

The Northwestern Lutheran

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

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No. 15.

WORTHY THE LAMB

Rev. 5

Glory to God on high!
Let earth and skies reply,
Praise ye His name;
His love and grace adore,
Who all our sorrows bore:
Sing loud for evermore,
Worthy the Lamb.

Jesus our Lord and God,
Bore sin's tremendous load,
Praise ye His name;
Tell what His arm hath done,
What spoils from death he won:
Sing His great name alone,
Worthy the Lamb.

While they around the throne
Cheerfully join in one,
Praising His name;
Those who have felt His blood
Sealing their peace with God;
Sound His dear fame abroad,
Worthy the Lamb.

Join, all ye ransomed race,
Our holy Lord to bless;
Praise ye His name;
In Him we all rejoice,
And make a joyful noise,
Shouting with heart and voice,
Worthy the Lamb.

What though we change our place,
Yet we shall never cease
Praising His name:
To Him our songs we bring,
Hail Him our gracious King,
And without ceasing sing,
Worthy the Lamb.

Then let the hosts above,
In realms of endless love,
Praise His dear name:
To Him ascribed be
Honor and majesty,
Through all eternity;
Worthy the Lamb.

COMMENTS

Taking Time By The Forelock In four years, that is in 1920, Congregational churches will celebrate the ter-centenary of the landing of the Pilgrims at Plymouth Rock. Preparations to make the celebration a success are going on and are being pursued with enthusiasm. Sunday, October 15, of

this year, is set aside to make public details of the plans as far as they are known at this time. The details of these plans need not interest us, in fact, some of the proposals would hardly meet our unqualified approval. But the foresight of the Congregationalists is wholly admirable. It is to be a festival of the whole church: not merely of the theologians. The preparations must necessarily be made in committees, but the congregations are entitled to know about them and should know what is being done. That will stimulate interest for the celebration, it will be a sort of training course by which one acquires the necessary knowledge to enter into the spirit of the festival properly. — Our great Luther festival of next year, the quadricentennial of the Reformation is coming very near. Preparations have been made and in a general way we know what is being attempted. But it would be most wholesome in every way to prepare the way by pointing out as occasions offer — and by creating occasions — some of the many phases that will be considered. No matter how extended our celebration will be, it will be utterly impossible to do more than touch the surface of many questions that are to be touched. The fear that by talking Reformation prematurely something may be taken away from the festival spirit of 1917 is entirely unfounded. Everything you say now that points toward that celebration will only enhance it and will make it more profitable to the participants. It is not to come as a surprise, it is not to be a school session in which we are to learn a few Reformation facts, neither is it to be merely a blustering selfglorification that indulges in generalities. Quite the contrary: it should find us possessed of as much knowledge as possible so that our celebration may really be an intelligent expression of gratitude for the blessings of that great deliverance from bondage. Do not wait until the day comes and sit back in your seat and defy the orators to arouse your interest and enthusiasm; bestir yourself now and prepare to bring to the celebration your full portion of honest Lutheran joy based on conviction gained from knowledge. Every word said now that prepares for October 1917 is an insurance that the quadricentennial will not be a failure. It will be a failure if Lutherans attempt to celebrate that know nothing about the facts and need information to tell them why they are celebrating. — We have found occasional references to the celebration in publications and we know that committees are at work making preparations, but we have a feeling that

our Lutherans in general are but vaguely aware that something is going on and we believe much more attention should be paid to this phase of preparation than to the other.

H. K. M.

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While You Are Resting We don't want to be too much like the farmer who, during the noon-hour, after a morning's hard toil, said to the hired hand, "Now, John, you may pitch off that load of hay while you are resting," yet we venture to suggest to our brethren in the ministry and to our teachers something to do during their vacation. This is the off-season in church work. We are not justifying this, but simply stating the fact. We know, too, that many of you are not resting entirely. Our Lutheran church has not until now been able to make up its mind to give the devil a clear field for a few months by closing the church during the summer, so there are sermons to be prepared. Then there is the canvas of our congregations for children for our parochial school. You are taking up reading for which you had no time during the busy year, which will make you brighter in the pulpit and the class room when the season opens again. And you are entitled to a rest, a little fishing, a change of scene, etc. But they tell us that a change of occupation is rest for a person. We do not want to insinuate, but it is a fact that doing the things we suggest, would, for some at least, be a change of occupation, though not all of the things in the same degree.

Here are a few things you might do while resting: — Go out and win a few boys or girls for Watertown, New Ulm, and Saginaw. If you cannot prevail on them to enter these schools, there is the Lutheran High School in Milwaukee. Others might want a special school for girls, then direct them to Mankato and help keep them out of schools that are not Lutheran. — Call on your members and try to place the "Gemeindeblatt" or the Northwestern Lutheran, or both, into a few more homes. Your own congregation will be greatly benefited by having many readers of the church paper among the members, for they who read a church paper are wide awake and intelligent on the questions that pertain to the welfare of the church. — Sit down and write an article for the Northwestern Lutheran (We do not plead for the "Gemeindeblatt" as it already seems to have at least some regular contributors). It will cost you some time and, perhaps, some honest perspiration, but remember that the editorial committee is also sensitive to heat and to fatigue. You think, do you not? And if your thoughts are worth while, as they undoubtedly are, ought you not communicate them to others for the common good? Our Utopian hope is that the day will come when this committee will lay down the pen, or desert the type-writer, to spend its time in sifting the contributions that crowd our files, in order to offer our

readers nothing but the cream of the efforts of an able ministry.

— You presidents of our colleges, have you nothing to tell our readers about your school? Our columns are open to you, and our readers are anxious to be better informed. There will be results.

— The minutes of our synod will tell us something about the work done in the field of home mission. That happens just once a year, and the report on the various stations must, of necessity, be brief. The members of the board have, perhaps, recently visited one or the other field, or will do so soon. Why not tell us about it? We are interested and our interest will grow in proportion with our knowledge on the subject. Come, give us a little of your leisure time, you could not put it to a better use.

If every one of us sacrifices a little time and a little energy, we will be able to achieve great results — while resting.

J. B.

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Blind Leaders There can be little doubt that much of the evil that today stalks abroad unashamed, is directly traceable to pernicious teachings of such as occupy positions of responsibility and trust. One reason why the "faddist" and "specialist" of our time are so very dangerous, is that they are so unrestrained; with the freedom of an absolute monarch who brooks no interference and submits to no question they attack the most sacred institutions and trample them in the mire of their "modern research." The following is an example; it appeared under the head, Advocate of Divorce:

"Dr. James P. Lichtenberger, professor of sociology in the University of Pennsylvania, told members of the Philomusian club, an organization of Philadelphia society women, that the increase in divorce indicated rising standards in morality among American women.

"He said in part: 'Divorce must not be regarded as an evil. It never wrecks families founded on ties of love and sympathy, but simply serves to give legal status to families which have already disintegrated.'

"'Furthermore, I contend that the divorce rate does not indicate the falling off of morals among women. If anything, it denotes the coming of higher intellectual and moral standards.'

"'I should be willing to urge a law to compel families who live together without ties of mutual affection, and exist under conditions in which the mother would prefer to earn her own living, rather than live with her husband, to separate. In such cases divorce is better.'

"'I believe that more good families are being formed today, despite divorce increase, than ever before in the history of the United States.'

So speaks a "professor of sociology" and such a man can hold a chair at one of the foremost state universities in our country! He seems to voice sentiments

such as France listened to in one of the darkest periods of her history. We are not told what the "Philomusian club, an organization of Philadelphia society women", said to the professor's remarks and this leads us to fear the worst as far as the Philomusians are concerned — that they are satisfied with the leadership of a blind leader. The Lord preserve us from the like, for "the wicked walk on every side, when the vilest men are exalted." The following clipping was taken from a paper of almost the same date and besides giving some facts as to present-day conditions presents the opinion of one who by virtue of his office and position is competent to judge:

"One divorce suit has been brought to every five marriages in Milwaukee.

"One divorce has been granted to every eight marriages in Milwaukee.

"One-sixth of all suits in circuit court are divorce suits.

"The time of one of the six circuit judges and his entire staff is taken up with divorce suits.

"Divorce suits cost Milwaukee county approximately \$20,000 a year.

"These facts were revealed by a survey of the business of the circuit courts just completed by Circuit Judge W. J. Turner. The report shows that 799 divorce suits were brought in Milwaukee in 1915, of which 568 were granted.

"The proportion of divorces to marriages is astounding," said Judge Turner. "It reveals a serious condition. Divorces should receive a different kind of treatment, for people and the state are vitally interested in preserving the marriage relation and the home."

G.

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Preparing for 1917

Milwaukee's English-preaching churches of the Synodical-Conference are doing their share toward preparing our people for the celebration of the Quadri-Centennial. Union services are being held during the summer months in St. John's church on Sunday evenings, in which the life of Luther is being treated in thirteen sermons. The list of subjects shows that those who attend will be interested and benefited:

- Luther, the Student.
- Luther, the Augustinian Monk.
- Luther at Rome.
- Luther Posts His 95 Theses.
- Luther at Worms.
- Luther and the Anabaptists.
- Luther and Zwingli.
- Luther and the Augsburg Confession.
- Luther and the Translation of the Bible.
- Luther and the Catechism.
- Luther and the Church Hymn.
- Luther in His Home.
- Luther's Death.

These union services are, by the way, a standing institution, having been held for a number of years alternately in Mt. Olive and St. John's. They are intended chiefly for those who are not able to attend morning services and who, in consequence, would have to go without hearing a sermon for over two months, but many are seen in these evening gatherings who have already been at church in the morning. This shows that the efforts of the Milwaukee ministers are appreciated by their people.

Our churches in other large cities would do well to emulate the good example in having at least one Lutheran church open in the evening during July and August.

J. B.

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V o l i v a Undaunted

Carefully separating the basic idea from a number of disconcerting facts that make unqualified approval impossible, we find ourselves in the unusual position of being able to commend Mr. Glenn Voliva, Alexander Dowie's successor at Zion City, for the spirit of one of his recent undertakings. As autocrat of his community he has decreed that the parochial school is to replace the public school. Let us bear in mind that Zion City is his own city, that it was built entirely with the idea of having a community in which the particular religion of its builders was to hold sway unrestrained. Voliva is but doing the reasonable thing in arriving at his decision in regard to the school question. In his customary undiplomatic and rather rude way of speaking he has said some things that are true from his point of view and we quote him with the reservation that we would say some things differently, but would not differ from him very much on some points if we were speaking for our own church. He says: "Every teacher in these parochial schools will have to be a Christian. We're not out here to hire heathen or Comanche Indians for teachers. We're here to build up Christian character, and you can't do that under the public school system where God is left out." — We fear Voliva will have his troubles in carrying out his plans which provide for a "reformatory" school outside the city limits for all children that do not wish to attend his city schools. We believe that the state laws will compel him to provide a regular public school even if there be but a few children in Zion City that do not come under his personal rule. In that respect he shows the usual perversity of the faddish religionist. He cannot distinguish between his own rights and the rights of others, between religious liberty and civil liberty. It will do no harm to have Voliva's forceful and rather violent expressions on the school question reach the public; the public always gives ear to the charlatan, it may be able to discern the grain of truth contained in the utterings of this religious charlatan. By carefully distinguishing between the essential and the unessential it may learn

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more than by untold efforts of our own, though patiently and painstakingly made. — But, as usual with men of Voliva's stamp, the "overseer", as he is called, goes far beside the mark when he puts out of his school all books but the Bible; no Shakespeare or Virgil, or any of the rest for him, he says — nothing but the Bible. That is fanaticism; true Christianity does not demand the sacrifice of worldly learning, it merely desires to turn it to good account by supplying the one background against which all human knowledge may develop without becoming a cause for harm. If uninformed opponents of the parochial school charge us with this fallacy of Voliva and other fanatics they are doing a willful wrong and betraying the fact that the true motive of their opposition to the parochial school is not a patriotic desire to train the youth to best advantage, as they so often say, but an undisguised enmity toward the guiding and purifying influence of Jesus Christ.

H. K. M.

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Pointless Criticism This summer is unusually trying: the hot weather is even more detrimental to mental exercise than to physical. But that does not excuse those who from lack of real preparation offer snap judgments in place of true teaching. Many of the summer schools, not a few of them devoted to Christian aims, are suffering by being fed with the thinnest of fare. As an example hear what a learned professor tells the International Sunday School conference at Lake Geneva: "I do not believe in the prayer of the church prayer books which says, 'From sudden death, O Lord, deliver us!' I believe in living all the time so that if my time comes to die I will be just as ready to die on a railroad train as in bed." This is juggling with words, and it is not even clever juggling. Who would think of disagreeing with the professor on the point he makes of being prepared for death at all times? No one! Since David put the thought into words when he said, "There is but a step between me and death", no true believer ever thought otherwise. And the prayer that arouses the "unbelief" of the professor is as surely of the right

Christian spirit as words can be made to express feelings. The sudden death against which the Christian prays to be protected is not necessarily the death that comes unheralded, but rather the death that comes upon man when he is unprepared to die. Every Christian, if he has a spark of humility, will confess that his spiritual life is not always at flood tide. He knows those periods of depression and doubt and may even be no stranger to the dread thoughts of unbelief. It is a prayer of truest faith if such a Christian prays that sudden death may not overtake him, that he be taken when the Spirit has made him sure of his salvation. To speak of this matter in the manner of the professor is a very strong indication of self-righteousness. We needn't go to a summer conference to get such "wisdom". At the same conference, due no doubt to the stifling drought and heat, one lecturer wandered off into the field of matrimony. He held that young people should not marry before they were twenty-four. That was something it did not require much effort to say nor much effort to learn and would not be observed anyway: a very good hot weather bromide. — Getting back to pointless criticism: A third lecturer kept his audience away from enjoying beautiful Lake Geneva by making them listen to his remarks on obscurantism. By that he means the practice of keeping away from Christians such information that may be deemed harmful to their faith. Where has this learned doctor been keeping himself? In this land of free thought and free speech there is more, much more, literature (and oratory) brought before the public that professes to bring new information on old topics than the most strenuous efforts of the orthodox could produce in its refutation. If the new ideas do not spread with enough rapidity to please this lecturing doctor of divinity it must be because the new things do not amount to as much as he thinks they do. Obscurantism in the protestant church of today is an unknown quantity. It is much too hot to waste time in refuting the pointless criticisms of vacationists that spoil other people's vacations by lecturing to them on topics which they do not take the trouble to reason out for themselves.

H. K. M.

EMERGENCY BAPTISM

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "He that believeth and is baptized shall be saved." "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." To the parent who knows and believes these words of the Savior Baptism is a great and blessed thing, for which he daily thanks the merciful and gracious God. Such a parent will not unduly postpone the baptism of his child from week to week, as many careless parents do, but will hasten to

place it into the arms of the Lord Jesus. Still it may, and often does, happen that a child is born weak or is stricken with sickness suddenly and threatened with death before it has been baptized. In such a case this parent will not delay for a minute, but will immediately send for his minister, be it day or night, asking him to come and to baptize the little one.

But what if the minister cannot be reached, are we to stand by idle, watching a little infant passing out of life un-baptized? By no means, for that would be a gross neglect of a sacred duty. The child should be baptized, it needs Baptism more than medicine and the care of a physician. The Reformed are wrong when they say that children of Christian parents are children of God by their natural birth. And Baptism is more than a mere symbol of what the Holy Ghost works without means in the heart of a little one, it is more than a beautiful ceremony by which the child is received into the congregation. The Reformed err when they, on account of these views, deny that any one else has the right to baptize when a preacher cannot be obtained. Jesus says, John 3:5.6: "Verily, verily, I say unto thee, Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

That the child needs Baptism is the teaching of the Lutheran church as well as of the Roman and the Greek Catholic. But the Catholic church regards it as absolutely necessary. It teaches that children who die without having been baptized do not enter into heaven, but are consigned to the so-called "limbus infantum", the abode of the infants. Some Catholic theologians say that they here suffer pain, while others hold that they are only deprived of the full enjoyment of the heavenly bliss Christ has earned for us.

For this doctrine there is no warrant in Scripture, which does not teach an intermediate state, but declares that the souls of the departed enter at once either into heaven or into hell.

Are we then to believe that children who die un-baptized are eternally lost? No—for in Mark 16 Jesus continues, "But he that believeth not shall be damned." God binds us to this sacrament, not Himself. He can work regeneration in a child without Baptism. So Lutheran parents do not mourn their babes that have died without Baptism as lost, but trust that His mercy has saved them.

And still we must say that Baptism is necessary because God has commanded it and made it a means by which His saving work is done in the heart of the child.

But who may administer the Sacrament when a called and ordained preacher cannot be reached? It is true that the preacher is, according to Scripture, the "minister of Christ, and a steward of the mysteries of God". No one is ordinarily to preach publicly and

to administer the Sacraments who has not been duly called to do this. But this is so ordained by God for the good of man, not for his harm. The gracious will of God that all men should be saved by Baptism remains paramount. He says, "Teach all nations, baptizing them." He says this to His Church and to every individual member of it. To the Church he has committed the Office of the Keys, with all that it implies: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." In calling a pastor, the Christians do not, cannot, entirely surrender this their spiritual priesthood, their God-given right and power. Thus, when no minister is available, you Christian, man or woman, are called by God to administer the saving sacrament of Holy Baptism to the child that sorely needs it, and you should not hesitate to do it. Get witnesses if you can, but if this is impossible, baptize the child without delay.

Here is a brief form you may use:

Those present pray the Lord's Prayer.

Then the person administering the sacrament may say:

Blessed Lord Jesus, we bring this child to Thee at Thy command; receive it, we pray Thee, and make it an heir of Thy kingdom, for Thou hast said: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

Those present say:

Amen.

Then apply water three times to the head of the child, using the words:

I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

Those present respond:

Amen.

When it appears that no time should be lost, simply apply the water, saying:

I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

When a child has been baptized in this manner, it is duly and fully baptized. The sacred act should not be repeated when no doubt exists that it was properly performed, for the efficacy of the Sacraments does not depend on the person who officiates, but on the gracious promises of God.

But report the fact that you have christened a child to the minister. He will make careful inquiries to ascertain that everything was done properly and then enter the baptism on the records of the church. Not in order that it may thereby become valid, but to give the person baptized, should he live, the full assurance his faith needs that he was duly baptized according to the institution of God.

While it would be sinful presumption, for any one

who is not a called preacher to baptize when it is not really necessary, no one should hesitate to administer the sacrament in a case of emergency. J. B.

PROCEEDINGS OF THE WISCONSIN SYNOD

The Wisconsin synod met at Milwaukee, July 12th to 18th, and opened its sessions at St. Mark's church, Rev. E. Dornfeld, pastor, with a divine service in which President Bergemann preached the sermon on 1 John 1:1-4. At the close of the service the lay delegates presented their credentials to the secretary.

Sessions were held each day from 9 to 11:30 A. M. and from 2:30 to 5 P. M. The sessions were opened with devotional exercises by the Rev. P. Kionka, Maribel, who was appointed chaplain of the convention.

The synod elected the Rev. H. Ebert reporter for the German and the Rev. Emil Schulz reporter for the English papers and for the Northwestern Lutheran. The Rev. Henry Gieschen, secretary, was requested to furnish a German report for the "Gemeindeblatt."

The president appointed various committees. Owing to lack of space, their names can not be mentioned in these columns.

The following congregations, pastors, and teachers were received into membership:

Congregations: Divine Charity, Milwaukee; St. Matthew, Town of Lincoln, Monroe Co.; St. Peter, Elmwood; Church of Our Redeemer, Rock Creek.

Pastors: Ar. Koelpin, H. Bartz, F. Marohn, W. Keibel, W. Pankow, P. Froehlke, J. Masch, M. Haase, J. Meyer, Th. Thurow, G. Pieper, E. Sauer, H. Wille, H. Sterz.

Teachers: G. Meyer, M. Dippmann, P. Spaude.

Doctrinal Papers.—Three doctrinal papers were read and discussed. The first was prepared by the Rev. Chr. Sauer on the subject "Modern Bible Criticism." The Rev. F. Schumann read the second paper, on "Prohibition and Saloon." The third, "A Sermon of Christ on Sanctification," John 15:1-8, was read by the Rev. Herman Gieschen.

Mission Work.—Eight mission stations joined the ranks of our self-sustaining congregations: Thomas—Milwaukee, Mauston, Woodville, Greenleaf, Marathon City, Shiocton, Wabeno, and Savannah, Ill. To carry on the mission work properly \$17,123 were appropriated. A petition for financial aid presented by the Slavonian Lutheran congregation at Cudahy, the church of St. John the Baptist, was voted upon favorably. The Rev. Emil Schulz was elected a member of the mission board, to fill the vacancy caused by the resignation of the Rev. H. Bergmann, and the Rev. F. Schumann was elected to take the place of the Rev. Uetzmann. The Milwaukee conference was authorized to select a committee of three to act as a sub-committee to the mission board. The Rev. Emil Schulz was named chairman. The Rev. N. Bakke, superin-

tendent of the Negro Missions, and the Rev. J. Harders, superintendent of the mission among the Apaches in Arizona, orally reported on the work done in their respective fields and asked for active co-operation in the future.

Finance Report.—The committee on finance stated that there was a deficit of \$5,748.67, and in addition to this our share of the deficit of the Joint Synod, which is \$23,932.84, must be assumed. It will, therefore, be necessary to raise a very large sum for the ensuing year, principally by collections. To do this, the committee on finance recommended for the free-will offerings the envelope system in all congregations. It was voted that all congregations take up this matter in their next meetings and report to the Rev. C. Buenger, Kenosha, whether they favor such a plan or not. The budget calls for \$74,752. The field representative of our institutions, the Rev. R. Siegler, continued during the past year to visit congregations. He reported that 18 parishes (26 congregations) had contributed \$14,690.75. The committee on finance reported that the jubilee offering taken up last year in observance of the fiftieth anniversary of Northwestern College amounted to \$17,180.12. The disbursements were \$3,852.55, leaving a balance of \$13,335.75. Of this sum \$2,000 were set aside for school equipment, \$11,335.57 as a fund, the interest of which is to be used for salaries for professors at Watertown.

Election of Officers.—President, Rev. G. Bergemann; first vice-president, Rev. Ad. Spiering; second vice-president, Rev. T. Sauer; secretary, Rev. Henry Gieschen; asst. secretary, Rev. W. Nommensen; treasurer, Rev. H. Knuth; synodical treasurer, Rev. C. Dowidat; mission board, Rev. H. Schwartz, Rev. E. Schulz, Rev. F. Schumann; committee on widow and invalid fund; Rev. J. Kaiser, Rev. H. Bergmann, Mr. K. Eggebrecht; committee on publication, Rev. B. Nommensen, Mr. Eug. Kuechle; finance committee, Rev. C. Gausewitz, Mr. J. Roberts; trustees, Rev. A. Hoyer, Rev. J. Brenner, Mr. Wm. Graebner; Northwestern College board, Rev. G. Bergemann, Rev. Chr. Sauer, Rev. J. Klingmann, Messrs. Wm. Goerder, Ernst von Briesen, Wm. Brumder; delegates to the Synodical Conference, The pastors C. Gausewitz, J. Meyer, Ph. Sprengling, J. Bernthal, F. Bliedernicht, C. Doehler, G. Saxmann. The alternates are, the pastors G. Bergemann, J. Glaeser, A. Vollbrecht, R. Wolf, F. Rutzen, H. Fischer, Ar. Schultz. Lay-delegates, Prof. J. Koehler, Prof. Th. Schlueter, Henry Kahnert, H. Zantner. The alternates are, Prof. A. Pieper, Prof. W. Henkel, E. Roloff, C. Gieschen.

Northwestern College Board Report.—The board reported that up to June 16 the college was attended by 202 students. The Rev. E. Sauer was installed as professor on Aug. 3, 1915, filling the position of the late Prof. M. Eickmann. Prof. Dr. A. Hoermann resigned to take charge of a congregation at Honolulu.

During the session the Rev. G. Westerhaus was elected his successor.

Various Resolutions.—1. It was resolved to celebrate the 400th anniversary of the Reformation in Milwaukee next year in conjunction with the annual conference of the synod. A committee of the Milwaukee congregations shall arrange for the affair. A Reformation booklet in German and English, containing a history of the Reformation and a history of the development of the Lutheran Church in America, will be published.

2. A resolution was passed to purchase additional ground adjoining the seminary property in Wauwatosa.

3. The synod acquiesced in the request of our pastors and missionaries in Arizona, to establish a conference of their own.

4. A report on the amalgamation of the synod of Wisconsin, Minnesota, Michigan and other states was accepted. The constitution drafted last year was ratified.

5. A vote of thanks was given to St. Mark's, its pastor, and to the pastors and members of adjacent churches of our synod for their kind hospitality.

EMIL SCHULZ.

RELIGION AND BUSINESS

A decline in religious belief is a serious matter for the business of this or any country. Any man engaged in commerce would prefer to do business with one who sincerely believes in God, and responsibility in a future life for errors committed during his little time on earth, than with one who believes in nothing. To put it in the baldest form, the insurance risk would be less. Such a man would try to keep his contract, not because he feared the courts or the police, but because he believed himself responsible to the Highest Court of all.

Not long ago it was pointed out in these columns that one of the effects of the war might be a widespread religious revival. There is a difference, not of degree but of kind, between the man who sincerely believes in something and the man who doubts everything. It would be wrong to say that the form of his belief does not matter. But if he is sincere, it is better to believe something than nothing. Perhaps nine-tenths of the evils from which we suffer are beyond the reach of statutory law. But they are all susceptible to amendment by conscience through the mercy of God.

There is every sign that such a religious revival is developing and if this is the case, it is of infinite concern to businessmen. Even such movements as are inaugurated by spectacular evangelists, who preach down to their hearers rather than up to their God, are significant. If that sort of froth or scum is apparent on

the surface, there is a movement of greater depth and potency below. In this direction lies reform, because the only real reform starts in the individual heart, working outward to popular manifestation through corporations, societies, and legislatures.

Here, then, is the better remedy, and a better promise for future business managed under the best standards of honor and humanity, than anything Congress can enact, or the Department of Justice can enforce. Here is a movement which renders investigation committees unnecessary, which brings employer and employed together on the common platform of the love and fear of God. This is the promise of the future, and it is something which Providence in its infinite mercy grants us, to assuage the wickedness and misery of war.

If this great thing emerges from the terrible conflict now in progress, if thereby there shall be created peoples sober, reverent, industrious, forbearing and not deficient in that wholesome sense of humor which is bred of pity and humility, we may say that, in spite of ourselves, through the goodness of God war is not all loss.—Wall Street Journal.

HEARSAY

We have all heard of a game called scandal. The players sit in a circle and one whispers a sentence in the ear of her neighbor. The neighbor in turn whispers the same sentence in the ear of the next one, taking pains to repeat it just as she heard it. In this way the sentence goes around the circle and the last one repeats the sentence aloud. It is astonishing how little of the original sentence is left. Sometimes hardly a single word of it remains. We can see how little reliance may be placed on the "They says," that are going around. When one comes to you with a "They say" piece of gossip, ask "Who says?" Relying on "They say" evidence, one is more than likely to misjudge a matter. When one is accused of a wrong, be careful what you say about it. Do not start rumors that may be unjust. Wait till you have heard both sides of the story; then condemn the wrong rather than the wrongdoer. You do not know what influences led to the act, nor what circumstances brought pressure on him. It is better never to repeat the hearsays that come to you. Good cannot come of it and much harm may be done.—Journal.

—"True brotherly love is from the heart, sincere and unconstrained. The water of bounty flows from it as a fountain, and goes not out as from a narrow-mouthed bottle, with grumbling."—Jenkyn.

—"Love is the master-key that opens every ward of the heart of man."—J. H. Evans.

PUTTING ON THE BRAKES

Apparently the self-willed individualists and higher critics are no longer to be permitted to run wild among the Presbyterians. The injunction of the General Assembly seems to have done some good. A young man who had been received by the Presbytery of Washington as a licentiate on letter from the New York Presbytery after an examination was found to be somewhat out of harmony with the essentials of the faith. "He was therefore placed under the care of a committee of presbytery, and enjoined to give further study to the historicity of the Bible and the Virgin Birth of our Lord, and to defer his application for ordination until the December meeting." The person reporting this action calls attention to the source of such difficulties. "Good people everywhere will now realize the unfairness involved in the sending of young students for the ministry to seminaries hostile to the faith of the Church. Mr. — has spent three important years of his life under instruction which has unfitted him for the ministry of the Presbyterian Church, and embarrassed his examination for ordination."—The Lutheran.

ITEMS OF INTEREST

Jerusalem Now Modernized

Should the kingdom of Jerusalem be revived, the new monarch will find a capital which has been modernized in many ways. Two years ago the municipality of Jerusalem granted concessions for the electric lighting of the city and for the construction of four electric tramways, including one from the Jaffa gate to Bethlehem and another along the Damascus road to the head of the valley of Jehosaphat, says the London Chronicle.

Steps have also been taken to construct waterworks, although when the Baroness Burdett-Coutts offered to spend £25,000 on this much needed improvement, provided the municipality voted the money for their upkeep, her offer was declined.

Remains of Leo XII. Removed to St. Peter's

A dispatch from Rome to the Havas agency states that the coffin containing the body of Leo XII. was transported to its new resting place in St. Peter's in the chapel of the Presentation. The ceremony was private, the assistants being all high ecclesiastics. Cardinal Merry del Val, as archpriest of St. Peter's, formally inspected the coffin and found that while the wooden shell disclosed a split some centimeters in extent, the inner zinc receptacle was intact.—Wisconsin.

Historic Convent Destroyed

The ancient convent of the Celestins at Avignon, one of the richest works of art and history in France, has been destroyed by fire, and the damage is estimated at 200,000 francs, but is in reality irreparable. It was built in 1393, and the great halls, which with their wonderful ceilings were admirably preserved, succumbed to the flames, only the chapel being saved. In its nave are the tombs of seventeen Cardinals, Archbishops and Bishops, grouped around that of Blessed

Pierre of Luxembourg. The convent was founded by the anti-Pope, Robert of Geneva, on a Gallo-Roman cemetery. After the revolution it was given to the Invalides and later became a military prison. Recently it was appropriated as the barracks of the Seventh Engineers. There have been questions asked in the Chamber of Deputies and long commentaries in official circles on the scandal of permitting this building, which was classed as an historic monument, to be used as a barrack, which contributed to its destruction.

An Earlier Civilization

The discovery of a community house probably a thousand years old in the prehistoric settlement thirty miles west of Santa Fe, New Mexico, has been announced by Mrs. L. I. Wilson. She has charge of an archaeological expedition of the Philadelphia museum. A huge sacrificial altar is among the ruins.

Salvation Army's Wealth

The Salvation army's wealth in the United States aggregates \$8,353,179, its officers stated in petitioning for permission to mortgage a piece of property. Real estate holdings amount to \$6,846,051 and personal property is worth \$1,507,128. Liabilities are \$4,256,637, of which nearly \$1,500,000 is unsecured.

Catholics to Ban Foreign Languages

"The Catholic church, educating millions of foreigners in its parochial schools throughout the country, is going to make patriots out of raw material. The Most Rev. George E. Mundelein, archbishop of the Chicago diocese, and formerly of Brooklyn, has issued an order that the parochial schools in his diocese, with pupils numbering 125,000 shall be taught hereafter the English language only. Archbishops throughout the country are awaiting the results of the plan. Archbishop Mundelein expects some protest from foreigners, but the plan is meant to be permanent. Ten languages have been taught in the Chicago diocese. Archbishop Mundelein has appointed three men as a board of supervisors. They have bought more than \$1,350,000 worth of school books. The idea is to unify the school system."—Free Press.

CULLED BY THE WAY

Paid in Advance

"I canna get ower it," a Scotch farmer remarked to his wife. "I put a two-shillin' piece in the plate at the kirk this morning instead o' ma penny."

The beadle had noticed the mistake, and in silence he allowed the farmer to miss the plate for twenty-three consecutive Sundays.

On the twenty-fourth Sunday the farmer again ignored the plate, but the old beadle stretched the ladle in front of him and, in a loud, tragic whisper, hoarsely said:

"Your time's up, noo, Sandy."

Religious Limitations

Briggs—Is Skinner a churchman?

Diggs—Yes, in a way. He's what I would call a limited Christian.

Briggs—How's that?

Diggs—He always limits his plate donations to a nickel.—Indianapolis Star.