

# The Northwestern Lutheran

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Jan 28

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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## LAW AND GOSPEL

(Wisconsin Synod German Hymnal 272:  
"Gesetz und Evangelium")

The Law and the Evangel clear,  
God's gifts of revelation,  
Are needful to His Christians here, —  
Partakers of salvation.  
But still the wide diversity  
Enlightened eyes alone can see,  
That have His Spirit's unction.

The Law to us God's will imparts,  
That we should love Him ever;  
His Word, engraven in our hearts  
Bids us to love our neighbor.  
But that His Son He could bestow,  
And love this world of sinner so  
The blest Evangel telleth.

The Law most earnestly makes known  
Our solemn obligation.  
The Gospel tells of grace alone, —  
God's grace that wrought salvation.  
One tells us what to do or shun,  
The other what our God has done.  
One asks, — the other giveth.

The Law's reward we fail to gain  
Unless toward God and neighbor  
Complete perfection we attain  
In duty, service, labor.  
But all who will in Christ believe  
His grace and mercy shall receive  
Free, without toil or payment.

Whene'er the Law a sinner finds  
It strikes him down and smites him.  
His wounds the blest Evangel binds,  
To feasts of grace invites him.  
The Law in wrath all sin doth curse;  
The Gospel blessings can disperse  
To us through Jesus' merit.

The Law reveals our misery;  
The Gospel speaks compassion.  
The Law can strike relentlessly, —  
The Gospel heals transgression.  
The Law doth threaten death indeed;  
The Gospel helps in every need  
And brings us life eternal.

But when the Law its cause has won, —  
Hushed is its condemnation.  
All they who, flee to God's dear Son  
By grace obtain salvation.  
The Law can drive us to the Cross;  
He Who for our sakes suffered loss  
Doth comfort His believers.

My God, to me this contrast show,  
When fear of sin doth press me,  
When tears of true contrition flow,  
With peace and comfort bless me.  
When in the Law my sin I view  
Grant Thou me grace to hasten to  
The Arms of my Redeemer.

O may Thy Gospel me endure  
With strength to love Thee ever;  
As Thy dear child, each day anew  
Grant me the blest endeavor  
To live according to Thy will,  
With holy zeal my tasks fulfill, —  
In fervent faith abiding.

Translated from the German.

Anna Hoppe.

## ADDRESS

held at the

### Graduating Exercises of a Lutheran Joint School

What makes our Joint School an institution of blessing may be seen by considering what it stands for. Our Christian Day Schools stand for ideals, ideals of the highest order and the most vital and beneficial consequence. Do you ask, what these ideals are? If I am permitted, on this occasion, to express them in words of Holy Writ, I know of no words better expressing those ideals than the words St. Paul addressed to his Philippians: "Brethren," he says, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

The things mentioned here are the very ideals our Lutheran schools stand for: they are things true, things honest, things just, things pure, things lovely, things of good report, in short, every true virtue and all that is worthy of praise. It is not my intention, however, to enlarge on these ideals, but only to bring them in some relation to our schools.

"Whatsoever things are true." Do you know of a school that stands for things true? You will say, perhaps, all schools worthy of the name stand for things that are true, and in a certain sense you are right. The aim of a school is to impart knowledge to its pupils, and the essential of knowledge is truth. Any knowledge not based on truth is no knowledge worth

having. Thus even a knowledge of the common secular branches, like reading, writing, arithmetic, geography, history, etc., must be based on truth, otherwise the pupils are misinformed and not instructed right.

But, my friends, the imparting of mere secular knowledge is not the only purpose of a school. If a school is to serve its purpose in the fullest sense of the term, it must not only train the mind and store it with secular knowledge, but it must of necessity train and educate the heart and mind, — the moral sense of a child. It is generally conceded that a complete education not only develops the intellect, or mind, but trains also the will and moulds the true character. And the things that make up for such training are of a far different nature and are based upon a truth of a far different nature than the common branches of study are based on. That truth is the Word of God, the Law and the Gospel, more particularly the Gospel of salvation through faith in the Redeemer; and it is this basic truth Paul surely has in mind saying: "Whatsoever things are true, think on these things." All things that are true, and especially those which pertain to the Christian education of a child, must be founded on the Word of God, and on that alone.

Now, what school is it that teaches the Word of God? — There is a tendency in our days to introduce the Bible and the teaching of religion into our public schools. Our American people are beginning to see that religious instruction for our American youth has become a matter of the utmost necessity. Men begin to realize that there is something radically wrong with our public school education. It is frankly admitted, an education that trains the mind without training the moral sense of a child is a menace to civilization rather than a help, and something must quickly be done to check the impending moral collapse. We are in danger of becoming a nation of religious illiterates; two-thirds of all American children receive no adequate religious instruction, it is claimed. Where will this finally lead to? is the alarming question, we hear from parents, citizens, educators, state officials, and journalists.

Allow me to quote a statement recently made by an American periodical, "The Christian Statesman." It says: "Just what is wrong with America? A little time before his death President Harding said, 'America has lost her conscience,' and he touched the tender spot. Every business man, banker, merchant, rail or oil magnate, every employer of labor knows that character is at the bottom of success in any kind of business. If a man cannot get honest men to run his business, his business is doomed. If we cannot get honest men to run the government, anarchy is ahead and disaster. To be efficient we must find our lost conscience.

"Just what must America do? Catch crooks and string them up till the crack of doom, and like blades of grass, two come where one grew before. You cannot have better laws till you have better men to make them. Nor better enforcement till we have better men to enforce laws. You cannot overcome crooks with crooks. We must once more as of yore, go to the bottom and begin with the children to train up a race of Americans that know what conscience means. As of old we must make the schools again character making institutions."

What an indictment against our American people, "America has lost her conscience." Small wonder, we hear the general cry, it is time that we give more attention to the religious instruction of the children of America.

To meet this need, various provisions are being made for moral training in our American public schools; various ethical codes are being formed for the instruction of children who are under the care of the State. It is claimed that the public school must teach the Bible and religion as a subject. Accordingly, to solve the problem, it is frequently suggested that arrangements be made to have religious teachers enter the public schools and impart religious instruction to the various classes. Just now the plan of a week-day religious education is under movement, under which plan children on a certain day during the school-week are allowed to attend religious classes, to be held in churches, or in the public school or other suitable buildings as the community chooses.

But the sad thing about this is that these and similar efforts are only making the situation worse. We know that under the system of government in the United States the State assumes no responsibility for the religious education of its youth, that the State cannot teach religion in its schools without violating the religious freedom of its citizens. That is beyond its sphere. Moreover, religious education in the secular schools would mean a state religion taught, eliminating every distinctive doctrine of Christianity, which, on the face of it, would make a true Christian education of a child impossible.

Nor will a week-day religious education solve the problem to satisfaction. Not to speak of the countless children whose parents are irreligious, and who naturally would not attend a class of religious instruction in or outside of the school, — the school itself, if it is to be a true educator in moulding the character of a child, must be permeated by the spirit of the Word of God or the Gospel. True religious education does not consist in instructing a child a certain period during the curriculum in the week in some religious subject with or without the aid of some religious textbook, but it consists in rearing the child under the regenerative influences of the sacred Word. Hence,

it is our candid opinion, that even a week-day religious education will not work out satisfactorily. (Note: The foregoing, relating to religious education in the public schools, has in substance been taken from an article on the 119th Psalm published by the same author, a year ago, in "The Northwestern Lutheran," Vol. 13, No. 14.)

What, then, is the solution? The answer is plain and simple. Only that school will serve its purpose in moulding the moral character of the child which has been established and is being maintained in compliance with the command of God: "Bring your children up in the nurture and admonition of the Lord," — that is the Christian Day School. Our Lutheran schools have this one object in view. We look upon education as a means for moulding the moral character of the child, and in particular of training our children to become and to remain Christians. And if it is true, that the Divine Word or the Gospel of Jesus Christ is the only means by which we can train the will of a child and build up true Christian character, then certainly that school only will serve its purpose in which the Gospel is taught and its teachings are practised, and the whole environment of the school is permeated by the Spirit of God.

It is there our children will imbibe true Christian ideals, the ideals as set forth by Paul in the words quoted at the outset. It is in the Christian Day School our baptized children will learn "whatsoever things are true," the truth of the Word, the Gospel of salvation, and all things Christ has commanded baptized Christians to observe. And being instructed in the Word by which faith in the Savior is wrought and strengthened, they will learn to practice true Christian virtues. Thus for instance, "Whatsoever is honest," — honesty, not of the type suggested by the popular phrase, "honesty is the best policy," but honesty that is based on a redeemed conscience, and which proves itself in faithfulness, — faithfulness in service, service to God, to our Church, and to our country. Furthermore, "Whatsoever things are just," — justice and righteousness, not mere civil righteousness, but righteousness that proceeds from faith in Him who is our righteousness, and becomes a living principle of our whole life. Then "whatsoever things are pure," — purity, purity of heart and mind, of which Christ says, "Blessed are the pure in heart: for they shall see God." Finally, "whatsoever things are lovely," — loveliness which reflects the loveliness of the beautiful Savior and which becomes apparent in conduct and behavior, even in dress, habit and custom. In short, every Christian virtue, and all that is worthy of praise in the sight of God is the fruit of the education our children receive in the Christian Day School. And thus, due to the fact that the teachings of the Word of God exercise such wholesome influence on the hearts and minds of the pupils entrusted to

them, our parochial schools are, under the present condition, the best and only solution of the religious education of our youth.

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And now, members of the graduating class, in closing I would address to you the very words of Paul: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Yes, think on these things! You have learned from the Word of God taught at our school true Christian virtues. Take them along in your lives, utilize them, translate them into experience and let them govern your lives, and you will bless the days you have spent in the Christian Day School.

J. J.

#### COMMENTS

"We Cannot But Speak" "We cannot but speak the things which we have seen and heard." So said Peter and John.

They declared this in the face of the opposition with which they had met. The priests, the Sadducees, the rulers and elders and scribes were grieved "that they taught the people, and preached through Jesus the resurrection from the dead." Assembled in council, they threatened the apostles "that they speak henceforth to no man in this name." The reason-proud Sadducees and the work-proud Pharisees did not want Jesus to rule over them. They were bent on burying the very name of Jesus in oblivion.

The pagan world, with which the apostles of the Lord met later, practically took the same attitude. It had its temples and altars for the worship of its many deities, its philosophy, art, literature, wealth and power. These were the expression of its life and constituted its life. And the pagan world rightly felt that this life was threatened by the Gospel the apostles were preaching. So it, too, joined the Jewish world in its opposition to the Gospel.

But with the apostles there was no hesitation. "We cannot but speak," they declared. Why could they not desist?

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

God had commissioned them to preach the Gospel. "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

"Ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

It was a matter of obedience to God or obedience to men. To cease preaching the Gospel would be for-

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saking God and casting their lot with humanity over against God.

God had not merely given them a general command to preach, leaving it to them to determine what their message should be. They were not to convey their thoughts on Jesus to the world. They had a definite, God-given message.

"Blessed art thou, Simon Barjona," Jesus said to the confessing Peter, "for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." His promise to the disciples is: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance, whatsoever I have said unto you."

"It is not ye that speak, but the Spirit of your Father which speaketh in you."

The choice lay between the eternal wisdom and truth of God and the foolishness and deceit of man. To cease witnessing would mean to silence God on earth and to let the corrupt reason of humanity prevail.

And that in matters of vital concern to men, for Peter had declared: "Be it known to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

The world is lost; on account of its sins it is under the wrath of God; it will perish forever. And it cannot save itself. By its own wisdom it will never find the way to life. Through its works it will never justify itself before God. With its wealth it will never ransom its soul. In spite of its power it is an abject slavery under sin and the devil. What it considers life is spiritual death ending in everlasting death.

But Jesus is of God made unto us wisdom, and righteousness, and sanctification, and redemption.

These are the things Peter and John had seen and heard. And this was not a dead knowledge. "Lord, to whom shall we go? thou hast words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

When they say, "We cannot but speak," they do not speak as men driven by fear to do what they would rather not do. No, they are driven from within, their gratitude for the salvation they had found in the Lord Jesus and their love for him is impelling them to speak of him and to confess him in spite of all opposition. The joy they have found in Jesus is so great that it cannot be confined in the heart; it has to cry out. In spite of the hatred and ridicule of the world; even if they will lose family and friends; be they compelled to endure imprisonment, the blows of the cruel scourge, yea, death itself: they will speak; they must speak the things they have seen and heard. That was the spirit of those first witnesses.

We are their successors, with the same commission, the same Gospel, the same blessed experience that made them so zealous and fearless. We, too, should say with them, and say it in the face of all opposition, We cannot but speak the things we have seen and heard.

Imagine Peter as the head of a household to-day. You would certainly expect to find in his home a family altar, and one that is not neglected. No child could grow up in that home, no adult could frequent it, without learning from the lips of Peter the things he has seen and heard.

How long, do you think, could Peter live next door to a person or associate with him, without telling him the wonders of the Gospel of Jesus Christ and exhorting him to accept the Savior in faith.

To what school and what college would he send his children? The man who is so full of the Gospel that he cannot be silenced would want the teacher representing him to speak the same things and to glorify Christ before the eyes of the child and the youth. What career would he choose for his son and his daughter? There is no doubt at all that he would train them for the service of the Church, especially for the work in the Christian school and in the ministry. He would feel that so his voice would be carried far beyond the sphere in which he moved and the span of his life, telling among men the glorious things he has seen and heard.

How would Peter vote on the appropriations for our institutions and missions? Would he favor retrenching on account of the lack of funds, he, a man who will not be silenced even by the threats of death? Indeed, he would not. "We cannot but speak," he would declare, every obstacle simply must be over-

come and every sacrifice made, in order that the preaching of the Gospel may not be curtailed.

"We cannot but speak the things which we have seen and heard." Lord, grant us this spirit, for Jesus' sake.  
J. B.

### "MORALS AND DOGMA"

A Review by R. J. Perry

I have before me as I write, the book called "Morals and Dogma," of the Scottish rite of 33rd degree Freemasonry, and prepared for the Supreme council of the Southern jurisdiction of the United States, printed in 1924. Your readers need not have any fear that this book is out of date. It is really the official lectures of the Scottish rite of the 33rd degree. I have waded through this book of 861 pages and have been astonished beyond measure at the things Masonry teaches, so I have delved into its pages, its mystery teachings by symbols, etc., and at last finding the key into the Sanctum Sanctorum, have beheld the Holy of Holies of Freemasonry. It certainly has been an eye opener in many interesting ways. The words used in the Blue lodge ritual that Freemasonry is a peculiar system of morality, etc., are not given without reason. Freemasonry is peculiar in all that it teaches to my Christianized mind and certainly the morality revealed in the lectures to each degree as revealed by the minds of the Supreme Council is staggering.

Surely this book was never intended to be distributed to the members of the Fraternity as a body, if so, then I am astonished that intelligent and educated men after reading it would remain in the lodge. The language used in speaking of the members, and the hypocrisy and duplicity are beyond all my understanding with regard to charity and brotherly love which are the fundamentals it professes to teach. Especially the "Princes of Masonry," as they call themselves; one is amazed that bishops, ministers of religion, doctors of medicine, doctors of law, and university professors, in fact, any intelligent and educated men could hear themselves talked about in the manner I propose to show by selections taken from different parts of the book, and after hearing or reading, could retain a particle of love or respect for the institution.

#### Entered Apprentice Degree

My first quotation is taken from the lecture to or on the Entered Apprentice degree, page 37: "There is little sympathy between the mass and the highest truths, the highest truth being incomprehensible to the man of realities, as the highest man is, and largely above his level, will be a great unreality and falsehood to an unintellectual man. The profoundest doctrine of Christianity and Philosophy would be mere jargon and babble to a Potawatomi Indian. The popular explanations of the symbols of Masonry are

fitting for the multitude that have swarmed into the temples, being fully up to the level of their capacity."

#### Lecture on 3rd Degree

Turning to page 103, Master Mason's lecture, we read, Synesius, Bishop of Ptolemy, a great Kabbalist, but of doubtful orthodoxy, wrote: "A Spirit," he said that loves wisdom and contemplates the truth close at hand, is forced to disguise it, to induce the multitude to accept it. . . . Fictions are necessary to people, and the truth becomes deadly to those who are not strong enough to contemplate it in all its brilliance. If the sacerdotal law allowed the reservation of judgments and the allegory of words, I would accept the proposed dignity on condition that I might be a philosopher at home, and abroad a narrator of apologies and parables. In fact, what can there be in common between the vile multitude and sublime wisdom? The truth must be kept secret, and the masses need a teaching proportioned to their imperfect reason." This is evidently the spirit of the Supreme Council.

We will turn to pages 104-105; the lecture is still on the Master's degree. "Masonry, like all the religions, all the Mysteries, Hermeticism and Alchemy, conceals its secrets from all except the Adepts (29th degree Masons) and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve to be misled; to conceal the Truth, which it calls light, from them, and to draw them away from it. Truth is not for those who are unworthy or unable to receive it. So God Himself incapacitates many men by color blindness, to distinguish colors, and leads the masses away from the highest Truth, giving them the power to attain only so much of it as it is profitable to them to know. Every age has had a religion suited to its capacity. The teachers, even of Christianity, are, in general, the most ignorant of the true meaning of that which they teach. There is no book so little known as the Bible. To most who read it, it is as incomprehensible as the Sohar. So Masonry jealously conceals its secrets and intentionally leads conceited interpreters astray."

#### Grand Elect Knight Kadosh

We will turn to page 819. The lecture is that of the Knight Kadosh or the 30th degree. "The Blue Degrees (or Master Masons or 3rd degree) are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine he understands them. Their true explication is reserved for the Adepts, the Princes of Masonry. The whole body of the Royal and Sacerdotal Art was hidden so carefully, centuries since, in the High Degrees, as that it is even yet impossible to solve many of the enigmas which they

contain. It is well enough for the mass of those called Masons, to imagine that all is contained in the Blue Degrees; and whoso attempts to undeceive them will labor in vain, and without any true reward violate his obligations as an Adept. Masonry is the veritable sphinx, buried to the head in the sands heaped around it by the ages." I have no doubt the above will astonish my readers, and still more, when we are given to understand that the great purpose of Freemasonry is to teach Divine Truth, the Truth of God and the soul.

Again, my readers, we will turn to pages 730-731. "Christianity should not have hated magic; but human ignorance always fears the unknown. Science was obliged to conceal itself, to avoid the impassioned aggressions of a blind love. It enveloped its efforts, disguised its hopes. Then was created the jargon of alchemy, a continual deception for the vulgar herd, greedy of gold, and a living language for the true disciples of Hermes alone."

I think my readers will agree with me, that the language used in the different quotations does not sound so brotherly. When Divine Truth has to be taught by wilfully misleading the initiate away from the truth, that truth must be darkness or untruth. For I have never found any place in my Bible in which God calls me to behold truth, and intentionally leads me by falsehood to find it.

#### The Eighth Degree Scottish Rite

Let my readers follow me to the lecture on the Intendant of Building Degree, and number 8 of the series, page 136. "When you shall have become imbued with the morality of Masonry, with which you yet are, and for some time will be exclusively occupied, when you shall have learned to practice all the virtues which it inculcates; when they become familiar to you as your Household Gods; then, will you be prepared to receive its lofty philosophical instruction, and to scale the heights upon whose summit Light and Truth sit enthroned. Step by step men must advance toward perfection; and each Masonic Degree is meant to be one of those steps. Each is a development of a particular duty; and in the present you are taught charity and benevolence; to be to your brethren an example of virtue; to correct your faults; and to endeavor to correct those of your brethren."

On the same page we find these words: "Truth, Simplicity, and Candor are most agreeable to the nature of mankind. Whatever is virtuous consists either in sagacity, and the perception of Truth; or in the preservation of Human society by giving to every man his due, and observing the faith of contracts, etc."

#### Conclusions

When we think on these statements made to the brethren of this degree on Truth, Simplicity and Can-

dor, we are staggered at the duplicity and deceitfulness displayed by these Adepts, the Princes of Masonry. For these men who have passed from degree to degree it would seem as if the capacity to understand and be able to discriminate between things moral and immoral had been destroyed, and they had become blind to all that we ordinary and profane creatures call Truth and Honor. Many more quotations could be given showing the cunning and wicked duplicity of these Adepts, coupled with the wickedness which is revealed by a close study of the lessons on Hermeticism, Alchemy, etc., given to the Adepts in their lectures, which, were they written in English, would shock the civil and Christian world: "Morals and Dogma" of Freemasonry as revealed by the Supreme Council must shock any ordinary moral man, let alone a Christian. —Christian Cynosure.

#### VAGRANT CURRENTS OF VANITY

Many parents permit their children to drift on the vagrant currents of vanity. Indeed, many mothers push them into the current. They are carried along by practices presented them by their seniors, and encouraged by those who should know better. They are made to believe that appearances and certain impressions make for permanency and create abiding values.

Their own personal vanity is fed by the oil of pride and conceit until they strut before the eyes of men vain and volatile. They become victims of dress and cosmetics. They rob themselves of those distinctive marks that indicate their sex and reflect the glory of womanhood. Being carried out of the main current of life by the wandering, vitiating currents of vanity, they drift into the lagoons of life where ultimately discontent and bitterness bring disappointment and grief.

The great values of life are not found in obedience to the prevailing tastes of millinery; neither in the field of subservience to custom and tonsorial styles. The mother who gives her daughter in observance to the fashions that prevail regardless of their contribution to her sex life, and to the promotion of her sense of modesty, is making a mistake that will ultimately result in the disappointment and the ruin of her own offspring. This is a day when the chief function of motherhood is not only to produce her kind, but to protect her own past the shallows of youth and the rushing waters of society, and especially past those sluiceways that carry the youth out into those by-currents where vanity and conceit lead to the mud-flats of discontent, perplexity, and death.

Many a mother will look upon her daughter disappointed in love, distracted in marriage, and divorced before her thirtieth year is reached, because the maternal hand in her life did not protect her against the vagrant currents of passing vanities. No mother can

afford to permit her daughter to make an offering of her life on the altar of the great god, cosmetics; neither can she afford to surrender her daughter to the leadership of the high priests of attenuated and perverted styles. Moreover, she should be wise enough not to permit her daughter to become a debutante of a modiste, void of a sense of modesty.

Vagrant currents of vanity often appear in a modest household because the mother opens the gate and permits them to flow through the family circle; then the daughter begins a course of prodigality which increases from day to day and week to week, until finally her path becomes unknown to her parents, and her course hidden under the cover of secrecy, and her appearance within the family circle is marked by late hours of the night. When expostulation is given she resents the parental interference and protests against what she considers unkind dictation.

Meanwhile, she is being carried farther and farther on her worldly course, away from virtue and restraint. Mid cigarette smoking and card playing and theater going and dancing and wild frivolity and late hours and other forms of unrestrained dissipation, the girl ends her career by passing over the precipice in wreck and ruin. Who will raise a voice against the prevailing tendency that is now in operation? Many have raised their warning; many also have risen to say, "All is well." But while there are the consolers who speak sedative words, the wreckage goes on.

Child marriages, early divorces, and other prostitutions of the marriage relation and the entire life of incompetency sounds warnings as the sounding of the crash and ruin rises like the thunder of a distant earthquake and bursting storm. Again we say, is there no voice in Israel to be raised against these currents of vanity now rising like a tide? Is there no prophet to speak the words of warning? Are Sinai's thunders breaking above our heads and we hear them not?

What shall be the end of the present course over which we are passing? Shall we listen to those who laugh and scorn with imbecile chatter, who care not in the face of madness, or will we listen to the voice of chastity and the warning words of virtue and the call of righteousness and turn e'er the day passes and the hour is too late?—Western Christian Advocate.

### THE ITINERARY OF A DOLLAR

A dollar bill sent out by the Waukegan, Ill., Chamber of Commerce led a busy life for fourteen days and came back with its life story noted on the back of a circular which had been attached by the senders, on which each spender was asked to tell for what he had used the money.

In the fortnight it had been used thirty-one times, as follows:

Five times for salary. Five times for tobacco. Five times for cigarettes. Three times for candy. Twice for men's furnishings. Three times for meals. Once for automobile accessories. Once for bacon. Once for washing powder. Once for garters. Twice for shaves. Once for tooth paste. Never for a book or magazine. Never for charity or benevolence. Never for church. —Tidings.

### MAKING FREE HOTELS OUT OF PARSONAGES

Before very long roads will open up once more and tours be planned for the season by car owners, and therefore it is timely to say a few words in regard to such outings. To arrange a vacation in such a way as to meet with many pastors and their families along the road is commendable as far as that goes, but it is sadly true that hundreds of tourists "drop in" on pastors, who often are not able to afford to own cars themselves, to renew old friendships, or, sometimes, mere acquaintances, while the willing wife busies herself in hurriedly preparing a meal for the travelers, who, more often than not, are utter strangers to her. When they happen to drop in at night or late in the afternoon, a night's lodging is very acceptable and a very early breakfast in the bargain. All this costs the pastor very much less in dollars and cents, they feel, than the same services would cost them at a good hotel, and thus they save a peck of money, by the time the tour is completed, at the expense of pastors and their households along the path which they choose to travel, and if on departure they pay high compliments (not nearly all do this much) to the host on his "wonderful wife," their "lovely children," "the gorgeous surroundings," and so on, they think they certainly showed their gratitude. But they should remember that, while compliments may be in order, they, alas! have a sad way of not paying grocery bills. And thus such tourists drive on only to descend upon their next victim. It is indeed surprising in what matter-of-fact fashion many, many of these tourists accept favors; one can plainly see that they figure: "Well, if the ministers wouldn't be hospitable who would? Isn't it Scriptural to be so?" Only recently the Lutheran Witness published an article reminding Christians of this very duty. But I, for one, find no place in Scripture where the word "hospitality" could possibly be applied to the feeding of a continuous line of pleasure-seekers and touring sight-seers, which means that a busy pastor must give hours of his time to them; and his busy wife must not only sacrifice her time, but do much hard work besides.

I ask you, Is it fair for vacationists to prepare extended tours by means of this system, namely, making free hotels and eating-places of a chain of parsonages? There is absolutely no doubt that many a tired pastor

and his tired wife are deprived of only a brief vacation, — to say nothing of the children, who also enjoy a little trip, — because they are asked to wait on so many travelers who “drop in” and who thereby run up grocery bills that would stifle many tourists were the figures to be published. One pastor says that to have three cars parked at his parsonage at one time from three different States is nothing unusual (imagine! three carloads of tourists to feed at one time in a town where the prices are high), and that last year not a single day passed during the entire summer, from the 22nd of June to the end of September, on which he did not have guests for at least one meal. On one Sunday 35 travelers stopped in the course of the day and sat down to “have a bite.”

Please, then, all you who are contemplating vacations via the auto route, visit all you like, but have a heart. Do not make a practice of accepting favors at parsonages for the purpose of reducing your expenses; rather remember, while the meals they are serving you free of charge may not be a Ritz affair, these good people more than likely had a crowd or two the day before, and others are headed their way. What of this tremendous drain on the pastor's often so meager salary? What of making a willing dray-horse of his good wife? What of robbing their host of endless valuable time? I ask again, Is it fair?

— A Pastor's Wife in *The Lutheran Witness*.

### THE BIBLE

It was for the love of the truths of this great and good book that our fathers abandoned their native shore for the wilderness. Animated by its lofty principles, they toiled and suffered till the desert blossomed as the rose.

— Zachary Taylor.

### AIMS OF CHRISTIAN EDUCATION

An inter-synodical Lutheran conference on elementary Christian education held in Chicago in February, was attended by official delegates from the Augustana Synod, the Iowa Synod, the Joint Synod of Ohio, the Lutheran Free Church, the Norwegian Lutheran Church, the United Danish Church, and the United Lutheran Church. A committee presented and the conference adopted the following findings:

First, the Scriptures constitute the basic foundation of all instruction in Christian religion.

Second, while we recognize the distinctive contribution of modern psychology and pedagogy in the educational field, we regret the present day tendency to underestimate the primary importance and the authority of the Bible as the Word of God, and of the place of the Holy Spirit in the educational process.

Third, while we recognize the Scriptures as the primary source book in the training of the children, at the same time we recognize the educational and

spiritual value of such subjects as the worship and hymnology of the Church, Church history, missions, and the like.

Fourth, that the aims of Christian education are first, to bring the individual into conscious relationship with God and to train him in the ways of Christian living; and second, to train the pupil for helpful participation in the life of the Church; and third, to lead the pupil to a right understanding of his proper relationship to others and to fulfill his social obligations as a Christian.

Fifth, we re-affirm our conviction that sound pedagogy requires the observance of the graded principles in Christian literature.

Sixth, we believe that the Catechism should be an important factor in the selection of Biblical material for lesson courses, and that instruction in the Catechism should begin early, the material being adapted to the proper age and mental development of the pupil.

Seventh, and we further believe that there is imperative need of stressing memorizing of the Catechism, Scripture, texts, and hymns.

Eighth, in view of the fact that the time devoted to religious instruction on Sunday is so very limited and our teaching force is often inefficient, and the equipment inadequate for obtaining the best results, therefore we desire to go on record as favoring the establishment and promotion of Week Day Church Schools of religion; and we further believe that it should be our aim to incorporate in the Week Day Church Schools of religion the best educational methods; and that further, we recommend the denominational type of Week Day Church School.

### SYNOD DEPOSES HERETICAL PASTOR

What is termed “the first heresy trial in the history of the Lutheran Church in America,” held at Rochester, Pa., June 16th, by the Pittsburgh Synod of the Lutheran Church resulted in a unanimous vote of “guilty” for the defendant, Rev. Frank Edwin Smith. On several recent occasions the Rev. Mr. Smith's utterances from the pulpit of Luther Memorial Church, Pittsburgh, attacked the truth of certain statements of the Apostles' Creed, the virgin birth, the miracles, the blood atonement and bodily resurrection of Christ, and other basic beliefs of the church. Shortly after the statements had been made public, seventeen Lutheran pastors in Westmoreland County, Pa., filed formal charges against him, with Dr. Ellis B. Burgess, President of the synod.

An investigating committee appointed by the president, headed by Dr. G. Arthur Fry, Pittsburgh, met an obstacle in the refusal of Pastor Smith to answer a questionnaire which they submitted to him. At a special meeting of the ministerium of the synod held on June 16th, the committee laid their problem before



the pastors, who listened for two hours to the presentation of the case, including the reading of all papers and letters bearing on the subject, newspaper clippings, and the testimony of the reporters who covered the church services. On poll of the ministers, 185 voted guilty, 9 asked to be excused from voting, and no votes were cast for absolving the charges. A few minutes later all of the evidence in the case was presented to the synod. Dr. Fry declared that in the investigation the chances of Pastor Smith's being misquoted were slight, since he had submitted in advance to a Pittsburgh newspaper a written draft of the sermon in which his alleged heretical remarks were first made public. In closing, Dr. Fry launched an attack on liberalism, calling it "a veritable delirium of iconoclasm" and "a halfway house of atheism" and "ecclesiastical bolshevism." On the question of guilt or innocence, the convention voted 233 to 0. On the motion that Pastor Smith be deposed from the ministry as a punishment to him and an example to others, the vote was 231 to 0. One pastor argued: "Rev. Smith could at any time have withdrawn from the ministry but he chose to violate the yows he took on bended knee, with his hand on the Holy Bible. We can do nothing now but depose him."

Hardly had the delegates taken their seats after deposing Pastor Smith, when Dr. Burgess, visibly affected, stepped down to the floor level and spoke the words that removed his name from the clergy roll: "By the authority invested in me by the action of this synod of the Evangelical Lutheran Church I hereby depose Frank Edwin Smith from the ministry of the Evangelical Lutheran Church." Many ministers were in tears as Dr. Burgess spoke. From the floor of the synod Dr. F. H. Knubel, President of the United Lutheran Church, present at a visitor, spoke deploring the necessity of action, but heaping honor upon the delegates for their decisive vote in upholding the faith of the church, particularly in the face of many personal friendships for the deposed pastor.

Pastor Smith was not present during the proceedings, having resigned as pastor of Luther Memorial Church a few days before and having accepted a call as associate pastor of the First Unitarian Church of Pittsburgh.

#### GOD'S CARE FOR HIS PEOPLE

Those who are the children of God by faith in Jesus Christ are the daily objects of the care and ministry of the Father, the Son and the Holy Spirit. The Father's care is manifested towards us both spiritually and temporally. As the husbandman watches over, cultures, purges and prunes the vine, that it may be fruitful, so our heavenly Father exercises care and discipline over our souls (John xv); and He is glorified when we bear much fruit. The Father of Spirits

chastens and rebukes us for our profit, but with a heart of perfect love, as well as infinite wisdom. "Like as a father pitieth his children, so the Lord pitieth them that fear Him; for He knoweth our frame, He remembereth that we are dust." In temporal things also He wants us to reckon upon His never failing fatherly and gracious care. "Behold the fowls of the air; for they sow not neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" And to encourage our confidence in asking and expecting, our Lord said, "Ask, and it shall be given you . . . for if ye being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven, give good things to them that ask Him?"

The Son of God, also, ministers continually on your behalf. He appears in the presence of God for us. As our Advocate, He meets all the accusations of Satan, our enemy, the accuser of the brethren. He is our High Priest everliving and ever interceding for us. His sympathy, touched with the feeling of our infirmities, comforts us. His finished work on the cross establishes our souls in grace and peace. We know He is in the Father's house preparing a place for us; He keeps the feet of His saints and has assured us that we, His sheep for whom He died, can in no wise perish. His mighty hand keeps us, and none who have been washed in His most precious blood can ever be lost.

The Holy Spirit dwells in us and will abide with us for ever. By Him we call Jesus "Lord"; by Him the love of God is shed abroad in our hearts. He takes of the things of Christ and ministers them unto us. He guides us into all truth and shows us things to come. He leads our souls into the knowledge of God's eternal counsels in Christ and unfolds all His gracious purposes as to the future of glory which awaits us, when Christ comes for His saints.

Blessed indeed it is to know that the Father's love never changes, the Son's matchless grace never declines, and the Holy Spirit having quickened our souls, will carry on His work till our bodies are changed and fashioned like the glorious body of Him who died for our sins and rose again on the third day.

— Our Hope.

#### WHAT WILL YOU WRITE?

Charles Haddon Spurgeon, preaching one Sunday evening in the Metropolitan Tabernacle, London, advised all the unconverted, when they got home, to take a slip of paper and write upon it the word "Saved" or "Lost"; and then underneath the word write their names. Acting upon the instruction, a man in the audience went home, and accordingly asked his wife for paper, pen and ink. "What are you going to do with it?" she asked. "I'm going to do what the

preacher has asked us to do," he replied. "What is that?" "He told us to get a piece of paper, write down the word 'Saved' or 'Lost' on it and then sign our names." His wife thought he was mad, and refused to get the paper, whereupon he got it himself, and, sitting down, wrote on it a big L. His little girl, who had been watching the proceedings, got up, threw her arms around his neck, and cried, "No, father, you must not do that. I'd rather see you die than you should write 'Lost.'" The man became completely broken down, and seeing his lost condition, fell on his knees and confessed his sin, trusting in the precious blood. He then struck out "L," and in its place wrote "Saved."

—The King's Business.

### WHAT "INNER MISSION" DOES

The Inner Mission Monthly of Brooklyn, N. Y., prints the following five pertinent questions which explain briefly the portion of the vast quantity of work done by the Inner Mission agencies of the Lutheran Church in the United States:

- 1) Do you know that more than 45,000 patients are admitted every year by Lutheran hospitals in this country? Who does the nursing?
- 2) Do you know that fully 2,200 weary men and women are the guests of the church in her Homes for the Aged? Who has become a daughter to them?
- 3) Do you know that about 42,000 orphans and other homeless children are provided for by the church in her 81 homes for children? Who has to be a mother to them?
- 4) Do you know that thousands upon thousands of baptized members of our church are straying and being lost, yet could be regained if sought? Who goes after them?
- 5) Do you know that much suffering of mind and body remains unrelieved, and many souls are lost for lack of workers? Do you care?

### A TERCENTENARY IN PARIS

In December, 1626, during a period of French persecution of Protestants, a Lutheran Church was founded in Paris under the protection of the Swedish embassy and in the embassy chapel. It was the first Lutheran Church in Paris, and its tercentenary was celebrated by the Paris Lutherans on December 5, 1926. Archbishop Nathan Soderblom, who had served the church for a number of years while a student at Sorbonne University, was present for the festivities, together with three pastors from Sweden who formerly served the church.

The Swedish Embassy Church in Paris, which is

under the direction of the Lutheran Church of Sweden, a number of years ago dedicated a new church building and parish house which serves as a center for the Swedish Lutheran community in the French capital. The festivities of the celebration inspired the French Lutherans to comment that "it was a good thing to bring again to the consciousness of our parishes God's ways and God's goodness toward our Lutheran Church in Paris, even at a time when no liberty of conscience and worship existed in France for our Huguenot brothers."

### LUTHERAN FEDERATION

Dr. Carl M. Weswig, professor of Church History in Luther Theological Seminary (Norwegian), St. Paul, delivered a lecture March 24 before the Concordia Society of the Augustana Seminary (Swedish) at Rock Island, which once more raised the question of Lutheran federation. According to Professor Hult's report in the Lutheran Companion, Professor Weswig pointed out the existence of three "wings" in the American Lutheran Church. There is the right wing, he said, the Synodical Conference, and the left wing, the United Lutheran Church. And between the two "the still unorganized groups of independent Scandinavians and German-American synods (Ohio and Iowa and Buffalo), the Finnish and Icelandic and other smaller bodies." Professor Weswig also pointed out that the Synodical Conference would never unite with the United Lutheran Church "before the latter rises to fuller embodiment in practice of its official confession," in other words, before the U. L. C. becomes as soundly Lutheran in practice as it is in profession. As for the Iowa, Ohio, and Buffalo synods, these "will sooner go with 'Missouri,' if anywhere, than directly with the United Lutheran Church." Professor Weswig advocated that the Scandinavian synods should "come closer in growing affiliation and grow into a third main general body (Synodical Conference and United Lutheran being the other two general bodies)." Professor Hult approves of this idea of the federation of "Middle West Lutherans of Northern descent." That the United Lutheran Church will ever be the body about which other groups will congregate as by way of addition he calls "an illusion which simply retards American Church unity." Accordingly, he sees three groups of American Lutherans, — possibly four, since in his opinion it is still a problem whether Ohio, Iowa, and Buffalo will become a general body or join the Synodical Conference. When these three or four groups are formed, it will be natural for them "to grow together." Neither Professor Weswig nor Professor Hult has in mind an enforced or political make-shift for a union of Lutherans. Both emphasize the "growing together." Professor Hult says: "Church

Institutions \$17.50, Church Extension \$10.00; total \$27.50. JUL. F. LENZ, Bremen, Reich Gottes \$44.77. JUL. F. LENZ, Hammond, General Fund \$3.25, Home Mission \$10.00; total \$13.25. JUL. F. LENZ, Potsdam, Home Mission \$5.00, Reich Gottes \$5.00, Indigent Students \$4.30; total \$14.30. O. P. MEDENWALD, Amery, Wis., General Fund \$25.00, Home Mission \$25.00, General Support \$12.21; total \$62.21. O. P. MEDENWALD, Clear Lake, Wis., Home Mission \$5.25. H. MEIBOHM, Rockford, Reich Gottes \$53.00. O. K. NETZKE, Elmwood, Wis., Home for Aged, Belle Plaine \$3.00, General Support \$5.00, Indigent Students \$5.00, Church Extension \$6.00; total \$19.00. O. K. NETZKE, Town Weston, Wis., Home for Aged, Belle Plaine \$5.00, General Support \$10.00, Indigent Students \$5.25, Church Extension \$20.00; total \$40.25. W. C. NICKELS, Redwood Falls, Indian Mission \$34.47, Debts \$41.65; total \$76.12. WM. PETZKE, Bay City, Wis., Reich Gottes \$5.00. J. W. F. PIEPER, Stillwater, General Fund \$140.70. MRS. R. PITTELKOW, Treasurer City Mission Auxiliary, St. Paul, for Twin City Luth. Mission Society, Rev. A. E. Frey, from Emanuel's \$4.00, from Trinity \$1.00; total \$5.00. J. PLOCHER, St. John's, St. Paul, Reich Gottes \$190.70. AUG. SAUER, Vesta, Synodical Budget \$41.50. EDWIN H. SAUER, Gnaden, Town Goodhue, Home Mission \$25.00, Indigent Students \$25.00, Church Extension \$19.00; total \$69.00. W. P. SAUER, Bear Valley, Dr. M. Luther College \$20.15, Michigan Seminary \$5.00, Home for Aged, Belle Plaine \$5.15; total \$30.30. W. P. SAUER, Mazeppa, Dr. M. Luther College \$12.10, Michigan Seminary \$5.00, Home for Aged, Belle Plaine \$7.70; total \$24.80. GEO. W. SCHEITEL, Echo, Church Extension \$15.21. MRS. H. W. SCHMIDT, Ladies Aid Treasurer, Wood Lake, Support of Indian Child \$35.00, Flood Sufferers \$25.00; total \$60.00. CARL G. SCHMIDT, Echo, Minn., Theological Seminary \$4.00, Northwestern College \$4.75; total \$8.75. M. SCHUETZE, Ellsworth, Theological Seminary \$23.00. J. C. SIEGLER, Danube, Home Mission \$10.00, Greensboro Dormitory \$29.75; total \$39.75. PAUL W. SPAUDE, Lake Benton, Home for Aged, Belle Plaine \$14.15. PAUL W. SPAUDE, Verdi, Home for Aged, Belle Plaine \$10.95, Greensboro College \$10.00; total \$20.95. F. E. TRAUB, Eden Twp, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. M. Luther College \$20.00, Home Mission \$75.00, General Support \$10.00; total \$145.00. WALTER G. VIOGHT, Monticello, Negro Mission \$12.35. WALTER G. VOIGHT, Monticello, General Fund \$7.15, Reich Gottes \$10.00, Lutheran Children's Friend Society, Minneapolis \$1.20; total \$18.35. M. J. WEHAUSEN, Johnson, General Fund \$2.25, Theological Seminary \$5.05, Northwestern College \$1.15, Dr. M. Luther College \$4.34, Michigan Seminary \$51.91; total \$64.70. F. W. WEINDORF, Oronoco, Home Mission \$2.50, Seminary & Debts \$2.50; total \$5.00. R. P. YOUNG, Omro Twp., Boyd, Minn., General Fund \$24.36.

SUMMARY:

Reich Gottes Kasse.....	\$ 616.66
General Fund .....	305.21
Debts .....	41.65
General Institutions .....	254.24
Theological Seminary .....	100.55
Northwestern College .....	30.90
Dr. M. Luther College.....	66.59
Michigan Seminary .....	66.91
Home for Aged, Belle Plaine.....	66.12
Indian Mission .....	293.28
Support of Indian Child.....	35.00
Negro Mission .....	111.15
Greensboro Dormitory .....	171.96
Negro Chapel .....	2.75
Home Mission .....	390.60
General Support .....	302.30
Church Extension .....	134.41
Seminary & Debts.....	13.30
Dr. M. Luther College, Building Fund.....	6.40
Children's Welfare Society, Minneapolis.....	32.47
Lutheran Mission Society, Rev. A. E. Frey.....	40.00
Mississippi Flood Relief.....	312.85
Indigent Students .....	87.95
Total .....	\$3,483.25

H. R. KURTH, District Treasurer.

Received through Rev. Ad. A. Zuberbier, from Hamburg Parish, Hamburg, Wis., \$72.64 for Mississippi Flood Sufferers.

Theo. H. BUUCK, General Treasurer.

GENERAL TREASURERS' STATEMENTS

May 31, 1927

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration .....	\$226,305.61	\$ 62,824.10
Educational Institutions .....	216,446.00	353,238.57
Home for the Aged .....	11,830.42	13,323.64
Indian Mission .....	47,593.31	73,662.14
Home Mission .....	116,983.65	196,678.31
Negro Mission .....	28,162.77	28,162.77
Mission in Poland .....	1,459.39	12,893.05
General Support .....	26,102.03	28,367.11
	<hr/>	<hr/>
	\$674,883.18	\$769,149.69
		<hr/>
		674,883.18
	<hr/>	<hr/>
Deficit .....		\$ 94,266.51

Analysis of Budget Deficit

Disbursements for Operation and Maintenance..	\$703,279.73
Collections and Revenues for Operation and Maintenance .....	660,943.02
	<hr/>
Operating Deficit .....	\$ 42,336.71
Building and Equipment Costs .....	\$ 61,379.90
Collection for same less Negro Mission .....	9,450.10
	<hr/>
Building Deficit .....	\$ 51,929.80
	<hr/>
	\$ 94,266.51

Statement Collection for Budget and Arrears

	May 1, 1927 Arrears and Budget to June 30, 1927	Budget Receipts Month of May	Amount to be Collected by June 30, 1927
Pacific Northwest .....	\$ 1,351.77		\$ 1,331.77
Nebraska .....	3,077.47	496.45	2,581.02
Michigan .....	17,452.79	1,391.19	16,061.60
Dakota-Montana .....	3,863.21	562.12	3,301.09
Minnesota .....	33,858.47	2,862.27	30,996.20
North Wisconsin .....	63,320.75	3,331.92	59,988.83
West Wisconsin .....	51,683.84	4,136.19	47,547.65
Southeast Wisconsin ....	71,524.99	5,024.12	66,500.87
	<hr/>	<hr/>	<hr/>
	\$246,113.29	\$ 17,804.26	\$228,309.03
From Other Sources ....	163.87	13.80	177.67
	<hr/>	<hr/>	<hr/>
			\$228,131.36
Less estimated Revenue Excess and unappropriated sums .....			24,066.45
Amount to be collected by June 30, 1927 .....			<hr/>
			\$204,064.91
For the following:			
1923-1925 Debts .....	\$ 76,960.25		
Deficit as above 1925-1927 .....	94,266.51		
Deficit in Students Fund .....	4,882.53		
June Budget .....	27,955.62		
	<hr/>		<hr/>
			\$204,064.91

THEO. H. BUUCK, General Treasurer.

organizations and individual Lutherans in many sections of the country will assist in its maintenance. The board of trustees, of which Dr. C. Brown Cox, president of Marion College, Marion, Va., is president, the Rev. J. A. Shealy, Greeneville, Tenn., is vice-president, and Licentiate J. A. Booher of Knoxville is treasurer, has authorized Pastor Steck as secretary to make a two-months' tour of Lutheran centers to create an interest in the home and to inspect similar institutions throughout the United States.

After an inspection trip to the grounds, the firm of architects which has been retained to plan the institution congratulated the Virginia Synod of the United Lutheran Church for coming into possession of such a valuable tract of land: "The location that has been chosen for the erection of the buildings is, excelled by no other place in this immediate section of the country. With the wide panorama that includes a magnificent view of the Great Smoky Mountains, the elevations of the building sites, the background of trees, all combine to make the site ideal."

RECEIPTS FOR THE NEW SEMINARY AND LIQUIDATION OF DEBTS

Month of June, 1927

Rev. A. Eickmann, St. John's, Nodine, Minn. ....	\$ 74.40
Rev. C. Gausewitz, Gnaden, Milwaukee, Wis. ....	4.00
Rev. Emil Wenk, Apostel, Toledo, Ohio .....	200.00
Rev. Wm. J. Hartwig, St. John's, Montelo, Wis. ....	86.30
Rev. Wm. J. Hartwig, Immanuel, Mecan, Wis. ...	67.00
Rev. T. Redlin, Zion's, Kingston, Wis. ....	25.00
Rev. Arthur Berg, St. John's, Sparta, Wis. ....	35.00
Rev. John Masch, Immanuel's, Black Creek, Wis. ....	11.00
Rev. E. Hoenecke, St. Matthew's, Marathon, Wis. ....	56.54
Rev. G. Schlegel, Benton Harbor, Mich. ....	10.00
Rev. R. Koch, St. Jacobus, Munith, Mich. ....	21.25
Rev. H. Knuth, Bethesda, Milwaukee, Wis. ....	50.00
Rev. Theo. Bauer, Zion's, Misson, S. D. ....	20.34
Rev. Paul Lutzke, St. Luke's, Twp. Glendale, Monroe Co., Wis. ....	35.00
Rev. G. C. Marquardt, St. Paul's, Greenleaf, Wis. ....	47.00
Rev. H. W. Cares, Zion's, Silverwood, Mich. ....	22.00
Rev. H. C. Cares, St. Paul's, Mayville, Mich. ....	10.00
Rev. A. Eickmann, St. John's, Nodine, Minn. ....	43.40
Rev. G. Hinnenthal, St. John's, New Ulm, Minn. ....	900.00
Rev. Mart. F. Sauer, Trinity, Brillion, Wis. ....	100.00
Rev. Mart. F. Sauer, Bartholomaeus, Kasson, Wis. ....	23.00
Rev. Karl F. Toepel, St. John's, Newtonburgh, Wis. ....	100.00
Rev. T. E. Kock, Nye, Wis. ....	10.80
Rev. F. W. Weindorf, Oronoco, Minn. ....	2.50
Rev. Belno Lange, White River, S. D. ....	4.00
Rev. J. Klingmann, St. Markus, Watertown, Wis. ....	15.00
Rev. Wm. A. Wojahn, Trinity, Coleman, Wis. ....	38.00
Rev. Wm. J. Hartwig, St. John's, Montello, Wis. ....	20.00
Rev. E. Hoenecke, St. Matthew's, Marathon, Wis. ....	4.50
Rev. Henry Gieschen, Jerusalem, Milwaukee, Wis. ....	656.11
Rev. H. Auerswald, St. Paul's, Prairie Farm, Wis. ....	125.00
Rev. C. E. Auerswald, Town Dallas, Wis. ....	10.00
Rev. Fred Graeber, Apostel, Milwaukee, Wis. ....	133.35
Rev. J. Bauer, St. John's, Fort Ridgely, Minn. ....	3.00
Rev. A. Werr, Zion's, Cambria, Wis. ....	48.00
Rev. L. Kirst, St. Stephen's, Beaver Dam, Wis. ...	25.00
Rev. Henry Gieschen, Jerusalem, Milwaukee, Wis. ....	34.25
Rev. C. Buenger, Friedens, Kenosha, Wis. ....	100.00
Rev. A. J. Grothe, St. Paul's, Neosha, Wis. ....	2.00
Rev. A. Petermann, St. John's, Newburg, Wis. ....	151.95
Rev. A. Schumann, St. John's, Firth, Nebr. ....	31.10
Rev. John Masch, Immanuel's, Black Creek, Wis. ....	5.00

Rev. Ph. Sprengling, St. John's, T. Centerville, Wis. ....	103.00
Rev. H. C. Sprenger, Zion's, White, S. D. ....	50.25
Rev. W. H. Siffring, St. John's, Brewster, Nebr. ....	37.50
Rev. Wm. A. Wojahn, Trinity, Coleman, Wis. ...	10.00
Rev. Geo. Kobs, Kendall, Wis. ....	10.00
Rev. Arnold Schultz, Trinity, North Milwaukee... ..	800.00
Rev. A. Eickmann, St. John's, Nodine, Minn. ....	18.40
Rev. E. H. Palechek, St. Petri, Chaseburg, Wis. ...	100.00
Rev. E. Ph. Dornfeld, St. Markus, Milwaukee, Wis. ....	10.00
Rev. Paul Burkholz, Siloah, Milwaukee, Wis. ....	24.90
Rev. Paul Burkholz, Siloah, Milwaukee, Wis. ....	22.50
Bequest of Mr. Robert Schmidt, Manitowoc, Wis. ....	1,000.00

\$ 5,547.54

Previously acknowledged .....\$441,633.01

\$447,180.55

Milwaukee, Wis., July 1, 1927

John Brenner.

Minnesota District.

May 1927.

Pastors: A. ACKERMANN, Indian Mission from Walther League \$25.00, Indian Mission from Sunday School \$25.00. A. ACKERMANN, Mankato, General Fund \$50.00, General Institutions \$47.82, Indian Mission \$103.21, Home Mission \$50.00, Negro Mission \$50.00, Reich Gottes \$39.81, Church Extension \$50.00; total \$390.84. T. H. ALBRECHT, Lake City, General Institutions \$50.00, Home Mission \$50.00, Reich Gottes \$46.69; total \$146.69. T. H. ALBRECHT, W. Florence, General Institutions \$20.00, Reich Gottes \$18.40; total \$38.40. Wm. C. ALBRECHT, Sleepy Eye, General Institutions \$34.75, Church Extension \$9.20, Greensboro Dormitory \$32.05, Mississippi Flood Relief \$91.10; total \$167.10. J. E. BADE, Balaton, General Support \$39.65 and personal \$1.00; total \$40.65. PAUL T. BAST, Pilgrim, Minneapolis, Home Mission \$23.80; total \$56.30. E. R. BAUMANN, Wabasso, General Fund \$6.00, Indian Mission \$5.00, Home Mission \$5.00, Indigent Students \$5.00, Church Extension Fund in memory of Albert Fordsen from Karl and Fritz Siewert und families \$5.00; total \$26.00. J. R. BAUMANN, Red Wing, General Fund \$5.00, Theological Seminary \$10.00, Northwestern College \$5.00, Dr. M. Luther College \$10.00, Michigan Seminary \$5.00, Home for Aged, Belle Plaine, \$5.00; total \$40.00. ERNST C. BIRKHOFF, St. James, Home for Aged, Belle Plaine, \$15.17, Indian Mission \$15.00, Home Mission \$15.00, General Support \$10.00, Children's Welfare Society \$16.27, City Mission \$9.69; total \$81.13. HENRY BOETTCHER, Gibbon, Children's Welfare Society in memory of Ruth Helen Bruns from Mr. & Mrs. H. C. Buerkle, W. Boettcher, Al. Glaeser, Hy. Buerkle, Arth. Buerkle, Herbert Buerkle, W. Bruns, Ed. Buckentine, M. Jaus, A. Dreier, Hy. Bruns and Henry Bruns Sr. \$15.00. A. EICKMANN, Nodine, Indian Mission \$30.00, Home Mission \$30.00; total \$60.00. E. G. FRITZ, Wellington, Twin City Luth. Mission Society, Rev. A. E. Frey \$25.00, Mississippi Flood Relief \$32.25; total \$57.25. E. G. FRITZ, Wellington, Indian Mission \$15.00, Home Mission \$14.75, Negro Chapels \$2.75, Mississippi Flood Relief \$6.50; total \$39.00. P. GEDICKE, Essig, Dr. M. Luther College, New Ulm, Building Fund \$6.40. J. C. A. GEHM, Woodville, Wis., General Institutions \$36.28. J. F. GUSE, Litchfield, General Support \$13.92, Indigent Students \$20.00; total \$33.92. J. F. Guse, Litchfield, Indian Mission \$33.60. A. C. HAASE, St. Paul, General Support \$172.47. R. HEIDMANN, Arlington, Reich Gottes Kasse \$42.00, Mississippi Flood Relief \$158.00; total \$200.00. C. A. HINZ, Mason City, Iowa, Home Mission \$16.70. PAUL E. HORN, Zumbrota, Greensboro Dormitory \$100.16. R. JESKE, Caledonia, Indigent Students \$13.40, collection lifted at the Silver Wedding of Mr. & Mrs. H. Rusert. H. E. KELM, Lanesburg, Reich Gottes \$38.41. H. E. KELM, Lanesburg, Theological Seminary \$38.50. CHR. P. KOCK, St. Paul, Reich Gottes \$68.65. T. E. KOCK, Nye, Wis., General Support \$13.05. T. E. KOCK, Nye, Wis., Seminary Coll. Fund \$10.80. T. E. KOCK, Osceola, Wis., Indian Mission \$7.00, Home Mission \$9.21, General Support \$7.00; total \$23.21. ARTHUR W. KOEHLER, South St. Paul, General Support \$8.00, Twin City Luth. Mission Society, Rev. A. E. Frey \$10.00, Indigent Students \$10.00; total \$28.00. F. KOEHLER, Nicollet, Reich Gottes \$54.23. C. W. A. KUEHNER, Winthrop, General Institutions \$47.89. A. LANGENDORFF, Cady, Wis., Negro Mission \$25.00. W. H. LEHMANN, Darfur, General

**Winnebago Delegate Conference**

The Winnebago Delegate Conference will convene July 26th at Oshkosh, Wis., in Rev. B. Schlue-ter's Congregation. The session begins at 9 a. m.

The Conference host desires timely announcement.  
F. C. Weyland, Sec'y.

**Southwestern Wisconsin Delegate Conference**

The Southwestern Wisconsin Delegate Conference will meet, D. v., July 20th at 9 o'clock A. M. at Tomah (J. Glaeser, pastor).  
C. W. Siegler.

**Lake Superior Delegate Conference**

The Lake Superior Delegate Conference will convene D. v., July 26th and 27th in the midst of Rev. K. Geyer's congregation at Peshtigo, Wis.

First session on Tuesday morning at 9 A. M. Close of the conference on Wednesday at noon. Conference service Tuesday evening. Sermon: Rev. Eggert (Rev. Gutzke). Confessional address: Rev. Gentz (Rev. Heidtke). Timely announcement requested!  
H. C. Kirchner, Sec'y.

**Delegates to Meeting of Joint Synod**

**Dakota-Montana District**

1) Pastors:

- A. Birner (W. T. Meier).
- K. G. Sievert (M. C. Michaels).
- A. Lenz (H. Schaar).
- P. G. Albrecht (E. Penk).

2) Congregations:

- Grover, S. D. (South Shore, S. D.)
- Glenham, S. D. (Bowdle, S. D.)
- Mazeppa Twp. (Rauville Twp.)

K. G. Sievert, Sec'y.

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**Michigan District**

1) Pastors:

- C. Binhammer (R. Timmel).
- H. C. Richter (G. Ehnis).
- A. Lederer (D. Metzger).
- W. Schaller (L. Mielke).
- F. Cares (P. Naumann).
- A. W. Hueschen (B. Westendorf).

2) Teachers:

- W. Rudow (P. Mehnert).
- L. Luedtke (J. Gehm).

3) Congregations:

- Dowagiac (Sodus).
- Apostel, Toledo (Zion's, Toledo).
- Northfield (Saline).
- Frankenmuth (Flint).
- Batcheller (Chesaning).
- Pigeon (Bethel, Bay City).

Adolf Sauer, Sec'y.

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**North Wisconsin District**

1) Fox River Valley Conference:

- Rev. Ewald Sterz, alternate, Rev. Kurt Timmel.
- Rev. Phil. Froehlke, alternate, Rev. Fr. Brandt.

Rev. A. Werner, alternate, Rev. L. Baganz.  
Lay delegate or alternate to be elected by:  
St. Peter's Church of Sawyer, Wis.  
Immanuel's Church of Kewaunee, Wis.  
Emanuel's Church of Kolberg, Wis.

2) Lake Superior Conference:

Rev. W. Wojahn, alternate, Rev. H. Hopp.  
Lay delegate elected by St. Petri Church of Stambaugh, Mich., alternate to be elected by Friedens Church of Abrams, Wis.

3) Manitowoc Conference:

Rev. K. Machmiller, alternate, Rev. W. Schlei.  
Rev. M. Sauer, alternate, Rev. P. Kionka.  
Lay delegate from the St. John-Jacobi Church of Reedsville, Wis., alternate, Trinity Church of Liberty, Wis.; St. John's Church of Two Rivers, Wis., alternate, St. Peter's Church of Mishicott, Wis.

4) Rhinelander Conference:

Rev. W. G. Fuhlbrigge, alternate, Rev. W. F. Raetz.  
Lay delegate or alternate to be elected by the St. Paul's Church of Crandon, Wis.

5) Winnebago Conference:

Rev. Wm. Wadzinski, alternate, Rev. O. Theobald.  
Rev. Ad. Hoyer, alternate, Rev. C. Aeppler.  
Rev. H. H. Heidel, alternate, Rev. F. C. Weyland.  
Lay delegate or alternate:  
St. John's Church of Montello, Wis.  
St. Paul's Church of Town Forest, Wis.  
Grace Church of Oshkosh, Wis.

6) Teacher Delegates:

L. Serrahn, alternate, J. Harmening.  
H. Braun, alternate, W. Hellermann.

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**West Wisconsin District**

1) Wisconsin River Valley Conference:

Pastors:  
A. Sitz (E. Kolander).  
M. Glaeser (Wm. Fischer).

Congregations:  
Wisconsin Rapids (Goodrich).

2) Chippewa Valley Conference:

Pastor:  
Wm. Beitz (E. Etern).

Congregations:  
Prairie Farm (Rusk).

3) Central Conference:

Pastors:  
A. Werr (E. Dornfeld).  
E. Walther (M. C. Schroeder).  
L. Kirst (E. Fredrich).

Congregations:  
Waterloo.  
Ixonnia (St. Paul's).  
Jefferson (St. John's).

4) Southwestern Conference:

Pastors:  
J. Mittelstaedt.  
Reimer (G. Vater).

Congregations:  
Tomah.  
Hustler (Baraboo).

## 5) Mississippi Valley Conference:

## Pastors:

Kurzweg (C. Brickmann).  
 Aug. Vollbrecht (Herm. Zimmermann).

## Congregations:

North La Crosse.  
 Eitzen, Minn.

## 6) Teachers' Conference:

H. A. Jaeger (G. Groth).  
 Paul Hippauf (M. Hackbarth).  
 Jungkuntz (E. Ebert).

## 7) Representative of Northwestern College:

Dr. J. H. Ott (Prof. E. Wendland).  
 Paul Froehlke, Sec'y.

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## Minnesota District

## 1) Pastors:

E. Birkholz (L. Brandes).  
 H. Boettcher (J. Baur).  
 A. Krueger (W. Petzke).  
 C. Schrader (W. Haar, Sr.).  
 Paul Bast (G. Ernst).  
 P. Horn (F. Kolander).  
 Aug. Sauer (W. Lehmann).  
 W. P. Haar (W. Pankow).  
 A. C. Haase (W. Nickels).

## 2) Professors:

M. Wagner (A. Schaller).

## 3) Teachers:

F. Meyer (H. Luehring).  
 W. Blauert (C. Isberner).

## 4) Congregations:

Jordan (Mankato).  
 Echo (Redwood Falls).  
 Lake City (La Crescent).  
 Town Lynn (Rockford).  
 Trinity, St. Paul (St. John's, St. Paul).  
 Sanborn (Lake Benton).  
 Fairfax, Emanuel, St. Paul).  
 St. John's, Goodhue (Grace, Goodhue).  
 Winthrop (Poplar Grove).

Arthur W. Koehler, Sec'y.

## Church Dedication

St. Peter's Lutheran Church, Mishicot, Wis., dedicated its new \$30,000 church to the Triune God on June 12th with services. Pastors C. Doehler, G. Vater, E. Dornfeld preached. The mixed choir of Manitowoc Lutheran Congregation kindly assisted in the celebration. The new church has dimensions of 110 feet length, 40 feet width, and 70 foot Gothic steeple. It was designed by Prof. K. Koehler and constructed of Wisconsin Granite. In its simplicity and solidity it offers itself as a house of worship to the penitent sinners believing in God's gracious truth: The just shall live by Faith! Edward Zell, Pastor.

## Ordination

Authorized by President W. F. Sauer, I ordained my brother, Lawrence Lehmann, on Sunday, June 26, 1927. Philip L. H. Lehmann.

## Installation

Upon authorization of President Im. Albrecht Rev. C. Kuske was duly installed at Taunton, Minn., Trinity Sunday.

Address: Rev. C. Kuske, R. R., Porter, Minn.

Edw A. Birkholz.

## MISSION FESTIVALS

## First Sunday after Trinity

Hokah, Minn., Zion's Church, E. G. Hertler, pastor. Speaker: J. H. Paustian. Offering: \$85.00.

Dowagiac, Mich., St. John's Church, C. H. Schmelzer, pastor. Speakers: G. Schlegel, E. Kissling. Offering: \$123.00.

Frontenac, Minn., St. John's Church, Wm. Petzke, pastor. Speakers: R. Schierenbeck, M. Stern. Offering: \$198.00.

Olivia, Minn., Zion's Church, J. C. Siegler, pastor. Speakers: C. J. Schrader, E. Kolbe (English). Offering: \$116.75.

## Second Sunday after Trinity

Darfur, Minn., St. John's Church, W. H. Lehmann, pastor. Speakers: Prof. Janke, W. Lehmann (German), Hy. Boettcher. Offering: \$110.00.

## ITEMS OF INTEREST

## Americans to Rebuild Cathedral

At a mass meeting of Norwegians to be held in Minneapolis or St. Paul sometime next fall a campaign will be opened to secure one dollar a piece from all the citizens in those cities who claim Norwegian birth or descent, in order to assist in the rebuilding of the ancient Lutheran Cathedral of Trondhjem, Norway. The Cathedral, which has been under construction since the 12th century, is again nearing completion, but the work has been hindered because of a lack of funds. Although finished several times, the structure has been partially destroyed again and again by fire, the last time more than a century ago. Dr. J. A. Aasgaard, president of the Norwegian Lutheran Church, and Senator Henrik Shipstead were among the hundreds who gave their hearty endorsement to the campaign at a recent organization meeting held in Minneapolis.

## To Build New Tennessee Home

Some time during 1928 the Williams-Henson Home and School for Boys, located on Mt. Olive, Knoxville, Tenn., will open its first unit to accommodate twenty-five delinquent boys. The completed institution, which is expected within ten years to house from 250 to 300 boys, will be located on a 170-acre farm, a bequest to the Lutheran Church by L. E. Williams of Knoxville.

"While the terms of the bequest stipulate that it shall be conducted for the care of delinquent boys," explained Rev. Charles L. Steck, Jr., pastor of St. John's Church, Knoxville, and secretary of the board of trustees, "it is not the purpose of the board to make it in any sense a penal institution. It will so care for the boy who is morally deficient as to prevent the development of a criminal character. We want the youngster between the ages of six and twenty-one who hangs around the railroad yards, street corners, and other places, if we can get him before it is too late. Boys whose parents cannot control them will undoubtedly comprise the greater percentage of those coming to the home. "They will be given technical education, as well as vocational training. Those things with proper environment do make men out of boys who would otherwise go wrong."

As no geographical restrictions have been placed upon the admission of boys to the institution, it is expected that church

politics may contrive, but inner unity is a spiritual growth. It comes by inner processes mainly."

The difficulty which inheres in any scheme (we are not using the word in a disparaging sense) of church union is the operation of three factors: doctrinal position, racial descent, and territory. That those consenting in doctrine should "get together" as a federation or organization is true; nay, more, it is commanded, we believe, in such texts as Eph. 4:3; and this regardless of descent or of territory. On the other hand, where there is difference in doctrine and practice (which, mainly, is doctrine in action), Scripture demands separation, no matter how closely allied we may be in descent and through contact in the field. It is natural that those who are of the same race should strive to work in unison. But unless there is doctrinal unity, neither the race feeling nor the identity of territory should be urged as a reason for union. Once more, it is natural for those occupying the same territory to look for avenues by which they can unite their forces for effective work. But the difference of descent down to the present time is practically a bar to such federation even within the same area; it is almost impossible to bring the various language groups together, each of these being, if not an alien, at least uncomprehended by all the rest. Add to this the fact that each body has its history; that most church-bodies are jealous of preserving their identity; that each has its educational problems and each its program of missions, and the difficulty of forming a great Lutheran federation will be understood. To say that one body or another "stands aloof" from the others is church-political claptrap which should be decently buried. The Missouri Synod, against which this charge has been launched at various times, stands no more aloof than is demanded of it and of every body of Christians by the Scriptures. And is not a proper regard for doctrine a more worthy reason for remaining separate than difference of race or isolation of territory? If language has kept Lutheran bodies separated, should not difference in conviction be recognized as a ground for maintaining a separate existence?

We are glad to see the various factors which have kept Lutherans divided brought out in Professor Hult's contribution. The problem is far too complex to be settled simply by blaming one synod to the exclusion of all the rest. The case is not at all one of having started as a single body and in the course of time dividing up into many. The American Lutheran Church has grown, not out of one root, but out of many. It was planted a dozen different times in as many States during two hundred years. There have been times of degeneration, and there have been times of regeneration. That which matters before God is that we confess, both in our message and in the life of our Church, the truth of God's Word. In-

asmuch as Lutheran bodies are approaching this ideal, they are approaching greater unity, and where unity of the Spirit is achieved, neither origin nor language nor distance can keep us apart; for in this case it is the Spirit of God Himself that unites us.

—G. in The Lutheran Witness.

#### † MRS. JOHN GAUSS †

On the fifteenth of June we laid to rest in the church cemetery at Jenera, Ohio, Mrs. Otilie Gauss, a beloved and faithful mother. Her parents were Bernhard and Thekla Schramm of Saginaw, Michigan. She received her Christian training and schooling in St. Paul's Parish School at Saginaw, Michigan, being baptized and confirmed there by the late Pastor Eberhardt. In the year 1896 she gave her hand in marriage to Rev. John Gauss, then in charge of the pastorate at Lapeer, Mich., now president of our Michigan District. In the same year she came to Jenera, Ohio, where her husband had accepted the call to Trinity Church, her sojourn here was to endure till she was called to a higher and better home — on the twelfth of June. Ill for some time, she became a shut-in and bedfast eleven weeks before her end; during this trying time especially the Spirit of God was her stay and comfort, preparing her fully by the Means of Grace for the last battle and her departure to be with the Lord for evermore. She was laid in God's Acre on the fifteenth of June — to rest until all earth's shadows flee before the break of eternity's morn.

She is mourned by her husband, five children (all daughters), six grandchildren, two brothers and two sisters, a wide circle of other relatives and friends, beside the congregation.

Pastors Wm. Bodamer, Geo. Luetke, Emil Wenk, H. Heyn officiated at the burial services. She was a true and faithful pastor's wife, bearing and sharing with her husband the weal and woe of his laborious and blessed office. A helpmeet for the pastor, she proved herself a tireless church worker, a consecrated mother, bringing up her children for Christ, not for the world; she was a home maker and understood home-keeping — one of the most blessed gifts of a true wife and mother. The hospitality accorded to all who entered her doors was beautiful; a hearty welcome was extended to all without moan or murmur. May God fill the void and vacancy in heart and home which was created by her departure: God comfort all with the comfort which He so graciously has promised to them that love Him. Let the prayer of Jesus be repeated over all, — "I thank thee, O Father, Lord of heaven and earth, even so Father, for so it seemeth good in Thy sight." The deceased attained the age of fifty-three years, one month and twenty-four days.

### MICHIGAN LUTHERAN SEMINARY

A prayer, early in the forenoon of June 17, brought the seventeenth school year at Michigan Lutheran Seminary, Saginaw, Michigan, to a close befitting the many blessings the Lord bestowed upon us during the year. The enrollment at the end of the year was 43 (32 boys and 11 girls), of which about two-thirds prepare themselves for work in the Church.

Shortly after the prayers the annual field day program began with the raising of the flag on the campus, the singing of several patriotic songs by the Seminary choir, and a short address by Rev. Aug. Bernthal on the value and benefit of athletic games, if conducted in the right spirit and in the proper bounds. Quite a large number of alumni and friends of the school, from far and near, had gathered for the commencement day program and certainly enjoyed the lovely spring day on our campus.

The commencement exercises were held in the evening in the auditorium of Holy Cross Lutheran School. Rev. Aug. Bernthal, pastor of Trinity Congregation, delivered the principal address of the evening. He took his theme from the Proverbs, "The Lord giveth wisdom and out of his mouth cometh knowledge and understanding," and urged the graduates diligently to seek knowledge and accept every opportunity that is offered to obtain wisdom, and then to put it to its true use — to glorify God and to serve their fellow men.

The program included several musical numbers by some of the graduates and the Seminary choir, declamations and orations by the five members of the graduating class, and the distribution of the diplomas. The entire class intends to continue its studies, preparing to enter the ministry.

After the exercises the Michigan Lutheran Seminary Club met in the dining hall of the Seminary refectory. All the officers were reelected: Rev. Karl Krauss, Lansing, Mich., president; Rev. Bernhard Westendorf, Flint, Mich., vice-president; Miss Hilda Hoenecke, Saginaw, secretary, and Mr. Roy Fischer, Plymouth, Mich., treasurer. The club voted to contribute \$75 to the students' athletic fund. The Michigan Lutheran Seminary Club consists of alumni and friends of the institution, and its aim is to foster the interest in our school in all parts of our synodical district.

The new school year begins September 7. May the kind Lord, who has been with us in the past, be with us in the future, and lead many new scholars to our institution in fall, many that will continue the work that they begin, and finally go forth from our schools and seminaries to labor in the vineyard of the Lord.

Otto J. R. Hoenecke.

### FROM OUR CHURCH CIRCLES

#### Meeting of Joint Synod

The Joint Ev. Luth. Synod of Wisconsin and Other States will convene from August 17th to August 23rd in St. Lukas Church, Milwaukee, Wis. The first session of Synod will be called to order on Wednesday, August 17th at 10 A. M.

All delegates will receive lodging, breakfast, and supper gratis, if they wish. Dinner will be served for all guests and delegates at the school (50c.).

Requests for accommodations must be in the hands of Rev. Ph. Koehler by July 15th.

Wm. Nommensen, Sec'y p. tem.

#### Southern Delegate Conference

A meeting of the Southern Delegate Conference will be held, D. v., on Sunday, July 17th, from 2 to 5 P. M. at Oakwood, Wis. (Rev. M. Plass).

Pastors of this Conference may please announce this meeting and appear with a large number of delegates from their congregations.

W. Reinemann, Sec'y.

#### Fox River Valley Delegate Conference

The above named Conference will convene July 19th in St. Paul's Ev. Luth. Congregation at Green Bay, Wis. (Rev. Aug. F. Zich, pastor). Every congregation is requested to send two delegates to this convention, besides the pastor and teacher.

The first session begins on Tuesday at 10 A. M. The Pastors G. E. Boettcher and R. Ziesemer will prepare a program for the work of the first day.

German service with communion Tuesday evening. Sermon by Rev. K. Timmel (A. Werner).

Confessional address by Rev. L. Kaspar (R. Lederer).

This Delegate Conference will be followed by a Pastoral Conference on July 20th and 21st.

Papers by the Revs. A. Spiering, Ph. Froehlke, L. E. Mielke.

Timely announcement is requested by the local pastor.

F. C. Uetzmann, Sec'y.

#### Central Delegate Conference

The Central Delegate Conference will meet July 26th and 27th in St. Paul's Congregation at Fort Atkinson, Wis.

Services on Tuesday evening.

Sermon: E. E. Kowalke (O. Kuhlow).

Confessional address: W. Schumann (J. Haase).

Papers: Ph. Lehmann, M. J. Hillemann, E. Schoenicke. Substitute papers: W. P. Hass, L. Kirst.

Early announcement requested.

Theodore Thurow, Sec'y.