.)	87.50
O. Gruendemann, Brant, Mich.(1 P.)	302.25	Ph. Martin, Stanton, Nebr.(5 P.)	283.00
W. Haar, Loretto, Minn.(5 P.)	90.00	A. F. Matzke, Mansfield, Wash.(2 P.)	20.00
		L. B. Mielke, Sheboygan Falls(2 P.)	100.00
		L. E. Mielke, Saginaw, Mich.(1 P.)	39.00
		J. Mittelstaedt, Wonewoc(1 P.)	600.00
		G. E. Neumann, Bay City(1 P.)	16.00
		A. F. Nicolaus, Ft. Atkinson(2 P.)	414.00
		A. F. Nicolaus, Cold Spring(1 P.)	103.00
		O. B. Nommensen, South Milwaukee(1 P.)	193.35
		N. N., Arizona	25.00
		C. A. Otto, Brownsville(1 P.)	1,000.00
		A. W. Paap, Farmington(2 P.)	107.00
		W. E. Pankow, Friesland(2 P.)	106.00
		W. E. Pankow, Dalton(2 P.)	45.00

A. Petermann, Newburg(2 P.)	22.50	C. W. Siegler, Bangor(1 P.)	77.00
C. J. Plocher, Wilson(1 P.)	150.00	P. W. Spaude, Lake Benton, Minn.(1 P.)	275.00
C. J. Plocher, Ridgeway(1 P.)	250.00	A. Spiering, New London(1 P.)	50.00
W. Reimer, Loganville, Lime Ridge(1 P.)	65.00	F. Stern, Watertown	35.00
W. Reimer, Tuckertown(2 P.)	111.00	E. Stevens, Manistee, Mich.(1 P.)	68.75
J. Reuschel, Dundas(1 P.)	239.00	A. B. Tacke, Milwaukee(1 P.)	150.00
J. J. Roekle, Chesaning, Mich.(2 P.)	130.00	E. Walther, Randolph(1 P.)	350.00
W. Roepke, Marquette, Mich.(2 P.)	114.75	E. Walther, Randolph(2 P.)	100.00
W. Roepke, Green Garden, Mich.(2 P.)	10.00	A. H. Werner, Appleton, St. Johannes(2 P.)	79.00
A. V. Rohr, Hartford(2 P.)	389.00	A. H. Werner, Appleton, St. Matthaeus(1 P.)	121.50
E. C. Rupp, Bay City, Mich.(1 P.)	500.00	B. J. Westendorf, Flint, Mich.(4 P.)	30.00
W. J. Schaefer, Colome, South Dakota(2 P.)	68.00	F. Wichmann, Potsdam, Minn.(1 P.)	125.00
W. J. Schaefer, Colome, South Dakota(3 P.)	10.50	W. Wietzke, Shickley, Nebr.(2 P.)	5.00
J. C. Schmidt, Douglas, Ariz.(2 P.)	107.75	H. Wolter, Lomira(1 P.)	344.00
G. Schoewe, Muskego(7 P.)	61.00	H. Wolter, T. Theresa(1 P.)	155.00
G. Schoewe, Muskego(8 P.)	37.00	A. Zich, Green Bay(2 P.)	100.00
M. C. Schroeder, Pardeeville(1 P.)	168.00	H. R. Zimmermann, West Salem(3 P.)	55.00
A. Schultz, North Milwaukee(1 P.)	143.00	H. R. Zimmermann, Burr Oak(3 P.)	118.00
P. Schulz, Tittabawassee, Mich.(1 P.)	187.00		
A. Schumann, Firth, Nebr.(1 P.)	2.00	Total: July 9 to August 13	\$30,329.93
F. Schumann, Sawyer(3 P.)	88.00	Previously acknowledged	66,388.10
F. Schumann, Sawyer(4 P.)	45.50		
F. Schumann, Nasewaupee(2 P.)	22.00	Total	\$96,718.03
F. Schumann, Nasewaupee(3 P.)	6.00	Watertown, Wis.	F. W. GAMM,
J. H. Schwartz, Marshall(1 P.)	431.00	August 13, 1923.	Treasurer.

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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, 1925.** Subscription rates, per annum, are as follows:

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