

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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A HALLOWED HOUR WITH JESUS

When the toilsome day is ended
With its burdens, trials, cares,
And the softly falling shadows
Summon me to evening prayers,
Like a hallowed benediction
Comes the whisper, gentle, sweet:—
"Come apart awhile with Jesus;
Kneel in reverence at His feet."

O how blest the sweet communion
With my Savior and my Lord!
Floods of holy peace supernal
O'er my weary heart are poured.
Tenderly He lifts the burdens
That my troubled spirit press.
O, a hallowed hour with Jesus
Overflows with blessedness!

I can tell Him all the sorrows
That cause bitter tears to flow,
And reveal to Him the trials
That perplex and grieve me so.
Well He knows the deep contrition,
The remorse for errors past.
O, a hallowed hour with Jesus
All my fears away can cast.

I can bring to Him the burden
Over loved ones gone astray.
I can plead for erring wand'ers
Who have left the narrow way,
And disclose to Him the anguish
In His faithful Zion's heart.
O, a hallowed hour with Jesus
Sweetest solace can impart.

At the Mercy Seat in glory
For His ransomed own He pleads.
His dear Father grants me pardon
When my High Priest intercedes.
He hath sent His Holy Spirit
To console me through His Word.
O, a hallowed hour with Jesus
Untold riches can afford!

Once He died on Calv'ry's mountain
My poor soul from death to free.
Still to-day the nail-prints witness
Of His tender love for me!
Now through everlasting ages
I am His, and He is mine!
O, a hallowed hour with Jesus
Fills my soul with joy divine.

When in Salem's mansions yonder
I shall see Him face to face,
And with blood-washed throngs forever
Praise Him for His glorious grace,

Then the songs of saints perfected
With the angels' strain shall blend,
And my hallowed hours with Jesus
Never, nevermore shall end! Anna Hoppe.

THE ONE HUNDRED AND THIRTY-THIRD PSALM

(Continued)

Unionism

Ours is an age of unionism. Men of different beliefs, creeds and confessions would unite into one religious body. Unionists contend that love should prevail, not adherence to articles of faith or doctrine. Hence they would unite in joint worship and work with those not united in doctrine. What they want is unity or co-operation in church work regardless of differences in doctrine and creed. Such differences are considered as mere trifles. They will say to members of other churches and denominations: "You may go on holding your specific doctrines and I shall hold mine, but let us unite in our Christian work, since despite such trifling differences we are agreed about the matters that concern the welfare of the soul." They would treat certain doctrines as fundamental or essential, others as non-essential to Christian unity. There are even those bearing the Lutheran name, who lean so strongly toward unionism that they would lower the old-time Confessional standards for the mere reason of fellowship and co-operation with churches or synods differing from them in doctrine and practice.

But are differences in doctrine really a trifling matter? And is it of little consequential concern to join with those who disagree with us in doctrine and practice?

The indifferent and pacifist stand of unionism is condemned in all those passages of Scriptures which bid us to beware of false prophets and to be separate from those who deny the truth. Read such passages as Titus 1, 13, 14; 1 Tim. 6, 14; 2 Tim. 3, 5; 4, 3-5; Matt. 7, 15; Rom. 16, 17; Gal. 1, 6-8; 1 John 4, 1. In the light of these texts all unionism or efforts of uniting various church bodies of different creeds is contrary to the Word of God.

It goes without saying, no man can be a believer in the Truth without being a steadfast opponent of error. He must, for the sake of preserving the Truth, fight against every error which tends to subvert the Gospel, and thus also against unionism which would

give us peace at the expense of the fundamental truths of the Bible.

Deplorable as it may be that the Christian Church is divided into various sects, and more particularly that the Lutheran Church is split into various synods not in agreement with each other in doctrine and practice—yet greater evils than these arise from unionism or a false unity of the Christian Church. Rather pass all our days in divisions and contentions “for the faith once delivered to the saints,” then live as a church in the prison of a false peace and then die unto the Truth. A prominent Lutheran divine has justly remarked: “A church which contends for nothing either has lost the truth or has ceased to love it. Warfare is painful, but they whose errors create the necessity for it are responsible for all its miseries.”

What Is Unity of the Church?

While unity of the church is not defined in our Psalm, yet from the words spoken here of the brethren in faith who, as we have seen in our last meditation, constitute the church: “for brethren to dwell together in unity,” we may infer that there is a peculiar fitness that they should be united, or dwell in unity. Not only are they redeemed by the same Savior, and serve the same Master; not only are they begotten of the same God and Father through faith, but they are also one in mind and heart, they dwell together in unity, confessing the same truth, the same Gospel of Jesus Christ with all it implies.

What, then, is true unity of the church? The unity of Christian believers lies in their faith, and that is built upon Scriptures alone. Believing in Holy Scriptures as the revealed Word of God and accepting every doctrine therein as God’s revealed truth, the members of the true church are one in spirit. As the truth is one, so the faith of Christians must be one also; and faith being created by the Holy Ghost through the Gospel, Christians are of one spirit. It is undoubtedly this St. Paul wishes to impress, admonishing the Christians in his epistle to the Philippians (1, 27), that “they stand fast in one spirit, with one mind striving together for the faith of the Gospel,” thus declaring that they walk as becometh that Gospel, must adhere to it with unanimity.

Christian unity is not merely a tie of mutual affection, of love, peace, kindness, forbearance, good will, though such affections will indeed be most strongly felt wherever there is true Christian unity. These must not be mistaken for the latter, that special bond of union which connects us as Christian brethren. They who would be one with each other, as Christ Jesus is one with His Father, who prays for His followers, “that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us,” John 17, 21. Christians who would dwell in unity with each other must, as St. Paul states, 1 Cor. 1, 10,

“be perfectly joined together in the same mind and in the same judgment, speaking the same thing,” that is, believing and confessing the same truth,—the truth of the Gospel, and the whole truth in all its composite parts.

This briefly is the Scripture doctrine concerning Christian unity or unity of the church. And this also is the conception of the Lutheran Church. In the Seventh Article of the Augsburg Confession she defines the true unity of the Christian Church in these words, “Unto the true unity of the church it is sufficient to agree concerning the doctrine of the Gospel and the administration of the Sacraments.” A very important statement. We have here the leading principle for church union. Where there is agreement with respect to the doctrine of the Gospel, and, of course, all the doctrines revealed in Scriptures, and the Administration of the Sacraments, as the Lord has appointed them, there is unity, and only there. Where this agreement is lacking, there can be no true unity. There is no room here for agreeing to disagree. But someone will ask, perhaps,

Is Such Unity Possible?

There are indeed those who contend that it is impossible to obtain entire unity in faith and doctrine. Agreement is only possible, they say, in some fundamental Christian truths, but not in every or all the doctrines of the Bible. Because of the natural difference of intellectual faculty, with which men are endowed, and which will ever create differences of opinion, all attempts to make men think alike on religious subjects is as hopeless, they claim, as to reduce their stature, their individualities, or their mental conceptions, to one common standard. They who argue in this manner appear to mistake the question; they err not only as to the nature of faith, which is not of ourselves but a gift of God, but also as to the attainments of the truths which are the subjects of such faith. These are not discoverable by man’s natural faculties, nor by deductions of human reasoning, but are rendered credible by the communication of Him who is the God of unerring wisdom. God has plainly stated in unmistakable words all and every doctrine of the Christian faith in the Holy Scriptures. All that is necessary is to accept them in humble faith.

Something more than opinion, grounded on mere reasoning, was the foundation of Peter’s confession, when, for himself and his fellow Apostles, he declared his steady adherence to his Master, saying, “We believe and are sure that thou art the Christ, the Son of the living God.” That foundation was the sure Word of God, as he states, “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your

hearts," 2 Peter 1, 19. Thus also something more than mere speculative opinion is the foundation of a Christian's faith. The faithful Christian does not believe the doctrines of Christianity and of his church, because he barely supposes that they may be true, but because he is assured, upon the infallible testimony of God, that they are so. Christians who believe that God has clearly spoken through the prophets and apostles and through the Lord Jesus Christ not only will come to the knowledge of the Christian doctrines, but as many as do believe in them will also be united in such faith, having one Gospel, one Spirit, one faith, one hope, one God and Savior. No one can deny, therefore, that unity in Spirit, unity in faith and doctrine is possible.

Not only is such unity possible, it has been realized throughout all ages of the Church of God on earth. What the Psalmist has said of "brethren dwelling together in unity" three thousand years ago, was true then, is true now, and will be true unto the end of time. The history of the Christian Church down to the apostolic age bears witness to this. The Church of Christ was never divided on matters of belief and doctrine. What St. Paul says concerning unity of faith in his epistle to the Ephesians, Chapter 4, 13, "Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ," holds true with the Christian Church at all times. The Church of the Reformation, for instance, since the days of Luther to the present time knows of no other unity than unity in faith and doctrine, and by the grace of God has always, though in great feebleness, kept this unity, inasmuch as she professes in her Symbolical Books all the Christian doctrines as set forth in the Bible, and places therein her only salvation in time and eternity.

J. J.

(To be continued)

COMMENTS

A New Biography of Jesus Some time ago a brother sent us a clipping that conveyed the information that a new biography of Jesus was soon to appear, Prof. Shirley Jackson Case being the author, and the University of Chicago the publisher.

We are told that the book places a new interpretation on the New Testament and is expected to create considerable discussion. The following quotations are offered to show the general trend of the book.

The assumption that Jesus had put himself forward as the idealized epitome of humanity was a happy discovery of later theologians but it is without historical justification.

Messianic self-interpretation had not concerned him. His energies had been consecrated to the task of preparing his fellow-Jews for membership in the kingdom of God. His

contemporaries regarded him as prophet although his disciples after his death employed messianic categories to officialize Jesus.

The hope that Jesus would effect Israel's deliverance (from Rome) by assuming the role of a new and more successful revolutionist clung to his disciples until the crucifixion.

His companions were holding in store for him a more tangible victory that would yield them positions of honor in his cabinet and a substantial remuneration for their fidelity. With the unfavorable turn of events the disciples were overtaken by the foreboding of disaster. Instead of holding royal offices under a new triumphant king they found themselves hiding in a garden with one who seemed to be only the prey of scheming opponents.

All through Jesus' life the atmosphere of Palestine was surcharged with the spirit of revolution. It was an age of new schemes by which the will of God could be done more perfectly. And Jesus was not at all out of harmony with the spirit of His age when He launched a new propaganda in behalf of righteousness.

Instead of going into higher education, Jesus became a carpenter, probably following his father's trade. He grew up in Nazareth a member of the artisan class.

One day he joined a band of pilgrims on their way to the Jordan Valley to hear the new prophet, John the Baptist. This, so far as we are aware, was the initial move toward choice of a new life work by Jesus.

Outside his narrow circle of friends, Jesus figured inconspicuously in Jewish history. His disciples alone preserved his memory. Most of his followers deserted him toward the close of his career and even his most faithful disciples were disappointed by his tragic death.

We have not read this book, which has since appeared on the market; and it is not necessary to read it, if the above quotations are correct. They show with sufficient clearness what attitude the writer takes towards the inspired Scriptures.

With that attitude, he will never find the Jesus of the Bible and of our faith.

The miracles performed by the Lord will, naturally, have to be explained away. The prophecies of the Old Testament so clearly fulfilled in Jesus of Nazareth will have to be disposed of in some way or another.

That the disciples entertained false hopes, every one knows. That their faith in the Master was greatly shocked by his suffering and death, the sacred writers tell us. But we wonder how the author deals with their later bold confession of Christ over against the Jewish and the Gentile world and their conquest of the world for their Lord. With the Jesus of this biography, the fact of a Christian Church in the world to-day certainly is a profound problem.

As we have said, we have not read the book, but we just happened upon a writer in the Baptist who evidently has.

He says:

Assume that nothing can happen outside of the natural order of physical cause and effect. Assume that nothing in human life is to be accepted as historically true that cannot be accounted for in the regular course of biological and social causation. Assume that the primitive Christian community which originated in an acquaintance with Jesus in the period

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of his active ministry held such distorted and superstitious views of him as to render the New Testament representation of him largely unworthy of historical credence. Assume that Jesus, at best, was a Palestinian peasant with an elementary education and limited opportunities, caught in the whirl of contemporaneous political and religious excitement, and drifting on the tide of circumstances into the career of an outdoor preacher and agitator, and finally to his undeserved death as a criminal. On the basis of these assumptions draw an imaginary but carefully reduced portrait of Jesus. Call that portrait "a new biography" of Jesus. Then invite the world to contemplate him so portrayed as the founder of Christianity. Such is the essential technique of a new book by Prof. Shirley Jackson Case, under the title, "Jesus, a New Biography," recently issued by the University of Chicago Press.

And again:

The criticism here offered to the work of Professor Case as a biographer of Jesus is that he has failed both as a critical historian and as a biographer. From the first almost to the last, the book is a series of disparagements of the Gospel narratives and of the portrait of the Christ therein presented. Where actual facts are not available to constitute arguments against the historicity of statements of the gospel writers, he frequently and frankly makes use of his own conjectures, and on the strength of those conjectures reminds the reader that too much credence must not be placed in the statements of the New Testament writers or in the natural inferences drawn from their statements. Such treatment of sources and subject is uncritical, unhistorical and unscientific. It is prejudiced. It does not yield reliable material for a biographical portrait. If the author had set out to show that there is not sufficient historical material for the reconstruction of a great, inspiring, messianic world figure of Jesus, his treatment would have been consistent with such an aim. If his purpose had been to show how far criticism at its worst can go in reducing Jesus to a shrunken, shriveled, comparatively inconsequential religious enthusiast, his method would have been admirably adapted to that purpose. Indeed, the net general impression, hardly relieved by any high note of appreciation in the book, is that Jesus owes his eminence not so much to values in his own person, character and work as to the imagination of his followers after his death. The best that can be said for the book is that it suggests some useful biographical material.

We are thankful to every consecrated writer who by his work leads us into a better understanding of the Scriptures, but the best advice is, after all, that which

the Lord himself gives us: "Search ye the Scriptures . . . they are they which testify of me."

J. B.

CHILD PSYCHOLOGY IN THE SCHOOL ROOM

A paper read before the Conference of the teachers of Watertown and vicinity at Baraboo, Wis., and printed at the request of that body.

So God created man in His own image, in the image of God He created him." So Genesis 1, 27, describes the physiological and the psychical make-up of man as a perfect creature which has just gone forth from the hands of its Creator. God, the Father, created man in this state to make him happy and worthy to be called child of God. He wished man to retain this image forever. Yet Satan, the father of disobedience and lies, brought about the ruination of all that was innocent and holy in man, and now the heart of fallen man was, and still is by inheritance, a fountain of "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man," Matt. 15, 19. In the latter deplorable state the child enters the world.

But God in His grace found a means of restoration. His love for His creatures rent from His heartstrings His only begotten Son, that through His suffering and death man might again be restored to the happiness of a child of God. "Whosoever believeth and is baptized shall be saved," Mark 16, 16. Through baptism God in His grace forgives the sins,—also those of inheritance—plants faith within the heart, and sends the Holy Spirit who daily seeks to drown the old Adam and bring forth a new man who in his perfect state (which, however, is never reached on this earth) is again the image of God in all purity and holiness.

One of the visible tools which the Holy Spirit employs in His work is teaching. This teaching must, however, be in accord with the word of God. Such teaching should begin in a child, for Christ says: "Feed my lambs," and with outstretched arms calls out: "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of Heaven."

The Christian teacher is he whom Christ has placed into His church in His stead to repeat the calling and beckoning to the lambs, to await them with loving arms), and having them once in the fold, to guard and guide them with a Christian education. The weight of responsibility which such an educator bears is clearly shown in Matt. 18, 6, where Christ admonishes: "Whosoever shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." To lighten the weight, to give cheerfulness, to insure harmony, God, however, in Hebr. 13, 17, demands of the in-

structed: "Obey them that have rule over you and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you."

Realization of the responsibility which a teacher bears will bring him face to face with the question: "Am I fit to carry on this work?" Let us examine ourselves, admit our weaknesses, and with prayerful hearts seek their remedy.

THE TEACHER

The teacher must have an unselfish love for Christ, which will automatically produce love for his work. A worldly young person once said, "I should never wish to become a parochial teacher. There is too much charity connected with it." This remark voices the opinion of the men and women of the world. They regard our profession lowly, scoffingly, because it does not bring great monetary returns. Surely, we must often deny ourselves comforts, pleasures, even necessities of life because of low salaries. Might God not use just this means to keep us humble in spirit? Love for a profession will lay aside financial considerations. How many artists have not passed through periods of starvation simply because they remained loyal to their work! Johann Sebastian Bach lived humbly and refused the honors of the world—all because he wanted to use his God-given talents to proclaim the Gospel in his musical works.

True devotion to our profession will prompt us to strive to become masters in it. Our synodical normal schools have paved the way toward efficiency in our work by equipping us with a knowledge of psychology and methods. This, however, remains to a great extent in abstract form until we are able to place cases which arise in the schoolroom under their respective psychological rules and solve them accordingly. The skill to do this can only be acquired (1) through keen observation of child-life, (2) through assimilation of constructive criticism, (3) through profiting by one's own mistakes.

No outside interest can overbalance the enthusiasm which a truly devoted teacher feels for his work. The enthusiasm will be a stimulant toward broadening one's knowledge of the most efficient methods, toward accumulating observation materials for the classroom, toward making the schoolroom a pleasant place, toward winning the pupil's respect, confidence, and admiration to such a degree that he will accept the teacher's interests as his own. Therein lies much of the teacher's success in developing efficiency, discipline, and co-operation in the schoolroom.

The teacher must possess a personality permeated by his faith in Christ. It will express itself in tone of voice, words, and deeds. One unguarded, unkind word may shatter the pupil's love for his teacher for-

ever. The teacher must know when to speak a kind word; he must speak it in a tone which shows true interest and love for the child. Yet he must not allow a false kindness to overrule his sense of duty and justice. True kindness does not always smile, but sometimes finds expression in reproof, stern command, yes, corporal punishment, if need be. No child resents punishment if he knows that he deserves it. The punishments that children resent are the punishments of anger and injustice. No child resents correction if it is convinced that it deserves correction, and may look to the parent or teacher for guidance to make the future better.

The teacher, having once been judged competent, should be allowed freedom to work out his own ideals. Interference on the part of others will hamper him, for he can do his best only by methods of which he approves. The school board should allow the teacher to choose his textbooks if new ones should be introduced. A small sum of money should be at the disposal of the teacher for which he may procure observation materials, and minor necessities for the schoolroom.

The average man today looks at teaching as a mere process of imparting knowledge and thinks it a job which anyone can handle. The teacher and pastor of the congregation must impress the members directly and indirectly with the responsibility of teaching and seek to enlist their co-operation. This will avoid many undesirable criticisms and strifes.

Finally, God gave us access to a powerful resource: "prayer." With it we may overcome difficulties that loom before us like unsurmountable mountains.

Sin wrought much sorrow, degradation,
E'en did it mar, but not destroy
Joys found in worthy occupation;
Most others are but cheap alloy.
Lord, grant me patience, strength and light,
That I may do my work aright!

The world will offer many pleasures
And scoff at those who these decline,
But Jesus calls with love beyond measure:
"Those little ones, oh, make them mine!"
Lord Jesus, what can greater be,
Than bringing these dear lambs to Thee!

THE PUPIL

The impulses furnish the general motives and mechanisms for all doing and learning. The term impulse here means a natural inclination. Every time an impulse utters itself in an act, a trace is left on the soul. If the result of the act is agreeable, the act is likely to be repeated and will through frequent repetition become a permanent part of character in the form of habit. If the consequences are unpleasant, the impulse is discouraged, and the act will be shunned. In the state of sin, the impulses often exceed their bounds; therefore a Christian education will

not throw down the reins and let impulses go where they will. It will encourage and stimulate the good impulses of the new man and discourage and weed out the impulses of the old Adam, thereby striving to build up a Christian character.

The following are a few of the many natural tendencies or inclinations of the child, which shall be molded, modified, or encouraged: (1) self-activity, (2) sense-hunger or curiosity, (3) suggestibility or imitation, (4) tastes and aesthetic approbation, (5) the love of approbation, (6) fear, (7) obedience, (8) truthfulness, (9) love.

Self-Activity

A healthy child from the beginning moves body and limbs vigorously. As months and years pass, this activity increases. Years ago, when the school year began after Easter, the little tots were sent to school by many parents with no other thought in view than that the little children should learn to sit still during the remaining three months of school. Unknowingly, such an act was an injustice to the children, for a healthy child cannot sit still unless fatigued. How often don't mothers and sometimes teachers ask in an impatient tone, "Can't you sit still?" If no proper outlet is furnished, the child will follow the inclinations of the old Adam in the form of mischief. Therefore the mother's problem is to furnish the child with toys that tax the child's activity to a high degree. The teacher's problem is to supply the child with educational outlets for activity. After periods of bodily quiet such as bible history, reading, or recitation, should follow periods of bodily activity, such as writing, drawing, and useful language or arithmetic games. Blackboard work affords a fine opportunity to give the child a change of bodily position. Calisthenic drills also provide activity for the body. These may follow or precede physiology and hygiene periods, thereby bringing before the child the importance of bodily exercises to further physical development and growth.

Self-activity also contributes to the operation of the senses. The more senses are brought to bear upon an object, the more indelibly they are imprinted upon the mind of the child. In the following case, both self-activity and sense operation tend to make the object lesson on the apple interesting for the child. Allow the child to see the rosy cheeks and round shape of the apple. Pass the apple among the children to feel the smooth skin and to smell the delicious flavor of the fruit. Even if the child has tasted hundreds of apples, permit it to cut the mellow flesh and taste it, after washing the apple.

Why, then, should the self-activity of the child be so carefully preserved? Because it develops into an element of character called industry. The child must be led to persevere under the difficulties and prob-

lems. The problem should, however, never be made so difficult that it ends in discouragement.

The tramp and lazy man is partly the result of the suppression of that precious shoot, self-activity. Yet we must not elevate the habit of industry to a position where duty toward God and man is neglected. In this commercial age, industry has gone far beyond its bounds, so that good conscience has been lost amid the din of millwheels and machinery.

Sense-Hunger or Curiosity

When a child is born, it has no, or very little, control over its senses. Within a few months, however, the child will try out everything that comes within its reach upon its five senses. As years pass, this sense-hunger becomes less conspicuous and curiosity takes its place. The parents are constantly confronted by questions of this kind: "What is it for?" "Where does it come from?" "How does it work?" Some children will bring this attitude with them when they enter school. The teacher should take advantage of it, even encourage it in the shy pupils. A discovery that the child makes for itself becomes an actual part of itself rather than information given to the child by the teacher. In presenting a new thought, the teacher should seek to draw as much as possible from the child's stock of knowledge, i. e., use the inductive method of teaching. A walk in the woods lends many opportunities to sharpen the senses and stimulate thoughtfulness. Nature is full of lessons as well as beauties, if we but stop to examine them.

Curiosity in some children will degenerate into "Altklugsein" and inquisitiveness. Both tendencies must be firmly repressed for we want children in all childlike simplicity.

Suggestibility or Imitation

The child learns much by imitating. It copies words and deeds of those by whom it is surrounded. How often haven't we seen ourselves portrayed by secretly observing children play "school." A psychologist writes: "A child takes habits, manners, and character much like it takes measles or whooping cough. What a wonderful opportunity is open to teachers of bible history. Let us impress the pictures of a loving Jesus, a faithful Abraham, an obedient Samuel, a God-fearing Joseph, a humble Mary so vividly upon the minds of those entrusted to us that they shall strive to be like these characters of the Bible. This suggestibility argues for the choice of Bible stories in the lower grades, where the minds of the pupils are most plastic, not according to the order of time, but rather according to the characters which we wish to impress most indelibly upon the minds of the pupils.

Let us also be living examples of the truths which we teach. Acts speak louder than words. Let us pic-

ture by our conduct a true standard of Christian manhood and womanhood. Only then are we not mere puppets and wax dolls.

Tastes and Aesthetic Approbation

Before the child gains complete control of its senses, it shows delight and pleasure in bright colors and musical sounds. The regular rhythm of the "tick-tock" of father's watch or the sweetness of mother's lullaby has soothed many an infant's wail and cry.

Not all can be artists, but let us cultivate in the child an appreciation of beauty in God's creation. Let us show in the story of creation how beautiful God made the world to make us happy. Let us use all power of description that God has given us and collect good pictures to show the majesty of God's handiwork in the study of our national parks in geography. The teacher should take time to study good pictures with the children. Each schoolroom should have several good sacred pictures. Hofmann's "Christ in Gethsemane" speaks the suffering of Christ and yet the calm submission to God's will more impressively than many a word would do. Plockhorst's "The Good Shepherd," which shows Jesus carrying the weak lamb, also teaches a lesson without words. Through pictures we can appeal to the emotions of a child in glowing colors. If just this phase of school life were emphasized more, we should not find so many pianos weighed down by numberless photos, and so many walls borne down by cheap prints of "movie stars." The teacher should show his displeasure at the appearance of tablet covers which bring the wrong atmosphere into the schoolroom, for the child prizes these covers as a treasure.

Singing is an art which God has bestowed upon humans with few exceptions. Singing should therefore be a frequent part of a child's life to prevent these rudimentary powers from becoming dull and rusty. Sacred hymns and chorals should be given most attention.

Last, but not least, is the cultivation of the taste for good reading. Above all, Bible reading should be stressed. Here we have one difficulty to overcome. The Bible language is not the language of the child. Therefore Bible history should, from the first grade, be taught in the Biblical language in order that the child will feel and understand the text of the Scripture when it comes to actual Bible reading. This difficulty, nevertheless, has its advantages, for it lends a sacred atmosphere to the words of the Bible rather than to place it on the plane of worldly utterances. Other good literature should be presented to the child in its reading and language lessons. These lessons should be made so interesting that the child will take such literature as a sample in choosing reading material. A child in the imitative age should not get its current events for history and geography study from

our daily newspapers. Current event magazines can be obtained through which the child can learn of present occurrences which affect geography and history without coming in contact with the corrupt and vile social scandals of the day, before it is able to judge them from a Christian viewpoint.

The amount of reading should be regulated by parents and teacher, for too much reading leads to the loss of the power of concentration.

The Law of Approbation

A child at any age is very sensitive to praise or blame. If a child has done its best and this is acknowledged by the parents or teacher with a friendly "Good!" the child's face beams with pleasure and in most cases the child will double its efforts. The weak pupil will be encouraged, while the pupil who always does his work well will not become negligent if the teacher recognizes his efforts with but a simple word or two. The word "Good!" must, however, not become a habit with the teacher, or it will lose its weight. Good work may also be placed upon the blackboard by the pupil. Then the class may criticize and learn by doing so.

In some cases teachers give rewards to the pupils for having done perfect work. These rewards may be gold stars or the like. This method will bring about improvements in the work of some pupils, but the weak pupils who have probably worked hardest will receive no recognition for their work, for they will probably never reach the hundred per cent mark. Discouragement will be the result. Such competitive systems are also a dangerous thing to conduct for the old Adam still takes opportune times to show himself in the form of jealousy, cheating, and boasting. The safest course to follow is to work on the real rather than the counterfeit interest of the child.

Reproof need not always take the form of words. It may sometimes be expressed more effectively by a look. Acts which need reproof should be shown to be unworthy of a child of God.

Fear

Panic fear is the enemy of every other impulse because it discourages and checks it. If the child labors under any fear while at school, it cannot do its work properly. Oscar's teacher noticed a considerable drop in his marks on a certain morning. Instead of spending his recess outdoors at play, he remained in his seat and cried. When asked the reason he said his mother threatened to whip him if he would not bring home an article which he had lost at school the previous day. The article was searched for and found. With it also returned Oscar's usual interest and activity in his class work. The lesson to be learned from this is the need of patient and tender consideration for the fears of children. Ada Sievert.

(To be concluded)

THE NEW RECITATION HALL FOR NEW ULM

This issue of the Northwestern Lutheran brings a cut of the proposed new recitation building at New Ulm. It shows the front elevation. For those who are acquainted with our present campus it may be added that the new building will be placed west of the old recitation building, a distance of approximately 150 feet. It will face north, thus giving us the desired lighting for the various classrooms and laboratories.

It is needless to say that both scholars and teachers greeted the news that Synod had made the necessary appropriation with joy. For several years we had to work under very trying conditions. Our classrooms, kitchen, cellar and store rooms were not adequate for the number of scholars. Besides, there are only four classrooms that did not have to serve as music practice rooms, either containing an organ or a piano. Let us point out in detail some of the advantages that the new building will afford.

Our present recitation building has eight classrooms. Some of these are of quite large dimensions, yet not large enough for classes as we are obliged to conduct them. In order to make room we crowded as many desks into a room as we could possibly get into it. Furthermore, two of these eight classrooms are exceedingly small. One offers room for 18 desks only, and these are crowded closely together. Our new recitation building will contain, according to the revised plan, 12 classrooms. Almost everyone offers room for 35 to 45 desks, allowing 16 square feet for each scholar. One will permit placing 65 desks in order to seat an exceedingly large class as necessity may demand. Besides these classrooms it will contain a large room seating 75 scholars where scholars that have vacant periods can do their work under the supervision of a teacher. In addition to these rooms there will also be a science lecture room. When not in use for science, it can also be utilized as a classroom. Two other rooms will afford a place for the boys and girls that either live in New Ulm or are obliged to room and board in a private home. To many of us it will be an entirely new experience to be able to conduct classes in history, languages or whatever it may be without having the pleasant accompaniment of some pipe organ next to you or some piano thrumming above you.

One part of the building will furnish an auditorium for our morning devotion. At present these devotions are conducted in the music hall. However, we can only provide seating room for all scholars by filling the entirely balcony and by placing extra rows of chairs in the rear of the room on the main floor. Whoever must sit in the rear rows of the balcony has no opportunity to see either the person conducting the devotion, or the organist. Whenever we must accom-

modate larger audiences, e. g., at our Christmas celebration, at the annual commencement exercises, at some musical entertainment given by our choirs, we must move into some other place, either our local church, or into the New Ulm armory. These conditions will be remedied when we once are supplied with a new building. Our new auditorium will seat 300 persons. Should we desire to supply more room, we simply will remove the wall between the auditorium and the gymnasium, and we have within a few seconds an auditorium that will seat 1,000 persons comfortably.

At present the gymnasium is located in the basement of the boys' dormitory. It is very small in area, being only 29 by 50 feet. It also precludes any pos-



sibility for exercise for the girls during the long winter months on account of its location. The new gymnasium will be 68 by 76 feet, providing an ample basketball court. But the main feature is that it will be accessible also for the girls for definite times during the week. At the same time we can divide the floor into two basketball courts, thus affording the boys three places for play, taking into consideration also the old floor. This means that in the space of three hours 90 boys can have an hour's time to romp about, throw the ball, and to play basketball if they so desire. We also hope to be able to arrange regular classes for boys and girls in physical exercise, something in which we have been neglectful all these years.

Our dining room and kitchen are at present located in the basement of the recitation building. To get a

real picture of the conditions that obtain here it is almost necessary to have seen the place. Let us try to imagine a room 30 by 33. Here at dinner time we must seat 60 girls. For these there is ample room. But hardly have these girls finished their dinner, when all the tables they used must be cleared and the tables set for about 130 boys. This means that the room is simply crowded beyond its limit. Next to it is a kitchen that is exceedingly too small to serve such a large number, and equipped in the most primitive manner. Lack of room forbids the installation of modern, labor-saving devices.

What a very welcome change will come after the new recitation building is up. It will permit us to

placing them at the disposal of music students at all times of the day, and at the same time having them located in a place where they will not interfere with work done in classes.

The Building Committee consisting of the College Board and two members of the Board of Trustees of the Joint Synod has had two meetings in order to make preparations for the construction of the new building. This committee will keep our fellow Christians informed as to the progress of the undertaking. Of one thing we can all rest assured, and that is that the committee will try to fulfill its trust to the best of their ability. B.

* * * * *

We asked Prof. Bliefernicht to write the above article on the new recitation hall for Dr. Martin Luther College. As the president of this institution he has felt most keenly the need of a new building and is in the best position to know how anxiously the members of the faculty, the students and the parents of the students are looking forward to its completion.

For these people there is more than a vague recollection that the Synod has promised to do something or other for our teachers' seminary at New Ulm. To them this is a very personal and urgent matter that possesses their deepest interest. They are working under the handicap of the present conditions and for them the completion of the proposed building operations will mean a happy relief from great physical and mental strain.

But do not misunderstand the expression "personal."

The members of the faculty are not at New Ulm by their own choice. They could be working in some congregation far from New Ulm and its problems just like you and I, free from the cares and worries which a close association with an institution of this kind will always bring with it.

The young people attending this school could be in their home town and under the parental roof just like the rest of our young people, some of whom are hardly aware of the fact that there is an institution like Dr. Martin Luther College.

The parents in question could, just like others, have kept their sons and daughters at home, content with preparing them to make a living, and so could have avoided an intimate relation to this school of our Synod.

But we, you and I, need Christian teachers to help us in the Christian training of the youth of our church. Therefore we need this seminary. We must have a faculty. We must have students.

We have called the members of the faculty to do this part of our Christian work for us. The members of the faculty are doing our work, bearing our burdens and fighting our battles.



use the entire present recitation building for a refectory and kitchen, besides offering adequate rooms for our housekeepers, who thus far had to live in three basement rooms. We shall then have a large, light, commodious dining room in which we can comfortably seat 200 boys. The girls also will have a dining room of their own that will afford room for 70 girls. Thus boys and girls can eat at the same time and both will have a proper noon hour. We shall have a large kitchen on the same floor as the dining rooms, in which we can install modern equipment, such as refrigerator, wash machine, potato peeler, etc. On the second floor we shall arrange rooms for the steward's family and have two suitable sick wards.

Finally the present music hall will be rebuilt to accommodate all the practice organs and pianos, thus

We have invited and urged the young people at New Ulm to go there and prepare themselves for our service as teachers in our schools.

We have asked parents throughout our Synod to give their children to our church, and the parents of these young people have responded to the appeal we made in the name of our Lord.

* * * * *

That being the case, should not we be as personally interested in Dr. Martin Luther College and its problems as they are?

Indeed we should. Then let us show our interest by taking care of our end of the matter.

Just now that means, let us provide the money necessary for the erection of the new recitation hall. Let us treat this as a personal matter by bringing in our own liberal contribution and by personally seeing to it that our congregation fully takes part in the collection for this purpose.

Gather and send in the balance of your apportionment for Seminary and Debts. And do it now! The supplement printed in August shows you just where your congregation stands. Make it your personal matter that your congregation does not fail our Synod in this undertaking. If all our congregations respond, this collection will suffice to take care of the needs of New Ulm.

John Brenner.

**FIFTIETH ANNIVERSARY
OF OUR COLORED MISSIONS**

What fifty years ago appeared to be a well-nigh hopeless task has been crowned with a measure of blessing which would seem incredible if we were to forget its source. Conditions among the Colored People of the Southland led the Lutheraner, the German organ of the Missouri Synod, to say in 1876, "That the poor Negroes of the South are totally sinking into spiritual decay and relapsing into paganism may be understood when one considers the class of ignorant and immoral preachers they have." The question was asked: "Will the Lutheran Church, then, not also do something that these political freedmen may become freedmen in the Lord? Should not this mission lie closer to our hearts than missions in foreign countries?"

At the meeting of the Synodical Conference in Fort Wayne, Ind., in 1877, the retiring President Preus made a suggestion along the same line, when he asked "whether the time had not come for the Synodical Conference to direct its attention to mission-work among the heathen and to start a mission, perhaps, among the Negroes and Indians of this country." The suggestion was favorably received and a committee appointed to further consider it and report on it to the delegate body. Their recommendation was, "that a mission be begun and carried on among the religiously neglected and forsaken Negroes of this

country." It was unanimously adopted and with the creation of a Mission Board the work of our Colored Missions was begun.

God has blessed the work of the Synodical Conference in this field for a period of half a century; He has given men and means, opportunities and wisdom to grasp them; He has filled the hearts of His workers with faith and love, making them steadfast and strong. To Him all honor and glory!

For a detailed history of this work among the Negroes we refer to our readers to the splendid Jubilee Book written for this occasion by Christopher F. Drewes, Director of Missions. The title of this history is "Half a Century of Lutheranism Among Our Colored People." We recommend the booklet to all the friends of our Missions. You may obtain it from our Publishing House for the price of seventy-five cents.

A proper observance of this anniversary occasion should inspire us to new love and new labor of this so signally blessed cause. We will let Director Drewes show you what still remains to be done in his words on "The Growth of our Colored Missions":

Fifty years ago the little acorn was planted when Rev. Doescher was sent out as a prospector and traveled through six Southern States. The acorn germinated and sent forth a little shoot. Lack of sufficient missionary funds, numerous changes in the pastorates, as well as other hindrances kept it from growing rapidly during the first three decades. The opening of the North Carolina field in 1891, and particularly the opening of the field in the Black Belt of Alabama, in 1916, marked the beginning of comparatively rapid growth. To-day the acorn has grown to be a tree which spreads its branches over fourteen States of the Union: Alabama, Arkansas, California, Florida, Georgia, Illinois, Louisiana, Missouri, New York, North Carolina, South Carolina, Ohio, Pennsylvania, and Virginia. We have not included Michigan, where Rev. Storm is doing work among the colored people near Free Soil, nor have we included in our statistics the missions conducted in Cleveland and Buffalo.

**The Growth of our Missions by Decades —
Baptized Members, or Souls**

1877	.....	0	1907	.....	1,908
1887	.....	301	1917	.....	2,900
1897	.....	1,400	1926	.....	5,123

These figures do not tell of the thousands of people who are favorably influenced by our work in church and school. It may be safely estimated that this number is approximately 25,000. By the blessing of God the missionary enterprise which was begun fifty years ago has been successful beyond expectation. To God be all the glory!

The wonderful growth which the good Lord has permitted our Colored Missions to experience during

these fifty years shows that the money which our Christians have given for this missionary enterprise was money well spent.

Although our colored Lutheran Church has made remarkable progress during this half century, there is still much land to be possessed. We have but one mission-station each in Florida with its 330,000, in Arkansas with its 475,000, in Virginia with its 690,000, in South Carolina with its 865,000, and in Georgia with its 1,200,000 colored people. Just think of it, only five mission-stations among more than three million people! But that is not all. The 150,000 Negroes of Oklahoma, the 235,000 of Kentucky, the 240,000 of Texas, the 450,000 of Tennessee, and the 935,000 of Mississippi — more than two million people in five great States — have not a single Lutheran missionary in their midst. What a vast unoccupied field! True, many of these people belong to a church; however, the preachers of these churches are often blind leaders of the blind, not knowing even the abc of the Christian religion. To those who hear them the way of life remains hidden. Said old "Uncle" Simon: "Pastor, I was a member of the M. Church for forty years, but during all these years I never heard that Jesus died for my sins on the cross and that I shall be saved if I believe in Him. If the Lutheran Church had not come here, I should have been lost." Hundreds of thousands are still in the same sad plight in which "Uncle" Simon was. Their sad lot calls to us for pity and help.

Besides these nominal members of the Christian Church there are untold thousands who do not even outwardly belong to a church. These poor, perishing people are without God and without hope in the world. They know naught of the love of God in Christ Jesus. Heedlessly they hurry along the broad way that leadeth to destruction. Can their temporal and eternal ruin leave us cold and unmoved? Should not the divine mercy which we have experienced lead us to rescue the perishing and bring the light of the Gospel of Jesus to those who sit in darkness and in the shadow of death?

Shall we, whose souls are lighted
With wisdom from on high, —
Shall we to men benighted
The lamp of life deny?

No, let us follow the example of Philip, who preached Jesus to the Ethiopian eunuch, and proclaim the precious, saving Gospel to the religiously neglected and forsaken Negroes, that they may be saved and glorify our Father who is in heaven.

May our kind heavenly Father be with our colored Lutheran Zion in the future as He has been with it in the past fifty years! May He graciously preserve unto her His holy Word in all its truth and purity and cause her to be the spiritual mother of thousands of ten thousands!

G.

NORTHWESTERN COLLEGE

On September 6 new students arrived, and on September 7 regular recitations were resumed for the 1927/28 school year at Northwestern College. Sixty of last year's students did not return; 38 had graduated from College, high school, and business departments, or had completed a shorter course; 22 others dropped out for various reasons, some few because of lack of funds, some because of failure to make satisfactory progress in their work, some to take up more specialized work in a different school.

The enrollment of new students was very satisfactory, 77 having registered. The first-year preparatory class has 35 of these, and the rest are scattered among the other three classes of the preparatory department and the freshman class. New Ulm this year sent 10 college freshmen, Saginaw 2, a very welcome addition, since last year's senior preparatory class had suffered severe losses. There are 187 students in the dormitory; the total enrollment on September 30 was 277, in both cases an increase over last year.

At the opening exercises Professor Elmer Kiessling, who was called to a professorship last fall, was installed, and is now teaching classes in English and history. Professor Kiessling graduated with the class of 1917, and since leaving the theological seminary, was pastor at Libertyville, Illinois. Mr. Walter Kleinke, who finished his seminary course last June, has taken the place of Mr. Kurt Zorn as tutor in the dormitory. Mr. Zorn, who served two years as tutor, has accepted a call as a missionary to India.

Professor Schlueter, who was a member of our faculty from 1908 to 1927, has been forced by illness to retire. Last year he was no longer actively engaged in teaching, and since his health was not improved at the end of his year's leave of absence, the board decided not to impose the exacting labor of the classroom upon him and placed him on the retired list. Professor Schlueter has for the present removed his family to Madison, but has not given up the hope of still becoming able to serve his church as pastor or teacher. Because of Professor Schlueter's fine gifts and wide learning his loss is keenly felt among us. We have lost not only a most congenial colleague, but an accomplished teacher and a scholar. It is our sincere prayer that the Lord may protect and comfort him and give him strength to bear his heavy cross.

Another change in personnel has taken place in the office of steward at the college. After twenty years of faithful and efficient service, Mr. and Mrs. Koeninger gave notice a year ago that at the end of the school year they would leave the service of the college. The board had a year's time to look about for a competent steward and stewardess, and at the end of that time had succeeded in engaging Mr. and Mrs. Rohde for the difficult task of feeding and satisfying our family of two hundred.

We have opened this school year with a complete force of teachers, dormitories and classrooms are filled, and there was no undue disturbance of any kind in getting under way. Circumstances attending the opening of school were very satisfactory. May the Lord now find us faithful to our trust and bless the work of our hands. K.

DR. MARTIN LUTHER COLLEGE

Work in Dr. Martin Luther College, New Ulm, Minn., is well under way. The opening service was held on August 31, at 9 A. M. Beside the scholars a large number of parents and friends of the institution were present. This is gratifying. It shows an interest in our work, which is work in the Lord's vineyard. Thus far 73 new scholars have been enrolled, 40 boys and 33 girls. The total to date is 253 scholars. Several more are still to come.

The graduating class of the Normal Department in June 1928 will furnish 24 graduates. Two of these will go to the Norwegian Synod, thus leaving 22 for assignment in our Synod. Of these 10 are male and 12 female teachers. At all events we hope to have a supply that will next spring fill the demand.

Synod has decided to lengthen the normal course from two to three years. This is a move in the right direction. Teachers for our Christian day school cannot be too well prepared. Aside from all other reasons we should welcome this change simply because we have the welfare of our schools at heart and further their cause in every way. However, it was impractical to begin with the proposed three-year normal course this fall. In order to inaugurate the three-year course and at the same time have graduates for every year, we decided to divide the 12th grade of this fall into two sections. The one will begin a two-year course in 1928, the other a three-year course. This will assure us graduates for 1930 and also 1931, thus bridging over the difficulty.

Both scholars and teachers are happy that we are to get the much needed recitation building. The need for a new building was forcibly brought before us when it was almost impossible to provide class-room facilities for the classes this fall. At that, the arrangement that was finally made is inadequate. Teachers are constantly moving about just to take care of all the work on the daily schedule.

However, the building committee has gone to work, and in the very near future the actual work will be begun. A report on the work done thus far has appeared before this article will appear, or will be published in the near future.

May the Lord keep His guiding hand on all of our synodical schools and prosper the work of their hands. B.

The self-seeking life is always a seeking life, never a finding life. — Selected.

FROM OUR CHURCH CIRCLES

The Southwestern Michigan Delegate Conference

The Southwestern Michigan Delegate Conference convenes on October 25th and 26th at Adrian, Mich., congregation of J. Nicolai.

Services Tuesday evening.

Sermon: H. C. Arndt (K. Krauss).

Confessional address: G. Ehnis.

H. C. Arndt, Sec'y.

Arizona Conference

Arizona Conference meets at Rice, Arizona, F. Up-egger, missionary, October 25th to 28th, inclusive.

Papers: Revelations, John 17, Acts, Son of Man, Bird's-eye view of the Bible, Ex. on Titus, Ex. on Jude, How to Co-ordinate Religion with Other Topics.

H. L. Hellmer.

Michigan State Teacher's Conference

The Michigan State Teacher's Conference will convene, D. v., November 2, 3, and 4 at Pigeon, Mich. Kindly announce or send your excuse to Colleague Leo Luedtke. All school teaching pastors are expected to attend.

The program:

1. Geography: Mining, Gehm.
2. English Cat. (choice), Rudow.
3. English Gram. (theor. and pract.), Rudow.
4. Thou shalt have no other gods, Boelte
5. Spelling, Miss Hoenecke.
6. Division, Miss Zempel.
7. Discipline in School, Mehnert.
8. Physiol. (respiration), Winter.
9. Geog. (Michigan), Luedtke.
10. Hist. Life in the Colonial Days, Mrs. Bauer.
11. Auferweckung des Lazarus, Jantz (English or German).
12. Arithmetic (Contents of Rectangular Solid), Held.
13. Study of Picture, Miss Mueller.
14. Civil Government, Wandersee.
15. Joseph sold into Egypt, Miss Hintz.
16. Calisthenics, Wandersee.
17. Regional Geog., Zimmer.

Kindly announce your time of arrival as the place of meeting is situated in the country.

John B. Gehm, Sec'y.

Lay Delegate Conference of Southern Conference of Nebraska

The Lay Delegate Conference of the Southern Conference, Nebraska District, will convene at St. Paul's Church near Gresham, Nebraska, October 19th and 20th, 1927. Papers will be read by Pastors M. Lehn-inger, E. C. Monhardt, W. Baumann and W. Wietzke.

Confessional address by Pastor A. Lehmann. Sermon by Pastor E. C. Monhardt. A special committee consisting of President J. Witt and the Pastors M. Lehninger, F. Brenner, W. Schaefer and A. B. Korn will meet at above place October 18th to apportion part of Joint Synod budget for the congregations of Nebraska District. A. B. Korn, Sec'y.

Pacific Northwest Conference

The Pacific Northwest Conference will meet at Leavenworth (Rev. W. Lueckel), October 12th and 13th. Sermon, Rev. F. Soll. Papers: Rusert, Kirst, Fenske. E. F. Kirst, Sec'y.

Mixed Conference of Sheboygan-Manitowoc Co.

The Mixed Conference of Sheboygan and Manitowoc Co., meets, D. v., October 31st to November 2nd, at Town Herman, Sheboygan Co. (L. Mielke, pastor). Papers by the following:

1. The Apostolic Church's Teaching on Holy Communion, Ph. Sprengling.
2. Catechisation: 3rd Commandment, H. Koch.
3. Exegese: Eph. 2:10, Paul Hensel.
4. With what warrant do we call Holy Communion a Seal of Forgiveness? Paul Gruel.
5. Threatening dangers in the church due to the varied activeness expected of a pastor, P. Wm. Czamanske.
6. Dangers of Modernism, P. W. Kitzerow.
7. St. John's Fifth Letter in Revelation, F. Proehl. Sermon: Kitzerow (Stoekhardt). Confessional: Huebner (Schlei).

Announcements are not to be later than October 20 by request of past. loci. Karl F. Toepel, Sec'y.

Central Conference

The Central Conference will meet November 15th and 16th in the congregation of Pastor F. Loeper, at Whitewater, Wis.

Services on Tuesday evening.

Sermon: E. E. Kowalke (E. Wendland).

Confessional address: H. Allwardt (M. J. Hillemann).

Papers: E. Schoenicke, W. P. Haas, Ph. Lehmann, M. J. Hillemann, L. Kirst.

Early announcement requested.

Theodore Thurow, Sec'y.

State Teachers' Conference

The Wisconsin State Teachers' Conference will meet this year for its sessions in the St. Mark's Congregation at Watertown, Wis., on November 3rd and 4th.

PROGRAM
of the
WISCONSIN STATE TEACHERS' CONFERENCE
meeting at

Watertown, Wis., November 3rd to 4th, 1927

THURSDAY, A. M., NOVEMBER 3rd

Sectional Meeting (Lower Grades) Group 1

- 9:30 Subtraction (Borrowing) Miss A. Wegner
Substitute: Behandlung eines Kirchenliedes:
Just as I am..... Miss A. Koch
- 10:00 Developing the Map Idea..... Erich Kirschke
Substitute: Geography—Child Life in China.
..... Miss I. Motzkus
- 10:25 Calisthenic Drills Miss G. Arndt
Substitute: Thought Reading—3rd Grade.. Miss A. Nolte

Group 2 (Upper Grades)

- 9:30 Der Missbrauch des Namens Gottes durch Zaubern.
..... O. Stindt
Substitute: History of Wisconsin Synod... E. Trettin
- 10:15 Teaching the Use of Nouns as Possessives.
..... E. Schumacher
Substitute: Behandlung des Kirchenliedes:
Nun freut euch lieben Christen g'mein.
..... Paul Hippauf

Joint Meeting (Afternoon)

- 1:45 How should the teaching of Reading differentiate
in the various grades irrespective of the material.
..... J. Gawrisch
Substitute: Lob und Tadel in der Schule..... A. Meyer
- 3:00 Ein Bild unsers Heilandes, wie das Alte Testament
es uns darbietet..... Prof. A. Schaller
Substitute: Lebensbild eines Paedagogen... C. Gieschen

FRIDAY, A. M.—JOINT MEETING

- 9:15 The French and Indian War..... Ernst Krause
Substitute: A Lesson in Elementary Science.
..... Albert Manthey
- 10:00 Stocks and Bonds..... Oscar Albrecht
Substitute: Preparing Children to memorize the
Conclusion of the Ten Commandments.
..... Albert Moskop

FRIDAY, P. M.

- 1:45 Drawing..... H. Eggebrecht
Substitute: Bible Reading in School.. Rev. E. Dornfeld
- 3:00 The Backward Pupil..... Wm. Hellermann
Substitute: Geography from a Christian Viewpoint.
..... Prof. R. Albrecht

All those wishing to apply for quarters, please write to G. Groth, 206 N. 8th St., Watertown, Wis.
J. F. Gawrisch, Sec'y.

Joint Committee

The Joint Committee will meet October 18th at 2:00 P. M., in St. John's School, corner 8th and Vliet Streets, Milwaukee.

The question of a new site for our seminary will be discussed on Wednesday, the 19th, at 2 P. M.

G. E. Bergemann, Pres.

Joint Mission Board

The Joint Mission Board will convene at Milwaukee in the Republican House on Monday, October 17th, 1:00 P. M. Julius Bergholz, Sec'y.

School Dedication at Tucson

Grace Lutheran Church of Tucson, Arizona, dedicated the first unit of its new school to the services of the Lord Sunday, the 18th of September. The school was founded eight years ago in pioneer and difficult circumstances during the pastorate of Wm. F. Beitz. In a purely English congregation, located in what is paradoxically and historically one of the oldest sections of the country and yet the "baby state," the first Protestant parochial school in Arizona was opened. The example has been emulated. Schools have been founded by our Phoenix and Glendale congregations.

The school has proved an excellent mission institution. From the beginning approximately half the pupils came from outside the congregation. This session six children living in the neighborhood of the school asked to be admitted, but we had to meet their application with indifference because our facilities and equipment were not adequate. Had we solicited pupils additional room would have been necessary. It is anything but pleasing to have to appear half-hearted when so excellent an opportunity is offered to spread the Gospel. There is no more opportune opening for thorough instruction in the Gospel than in a school full of children. It is not amiss in this connection to voice approval of the school policy the Southeast Wisconsin Mission Board has pursued the past several years.

In addition to the elementary grades, which Mr. H. O. Ihlenfeldt teaches, Grace Church also supports high school work. These classes have been carried to the third year. Sessions last from 7:30 till noon. Experience teaches that the four high school years are the most important in the pupil's schooling. If the elementary grades are followed by public high school instruction, much of the ground gained is in danger of being lost. This needs no demonstration to observing Christian parents, many of whom have made sad experiences with their children during high school attendance. Four years of Christian high school instruction, given during what is the most critical educational period of youth, serves to consolidate, round out, and organize what was well begun in the grades.

Grace Church shares the belief that seems to be gaining ground in our circles that the Lutheran Church can better meet its obligations to the Gospel by less frantic efforts at expansion and more intensive working of the ground we now have under cultivation. It is not stating too much to say that the future of the Lutheran Church in our country is inseparably bound up with its schools. An English king once said, "No bishop, no king." We might paraphrase it and in the same general sense say, "No school, no church."

S.

Twenty-fifth Anniversary and Rededication of Church

The sixteenth Sunday after Trinity was another day of rejoicing for members of the Immanuel's Church at La Crescent, Minn. Having dedicated a new organ to the glory of the Triune God in June, they could, with God's grace, rededicate the twenty-five year old church building to the service of Him whom all Christians adore. The inside of the church was artistically refinished with art sheet metal. Art glass windows which add greatly to the beauty of the church are taking the place of the plain windows.

In the morning services Rev. Ehlert delivered a German sermon, and Rev. J. Gamm preached an English sermon in the afternoon services. Both pastors congratulated the congregation because of the rich blessings and grace that the Lord had bestowed upon them. Besides plenteous admonitions were given to both the pastor and the congregation to "hold fast the profession of our faith without wavering; (for he is faithful that promised) to consider one another to provoke unto love and to good works: not to forsake the assembly of ourselves together, as the manner of some is; but to exhort one another: and as the more, as ye see the day approaching." Hebrews 10:23-25.

May the pure and unadulterated Word of God spoken in this house of worship continue to strengthen our faith in God's only begotten Son, Jesus Christ. May it also fill our hearts with a greater, purer, and holier love to our Savior and toward one another. May this be so much more the case when we consider the Day of Judgment on which we must give an account of our words and deeds. E. G. Hertler.

Rededication of Church

On Sunday, August 28th, the First Lutheran Congregation of Elkhorn, Wis., was privileged to rededicate its newly renovated church to the service of the Triune God. In place of the roomy sacristy an altar niche was added to the church, leaving sufficient room for a smaller sacristy. A new altar, pulpit, carpet and art glass windows now greatly add to the beauty of the church. The interior was artistically decorated by C. A. Christiansen.

Prof. Fleischer and President Buenger preached appropriate sermons.

May this renovated church incite the congregation to greater zeal in hearing the Word of God unto the salvation of souls and the praise and honor of their Lord. W. Reinemann.

Church Dedication at Florence, South Dakota

Six years ago the Rauville Lutheran pastor looked over the city of Florence, South Dakota, 16 miles from his home, with the intention of conducting divine services according to Lutheran doctrine and practice. Of

course, not the entire citizenship welcomed such services. After many heartrending disappointments the work now has progressed so far that a new Lutheran Church was dedicated to the service of God Almighty the fourteenth Sunday after Trinity.

The dedicatory sermons were delivered by Pastors Max Michaels of Henry, John Schwarting of Wauabay, and Roy Palmer of Willow Lake. All services at the Florence mission are restricted to the English language.

The new church itself is not the largest, but according to competent judges the most beautiful church of Florence. Held throughout to Tudor Gothic design, the church on the outside is finished in oriental stucco and flanked off by a neat side tower. All windows including the large front window are filled with opalescent glass of varied colors. Two white crosses adorn the roof while the interior gives due prominence to a lovely altar of genuine oak richly embellished with gold leaf decoration. The center of the altar attracts attention by a statue of Christ after Hoffman. At night the church is illuminated by a cleverly placed electric lighting system. The basement is used for Sunday School and meetings of the various societies.

At present the mission numbers 30 communicants, a flourishing Ladies' Aid, and a Sunday School with an enrollment of 40 children.

Our fervent prayer is that the new church with its activities may prove a blessing to many.

Otto E. Klett.

Ordination and Installation

On request of President Im. F. Albrecht, Gerhard Schuetze was ordained the third Sunday after Trinity and installed in the congregations at Sheridan and Seaforth, Minn., the eighth Sunday after Trinity, August 7, 1927.

Address: Rev. Gerhard Schuetze, R. R. 2, Belview, Minn. M. Schuetze.

Installations

Upon authorization of President W. F. Sauer, Lawrence Lehmann was installed as pastor of St. James Congregation of Tolstoy, South Dakota, on the 12th Sunday after Trinity.

Address: Rev. Lawrence Lehmann, Tolstoy, South Dakota. P. G. Albrecht.

Authorized by President C. Buenger, the undersigned installed the Rev. Wm. Lehmann on September 11 in his new charge in St. John's Church, Libertyville, Illinois.

Address: Rev. Wm. Lehmann, 230 Park Place, Libertyville, Illinois. Elmer C. Kiessling.

On the 16th Sunday after Trinity the undersigned, authorized by President Im. Albrecht, installed Rev. W. Haar in St. Paul's Congregation at North Mankato.

Address: Rev. W. Haar, 244 Wheeler Ave., North Mankato, Minn. E. R. Bliefernicht.

Authorized by President Im. F. Albrecht, the undersigned installed the Rev. Carl J. Schrader at Echo, Minn., on the 16th Sunday after Trinity.

Address: Rev. Carl J. Schrader, Echo, Minn. Carl G. Schmidt.

Mr. Otto Loeck was installed, August 28, 1927, the 11th Sunday after Trinity, as teacher of our St. Paul's School, at Lake Mills, Wis.

Address: Mr. Otto Loeck, Lake Mills, Wis. J. Martin Raasch.

Mr. George Kiecker, graduate of our Normal School at New Ulm, was installed as teacher of our St. John's School at Wood Lake, Minn., on Sunday, August 21.

Address: Mr. George Kiecker, Wood Lake, Minn. Carl G. Schmidt.

Mr. A. V. Gruber was installed October 2 as teacher of the Christian Day School of the Christ Congregation at Burr Oak, La Crosse Co., Wis.

Address: Mr. A. V. Gruber, Mindora, Wis. M. A. Zimmermann.

Teacher Otis Stelljes, called by Friedens Ev. Luth. Church of Kenosha, as teacher for the 5th and 6th grade, was duly installed on Trinity Sunday.

Address: Otis Stelljes, 5020 19th Ave., Kenosha, Wis. Carl H. Buenger.

Acknowledgment

Received from the Ladies' Aid of Salem's Congregation, Rev. Ad. A. Zuberbier, pastor, for the individual support of one Apache Indian Mission School child, \$35.00.

May the Lord bless the kind ladies of Salem's. Arthur C. Krueger.

Notices

After a satisfactory colloquy with the officials of the Minnesota District, Pastor H. Weiss, of Winthrop, Minn., formerly a member of the Ohio Synod, has made application for membership in our Synod.

Im. F. Albrecht, President Minnesota District.

Pastor W. J. Schulze, Hutchinson, Minn., has been appointed Visiting Elder of the Crow River Conference to succeed Pastor C. J. Schroeder who has moved into another District. Pastor Hy. Albrecht, Hutchinson, Minn., assumes the duties of finance reporter to the Conference.

Im. F. Albrecht,
President Minnesota District.

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Golgatha Ev. Luth. Congregation of Milwaukee, Wis., has again affiliated itself with our Synod. See Synodical Report, Southeast Wisconsin District, 1926, pages 33 and 34.

Carl H. Buenger,
President Southeast Wisconsin District.

MISSION FESTIVALS

Second Sunday after Trinity

Town Goodhue, Minn., Grace Church, E. H. Sauer, pastor. Speakers: C. P. Kock, J. R. Baumann. Offering: \$190.00.

Third Sunday after Trinity

Town Goodhue, Minn., St. John's Church, E. H. Sauer, pastor. Speakers: A. Eickmann, P. E. Horn. Offering: \$143.00.

Seventh Sunday after Trinity

Stanton Co., Nebr., Bethlehem's—St. Paul's Church, E. E. Prenzlow, pastor. Speakers: W. Baumann, E. Zaremba, W. Siffring. Offering: \$207.76.

Newville, Wis., St. John's Church, Walter E. Zank, pastor. Speakers: O. W. Koch, M. Nommensen, F. E. Stern (English). Offering: \$150.05.

Tenth Sunday after Trinity

Rhineland, Wis., Zion's Church, Paul G. Bergmann, pastor. Speakers: F. Schumann (German and English), C. Aaron (English). Offering: \$732.79.

Eleventh Sunday after Trinity

Waterloo, Mich., St. Jacobi Church, R. Koch, pastor. Speakers: C. Strasen, H. Arndt. Offering: \$149.50.

Winner, So. Dak., Trinity Church, Wm. P. Holzhausen, pastor. Speakers: W. Siffring, E. Friebe. Offering: \$55.00.

Cedar Mills, Minn., St. John's Church, A. Baur, pastor. Speakers: W. Voigt, W. L. T. Ernst, J. Albrecht. Offering: \$507.15.

Twelfth Sunday after Trinity

Raymond, So. Dak., Bethlehem's Church, W. T. Meier, pastor. Speakers: E. R. Gamm, S. Baer. Offering: \$156.26.

Thirteenth Sunday after Trinity

Root Creek, Wis., St. John's Church, Wm. C. Mahnke, pastor. Speakers: J. Uhlmann, H. Monhardt, Ed. Ebert. Offering: \$173.70.

Tippecanoe, Wis., Resurrection Church, A. F. Krueger, pastor. Speakers: E. Sieving, P. Gieschen. Offering: \$45.75.

Flint, Mich., Emanuel's Church, B. Westendorf, pastor. Speakers: A. Kehrberg, W. Voss, H. Cares. Offering: \$161.67; Ladies' Aid, \$90.00; total: \$251.67.

Algoma, Wis., St. Paul's Church, Karl F. Toepel, pastor. Speakers: A. Plass, A. C. Aaron. Offering: \$392.00.

Richwood, Wis., St. Marcus Church, Ph. Lehmann, pastor. Speakers: J. Ruege, Prof. E. Wendland. Offering: \$105.05.

Hubbleton, Wis., Immanuel's Church, Ph. Lehmann, pastor. Speakers: Prof. E. Wendland, J. Ruege. Offering: \$51.60.

Brady, Mich., Christ Church, H. Engel, pastor. Speakers: P. Schulz (German), Prof. Berg (English). Offering: \$111.46.

Jefferson, Wis., St. John's Church, O. Kuhlow, pastor. Speakers: Prof. Aug. Pieper, John Henning. Offering: \$910.00.

Pardeeville, Wis., St. John's Church, M. C. Schroeder, pastor. Speakers: F. Schumann, H. Schmeling, W. Hartwig. Offering: \$124.67.

Onalaska, Wis., St. Paul's Church, Julius W. Bergholz, pastor. Speakers: R. Siegler, A. Vollbrecht, A. Eickmann. Offering: \$138.06.

RECEIPTS FOR SEMINARY AND DEBTS

Month of September, 1927

Rev. Ph. Lehmann, St. Markus, Richwood, Wis...	\$ 136.00
Rev. Frank Senger, Bruce, Wis.	21.00
Rev. C. F. Rutzen, Bethel, Bay City, Mich.....	75.00
Rev. Wm. Weber, St. Peter's, Kohlsville, Wis....	61.00
Rev. M. F. Rosche, Davids Stern, Kirchhayn, Wis.	126.95
Rev. John Brenner, St. John's, Milwaukee, Wis...	25.00
Rev. Fred Schumann, St. Petri, Sawyer, Wis....	12.00
Rev. T. E. Kock, Nye, Wis.	1.00
Rev. T. E. Kock, Osceolo, Wis.....	20.00
Rev. F. W. Weindorf, Poplar Grove, Minn.....	5.00
Rev. A. Eickmann, St. John's, Nodine, Minn....	88.40
Rev. G. R. Schuetze, Sheridan, Minn.....	25.00
Rev. W. J. Hartwig, St. John's, Montello, Wis....	30.00
Rev. Wm. Roepke, St. Paul's, Green Garden, Mich.	10.00
Rev. (P. Lorenz) L. Bernthal, St. John's, T. Trenton, Wis.	490.00
Rev. E. P. Gamm, Glenham, S. D.....	12.25
Rev. A. Werner, St. John's, Town Center, Wis...	22.50
Rev. G. C. Marquardt, St. Paul's, Greenleaf, Wis...	2.00
Rev. C. W. Siegler, St. Paul's, Bangor, Wis.	6.00
Rev. W. G. Fuhlbrigge, St. John's, Enterprise, Wis.	30.00
Rev. Ph. Lehmann, Immanuel's, Hubbleton, Wis...	11.00
Rev. Ph. Lehmann, St. Markus, Richwood, Wis...	57.00
Rev. M. F. Sauer, Bartholemews, Kasson, Wis....	10.00
Rev. M. J. Hillemann, St. Paul's, Marshall, Wis...	35.00
Rev. J. M. Raasch, St. Paul's, Lake Mills, Wis...	25.00
Mr. Arthur P. Steinborn, Milwaukee, Wis.....	5.00
Total	\$ 1,342.10
Previously acknowledged	459,710 56
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	\$461,052.56

Expenses, September, 1927

Northwestern Publishing House, Printing.....	\$ 4 08
Long Distance Toll	1.10
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	\$ 5.18

Congregations That Made Their Quota In September

Rev. A. Eickmann, St. John's, Nodine,	
Dakota, Minn.	\$1,900.90 \$5.40
Rev. A. Werner, St. John's, Town Center, Wis.	1,551.52 5.44
Rev. M. F. Sauer, Bartholemews, Kasson, Wis.	558.00 5.41
Rev. H. Hartwig, Christus, Pewaukee, Wis...	132.00 6.94
Dr. Martin Luther College Building Fund —	\$1,336.92

John Brenner.