

The Northwestern Lutheran

Rev C Buenger Jan 20
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The Lord our God be with us, as He was with our fathers; let Him leave us, nor forsake us. 1 Kings 8: 57.

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No. 22.

THE CALL TO THE GREAT SUPPER

Have ye heard the invitation,—
Sinners ruined by the fall?
Famished souls, who seek salvation,—
Have ye heard the loving call?
Hark, an herald of the Father
Bids you of His Supper taste!
Round the Banquet-table gather!
All is ready! Sinners,—haste!

Ye who heard the invitation,—
Would ye know the Supper's price?
He Who planned its preparation,
Spared not cost nor sacrifice.
All the wealth of earth could never
Purchase e'en its smallest crumb!
They who dine, shall live forever,
All is ready! Sinners,—Come!

Will ye spurn the gracious offer?
Hear ye not the herald cry:—
"Drink, and no more thirst ye'll suffer"—
"Eat, and ye shall never die"?
Gracious call,—can ye refuse it,—
Ye with earthly cares oppressed?
Gracious offer,—will ye lose it?
Sinners! Will ye not be blest?

God hath sent His Son from Heaven,—
Jesus Christ, the Living Bread.
That this Supper might be given,
His so precious Blood was shed!
Peace, forgiveness, life, salvation,
At this blood-bought feast abound!
Joys which know no limitation
At this festive Board are found!

O ye chosen! Have ye slighted
This sweet call to you proclaimed?
Lo, the King hath now invited
All the halt, the blind,—the maimed!
"Come, ye poor, from out the highways!"
"Come,—a feast awaits you,—Come!"
"Leave the hedges and the byways!"
"Hasten to the Father's Home!"

"Linger not in hesitation
Till the gracious call hath ceased!
Hark! A royal invitation
Bids you welcome to a feast!
Christ, the Prince of Life, hath given
You His robe of righteousness!
Lo, the King of highest Heaven
Bids you dine in spotless dress!

Precious Savior, Bread of Heaven,
Only through Thy precious Blood
This so gracious call is given
Off'ring sinners heav'nly food!

Blest Messiah, long-expected,
In Whom Heaven's hosts rejoice!
By self-righteous man rejected
Let the contrite hear Thy voice!

We have heard Thy call, dear Father,
In Thy Word and Sacrament.
Round Thy festal board we'll gather
Till our life's last day is spent!
Ours the risen Savior's merit,
Ours the bounties of Thy Love;
Ours Thy peace, till we inherit
Endless joy in Heav'n above.

Hungry, Thou in love hast fed us,
Thirsty, Thou hast giv'n us drink!
Wayward, Thy blest Spirit led us
Safely from destruction's brink!
Naked, Thy dear Son has given
Us His robe of righteousness!
Till we dine with Thee in Heaven,
Lord, Thy glorious feast we'll bless!

ANNA HOPPE,
Milwaukee, Wis.

On the Gospel Lesson for the
20th Sunday after Trinity, 1919.

COMMENTS

A Singing Church We are a singing church, we Lutherans; we cannot remember the time when we were not. The congregational hymn is part and parcel of the great store of blessing which a gracious God bestowed on us in the work of Reformation. The man who translated the Bible and placed it in the hands of his people, that man was also an inspired singer and hymn-writer and we are justly proud of the proofs of his talent which he has left us. Let us keep our hymns, not only within the covers of our hymnals, but in our hearts and let us make use of them and be a singing church. Here is a plea for the same thing from another and an entirely unexpected quarter:

Baltimore—"Prof. Henry Wilder Foote, Harvard Divinity school, who presented the Unitarian convention committee's plan for uniformity of worship, assailed the "hired choir" in an address on "Public Devotions." He wanted to abolish the church quartet and all "hired singing" in the church. He compared hired singers to hired mourners at a funeral and called them "equally absurd and logically indefensible." He pleaded for congregational singing."
—Wisconsin News.

No doubt the "community singing" which was begun as a war measure to awaken and stimulate enthu-

siasm and patriotism has prepared the way for what Prof. Foote asks; but still he and his church are still at a great disadvantage as compared with us Lutherans—I mean in regard to the hymns to be sung. This was voiced in England just recently, as the following Associated Press item shows:

London—"Hymns used by nonconformist churches were vigorously criticized at a recent meeting here of the Congregational union by Sir John McClure, an authority on music. Few of the tunes of the Sankey type introduced from America," he asserted, even reached the standard of "respectable mediocrity," and many of them were "hopelessly vulgar." He described as "pitiable doggerel" the hymn called Fight the Good Fight With All Thy Might.

A plea was made for "services of beauty." Remarking that the sermon had become "the golden calf of the denomination," he said their assemblies for worship were often looked upon as mere public meetings and their churches as the lecture rooms of popular speakers."

Yes, a worship of the golden calf, that is what is being carried on rather generally throughout the world and no doubt the sermon comes in for its share of blame. Give the people back the Gospel from the pulpit and it will show its results in the pews. The "services of beauty" are those where the Gospel takes the central position and chastens and hallows all that comes within its rays. We do not doubt that a people with a pure Gospel to feed and nourish its soul will become a singing church to voice its gladness. G.

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The Pastor's Widow The life of the pastor's widow is such a sad chapter in the life of our church that it is difficult to write about it with the proper emotional restraint. Only God in heaven knows the bitterness and suffering she has endured because of insufficient provision for her own and her children's maintenance. Here again the church must apply equity, not charity. These heroines in the kingdom shared the days of hardship with their husbands and did it without a murmur. On them devolved the difficult task of financing the parsonage project with insufficient funds. It is safe to say that nowhere else on the face of the globe can we find people who have performed such economic wonders as the ministers' wives. In our day we hear much about great financiers. The frugality and good management of some of the women in the humble parsonages of this land would rival any financial feats in the marts of trade. Large families have been raised and educated on six hundred dollars salary per year. In addition to the many privations which she had to bear, the minister's wife was ever confronted by the prospect of being left practically destitute in case of her husband's death. Even though she may have left a home of independence to become her husband's helpmeet, she has turned her back upon it and usually cannot return to it in her day of bereavement. Left alone, to raise and educate

her children, perhaps enfeebled in health, and the church for which she sacrificed herself as well as did her husband giving her as a dole of charity scarcely enough to pay her rent. Such has been the situation. What a debt the church owes this host of heroic women! Here again the collection of an appropriate endowment fund to remedy the situation is not a case of charity but of equity.—American Lutheran.

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Denatured Service A pastor out in Oklahoma tried to offer his congregation such an article during the past summer; we do not know with what results, but the extremeness of the case makes it valuable as a lesson. The story goes as follows:

Tulsa, Okla.—Church attendance in Tulsa during the hot season has never been as brisk as the pastor might desire. In past years the appearance of hot weather and scant church attendance has been synonymous. This year finds the same condition very much in evidence.

As a means of increasing the size of his congregations, the Rev. Harold C. Cooke, pastor of the Tigert Memorial church, has inaugurated a new wrinkle in the realm of ministerial endeavor. Ice cold lemonade and jazz music are to be provided, and there will be an abundance of both.

On his initial program will appear a vaudeville actor who appeared in a local theater."—Milwaukee Journal.

Don't you think the vaudeville actor cut a better figure than the pastor? The actor is at least true to himself, according to his lights; the pastor is false to himself, to his congregation and to his Master whom he professes to serve. Is not every new makeshift which a pastor feels constrained to resort to in order to fill his church a new accusation against the Gospel? If it is that then the pastor employing it insults every true Christian when he makes the substitution. But cannot he use these things merely as a lure to draw on the people and then preach them the Gospel?

"And fools who came to scoff remained to pray."—Goldsmith's village preacher did not use lemonade and jazz music and vaudeville to prepare the way for the Gospel; if he had the line might very well have read,— "and those who came to pray remained to scoff." Empty church pews are certainly saddening for the preacher, but let him ever remember that Christ did not command the use of makeshifts but of the Gospel. His sole care must be to offer it in all its beauty and dignity and strength—the rest he must leave to the Lord. G.

"THE PRICE OF A CHILD"

It is certainly significant in these times of high cost of living that not even the innocent child is exempt from becoming a subject of inquiry as to the financial expense it incurs for its sustenance. Even those who are sensitive to the finer values of civilization do not hesitate to consider the child from the viewpoint of its annual cost of living.

It may prove interesting reading to our readers by quoting somewhat extensively from an article written

by William L. Chernery on "The Price of a Child," which appeared in "The Nation," August 30. The writer says in part:

"The proper price to be paid for a child is a problem enormously important just now. At this moment the cost of living takes precedence on the calendars of half the governments of the world. What were once family matters of chiefly private concern have become the substance of ministerial crises threatening the continuance of many administrations. . . . He who knows the price which the average man and woman must pay to bring up their young is in possession of one of the unobtrusively potent factors which influence the thinking of great masses of mankind."

"What is the cost of a child? What does the rearing of an American child involve in money? These questions are not prompted by indecent curiosity. They were not formulated by "percenters," bitten with the desire to express the most intangible values in the material terms of copper, silver, gold, or paper. They are put, on the contrary, by those who are concerned to see wide enjoyment—a universal appreciation of the excellent gifts of the earth. In a forthcoming publication of the Federal Children's Bureau, a volume entitled "Standards of Child Welfare," estimates of the cost of children are recounted with a precision that is valuable."

"Some of the most detailed are offered by Professor William F. Ogburn, of Columbia University, from studies made for the National War Labor Board and for the United States Bureau of Labor Statistics. In studying the budgets of families in Philadelphia whose incomes varied from \$800 to \$2,000 annually, Professor Ogburn found that on the average, \$718 was added to the family food expenditures by rearing a child from birth to sixteen years. He discovered, however, that during those first sixteen years of life, the average child probably consumed food to the value of \$1,750. He concluded that the difference between \$718, the amount by which the food bills were actually increased, and \$1,750, the value of the food probably eaten by the child, indicated the economies, the adjustments, the sacrifices made necessary in the working-class family by the presence of a child. Similarly the actual amount spent on clothing for a boy from birth to sixteen years, as computed item by item from families of the working class with incomes of \$1,500 or thereabouts, and with three children, was \$525; but the total clothing expenditure of the family was increased only \$265 during this period of sixteen years. Evidently the parents have had to economize severely in clothing themselves in order to clothe the boy. Taking all items into consideration, Professor Ogburn found that among the Philadelphia families from which he was able to get figures, \$1,325 on the average was added to the family budget in rearing a child to sixteen years of age. That was the net increase in

total expenditures caused by the presence of the child. But he found that the child consumed commodities to the value of at least twice that amount. This again shows the degree of self-denial which the father and mother have had to practice in order to sustain their children."

"From another standpoint Dean S. P. Breckinridge, of the University of Chicago, offered estimates showing the cost of child care. The Chicago Council of Social Agencies, a group of organizations using charitable funds to support dependent families, reckoned the minimum cost of the support of families with children in Chicago this year. Charity naturally keeps to the minimum consistent with life. On the barest basis it was estimated that the support of a child three years old costs \$117.80 a year. This sum increases gradually with the age of the child. For a girl between 13 and 14 years, the sum essential is \$186.70. For a boy of the same age, \$199.70 is the lowest at which wholesome life may be maintained."

Of course, these estimates of a child's cost of living are made from a sociological point of view, and the present social and economic conditions of the world may call for such inquiry, being done for the purpose of coming to some practical solution of the great problem of the rearing of children for the future of the country. Thus in his article the writer says:

"Not until this present age has it seemed desirable to study what the free working-people of the nation have given in exchange for the nurture of their children. Moreover, what is known is not reassuring, for according to no defensible standard can it be said that the great majority have enough to assure the wholesome upbringing of their children. But the question arises, if the majority have not enough to provide for their offspring, how do the generations manage to renew themselves? The answer is that a terrible and needless waste of life is suffered. The Children's Bureau demonstrated this during its impressive series of studies in infant mortality. By inquiring into the circumstances surrounding the deaths of infants in several cities, the Bureau arrived at the appalling conclusion that between the income earned by the father and the child's chances of life there is a connection so close that it approaches a mathematical law. When the father earns \$450 or less annually it appears that 167 children out of every 1,000 die within a twelvemonth. When, on the other hand, the father earns \$1,250 or more annually, only 59 children out of every 1,000 are sacrificed. Hence it is perfectly clear that while in all working-class families, the presence of children entails heavy sacrifices, in the lowest income groups, death is "a frequent visitor."

Of such a nature are some of the conditions now clearly known to exist. The cost of rearing children has been discovered. The inability of a great section of the population to pay the cost of even the minimum

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elements necessary to the safe upbringing of children cannot be challenged by any who trouble themselves to examine the facts. The ceaseless waste of human life which results from this inadequacy of income has been proved. What will America do about it? On the answer to that question depends in a high degree the future of the country."

Interesting as such inquiry and observations may be from a sociological point of view, yet to us they suggest the following considerations:

1. Such inquiry into the actual cost of a child's living is significant of the materialistic conception of its true value, so prevalent in our age. People who estimate the value of a child as to its material cost merely, surely do not treat it as a noble palm which is carefully tended, that it may grow higher and higher heavenward, but rather as a common weed, which, once sprouted, is sure to take care of itself. Parents who care only for the material support of the child, and to whom such material support becomes a serious problem to solve, do not estimate its true cost and value, neither do they watch over it as they would over a ring of refined gold holding a precious ruby of inestimable value.

We know of a higher price of the child than the cost of its living. That price is not measured in dollars and cents. St. Peter says in his first epistle, 1:18, 19: "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." The highest price ever paid for the child is the blood of Christ; that price is equal to its purchase, for it is the precious blood of Christ. All the riches and treasures of the world could not purchase the child to God, save this one. By a price so precious and holy in the sight of God, as the blood of His only Son, the child, being conceived and born in sin, and by nature under the wrath of God like all men, is redeemed from sin, death, and everlasting

condemnation, and is thus purchased to God as His own, is become a child of God, and heir of heaven.

And now that such a price has been paid for the child the Lord would have us regard the same as of inestimable value, more precious than all its cost of living, even than all the treasures of the world. Hence He would not suffer the child to be despised by anyone, nor that offence be given it in any way. "Take heed," He says, "that ye despise not one of these little ones." "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." On the other hand He says: "Whoso shall receive one such little child in my name, receiveth me." Yes, the Lord would have us receive the child in His name. **In His name**, that surely means to "teach it to observe all that He hath commanded unto us," in other words, "bring up the child in the nurture and admonition of the Lord." Higher and more cogent, therefore, than to provide for the material support of the child, is the duty of parents to provide for its spiritual wants. Greater and more important than the problem of paying the cost of a child's living is the problem of a child's Christian education. Thank God, that problem is solved within the Lutheran Church by its parochial-school system.

2. Such inquiry into the cost of sustaining a child tends to foster the resentful idea prevalent in our days as looking upon a family of many children as a burden rather than a privilege and a blessing. Seeing the expenditure the rearing of children incurs men and women of the marriage estate would prefer a small family rather than undergo the hardships of rearing many children.

But what does the Bible say? "Lo, children are an heritage of the Lord, and the fruit of the womb is his reward. As arrows are in the hand of a mighty man: so are children of the youth. Happy is the man that have the quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate." Ps. 127:3-5. Children are God's gift, a glorious heritage of His and a blessed reward; as such they are to be accounted blessings, not burdens. As the arrows are in the hand of a mighty man, who knows how to use them for his own use and advantage, so are children of the youth; they are instruments of much good to their parents and families, of much comfort and pleasure, both bodily and spiritually. The family that has a large stock of children, is like a quiver full of arrows, of different sizes we may suppose, but all of use one time or other. With their different capacities and inclinations they will, if directed with prudence, be of service to God's glory, and to their generation.

Nor need there be any anxiety of rearing children on the part of parents in these times of high cost of living. In all the affairs and business of the family,

even in these hard times, we may depend upon God's blessing. He that sends many mouths, will send meat, if we but trust in Him. We have the promise of the Lord: "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as the fruitful vine by the sides of thine house: thy children like olive-plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord." Ps. 128, 1-4. Thank God, the great problem of rearing children at the present high cost of living which confronts the world and our country in particular to-day is solved within the Christian Church by its teachings. J. J.

CONVENTION OF JOINT SYNOD

Our Institutions

Among the recommendations of the Educational Committee that remain to be acted on in the special session to be held next year, there are three of great importance. These three will, very likely, cause a lively discussion.

I. The Committee proposes for Northwestern College a full college course of four years, following a four year high school course; which means an additional year of study for those who are preparing for the ministry, eleven years in all.

This recommendation will meet with some opposition. Not that there is any one who does not think that a full college course would be desirable; all were agreed on this. But some hesitated to endorse this recommendation feeling that there are practical considerations that would forbid this change. There is now a dearth of candidates for the ministry and this dearth will be felt still more acutely in the years to come. Even under the present conditions it is extremely difficult to persuade parents to give their sons to the Church. A year added means additional expenses for the parents. The result would be that we would have to struggle with still greater difficulties in winning students.

To this the reply is made: The present time demands that the Church have a well-educated ministry. It is impossible to train our future leaders of men too thoroughly. A few well-trained workers are to be preferred to a greater number of poorly trained ones. The work that must be done to thoroughly prepare young men for the entrance into our theological seminary cannot well be crowded into three years.

Besides, our schools must be kept abreast the times. Fifty years ago Northwestern was about the only college that had a seven year course, now it is almost the only one that still has but seven years. A reduction in the number of students is hardly to be feared. The Norwegian Lutheran colleges have a full college course and are well attended. If parents can be convinced that this extension of the curriculum is necessary, they

will not hesitate to give their sons and to assume the additional expense.

II. The Committee recommends the introduction in Northwestern of a Modern Classical Course for such young people who have not the intention to become ministers or parochial school teachers but who want to acquire a general education which will enable them to take a course in some university.

Here, too, opinion is divided, though all agree in principle. While it is the first duty of the Church to provide teachers for the old and the young, it must not neglect the education of the lay members. It should offer them the opportunity to receive a higher education under the influence of the Word of God. Thousands of our young people are to-day attending non-religious (so-called) schools or institutions of other church bodies. Experience teaches that this cannot be done without danger to their faith. Very many have become entirely estranged from the Church and others at least from the church of the pure doctrine. Still others return to their congregations and remain members, but lacking the truly Lutheran spirit are almost a foreign element in them and are certainly not able to take part in the work of the Church intelligently. By virtue of their education they will become leaders, but there is little hope that they will lead in the right direction. The Church must do all in its power to train its youth so that the future leaders will be intelligent and consistent Lutherans.

To do this, it is urged by some, we should have separate schools, confining ourselves in our present institutions to the training of young men who are to serve the Church as pastors and teachers. Sound pedagogy would forbid an attempt to combine the two. The interest of the professors would be divided and results would, in consequence, not be satisfactory. The presence in the institution of those who are taking the modern classical course might prove a temptation for those who had originally planned to become teachers in the Church to relinquish this plan and to take a course which does not require the study of the ancient languages and still leads toward professions that are by far more remunerative than any position in the Church ever will be. Besides, our college is with its ancient classical course an entirely too ponderous apparatus for the purposes of such young people, who seek practical results rather than thorough learning. Furthermore, there is the question of cost. To make the proposed change in a manner that would enable us to compete with other schools of this kind would involve great expenditures.

The advocates of the plan reply: The need of schools offering our young people a modern classical course is acknowledged by the opposition. We consider this need very urgent. There is little hope that the near future will see the foundation of institutions of this kind within our circles. Lutheran high schools

until now have had to struggle hard for their existence. Delay means losses. In our college we have the apparatus necessary for this work. We can begin immediately.—We cannot share the apprehensions of the opposition. We do not see why the interest of the professors should become divided by the arrangement. The spirit will remain the same, so also the aim to impart a thorough education in the Christian spirit. It makes no difference whether the teachers are instructing future pastors, physicians, lawyers, engineers or merchants. As to the studies, each department will have its dean, who will see to it, that justice will be done to his department.

We have had our commercial department for many years. Our experience has not been that it lures students away from the study of theology. The few who have made the change have done so because they lacked the necessary gifts or the energy to study the ancient languages. Students of the commercial department have on the other hand, been won for the study of theology.

As to the cost,—it is not our plan to introduce technical branches, as a college should offer no more than a thorough general education. Students should not specialize to a great extent before they enter the university. Thus we find our college well adapted to the purposes of the students in question. Two additional professors would suffice for the present. Their salary would soon be covered by the tuition paid by the students of the new department. The laboratory which this course requires is necessary also for our present purposes.

We want to keep our young Lutherans in Lutheran schools as far as it is possible, and our church members will feel that they are serving their church when they contribute toward this end.

III. The Committee recommends that the Normal Department be removed from Dr. Martin Luther College in New Ulm to Northwestern College at Watertown, leaving Dr. Martin Luther College a progymnasium. (Four year high school course).

There are some, perhaps many, who want the Normal Department to remain where it is at present; others favor its removal, but oppose the plan to unite it with Northwestern College. The latter advance here one of the arguments against the introduction of the Modern Classical Course at Watertown, that the attempt to operate both departments in the same school would result in the lowering of the efficiency of the school. These believe that the teachers' seminary should be made an independent institution.

The arguments in favor of the plan are:

New Ulm is not centrally located. The territory in which it lies is one in which we have comparatively few schools. The seminary is, consequently, not in close touch with the teachers and with the greater number of the congregations which it serves. Closer

contact between the professors and the teachers would have a stimulating effect on both. It ought to be easier to attract boys and girls to the teachers' seminary when they are enjoying the benefits of a good parochial school than when they know this institution only from hearsay.

The Normal Department should be connected with Northwestern College for the following reasons: The present time demands a more thorough training of our teachers, which means a longer course of study and an increase in the teaching force of the seminary. The proposed extension of the course in Watertown will make it necessary to call additional professors to that institution also. The students of the Normal Department would in many branches be instructed together with the students of the other departments.

Duplication would in this manner be avoided. Also, one laboratory could serve all departments.

Against this it is argued that it would become necessary to erect a music hall in Watertown and, possibly, also to build an addition to the recitation hall.

That our future teachers and pastors receive their education in the same school will, it is held, lead to a better understanding between them. Imbued with the same spirit, they will be better able to work with each other in the service of the church.

Others reply that the same will be the case if they are educated in separate institutions conducted in the same spirit.

The proposed combination of the teachers' seminary with Northwestern College is, finally, considered as a part of a broader plan to unify and extend our entire educational system. Our synod would, under this plan, have but one fully equipped college with the following departments: Ancient Classical, Modern Classical, Normal and Commercial. The institutions in Saginaw and New Ulm would remain high schools with a four year course. Similar schools should in the near future be erected in Dakota and Nebraska. Later, more should be placed in the various centers of population in our territory. In connection with them, dormitories could be conducted on a small scale, if necessary. While these high schools would offer the Christian parents the welcome opportunity to give their children a higher education in the Christian spirit, and that near their home, which is a decided advantage, they would, at the same time, serve as recruiting stations and feeders for our college and our seminaries. With the flower of our youth gathered in many Lutheran high schools, it should be an easy matter to win a sufficient number of young people to serve their church as pastors and teachers.

J. B.

—“Dare to be true. Nothing can need a lie:

A fault, which needs it most, grows two thereby.”

—George Herbert.

RECEIPTS FOR SEPTEMBER, 1919

Michigan District.

General Fund	\$ 48.00
General Institutions	455.81
Theological Seminary, Coll.	30.00
Northwestern College, Coll.	13.55
College Saginaw, Coll.	74.00
College Indigent Students	55.85
Home for Aged	10.00
Indian Mission	239.88
Home Mission	704.65
Church Extension	93.17
Pension, Collections	25.00
Children's Home Society	6.25
Negro Mission	95.99
Relief Work in Germany	32.18
Total	\$1,884.33

Minnesota District.

General Fund	\$ 148.53
General Institutions	311.42
Debts	702.95
Theological Seminary, Coll.	48.00
Theological Indigent Students	38.51
Northwestern Indigent Students	8.35
Martin Luther College, Coll.	60.90
Martin Luther Indigent Students	30.18
Indian Mission	567.45
Home Mission	1,139.10
Church Extension	123.40
Pension, Collections	101.02
Pension, Personal	55.84
Home for Feeble-Minded	34.25
Children's Home Society	27.00
Negro Mission	249.19
Hebrew Mission	2.62
City Mission	5.00
China Mission	10.00
Fergus Falls	96.50
Total	\$3,760.21

North Wisconsin District.

General Fund	\$ 344.44
General Institutions	459.96
Synod. Reports	10.00
Debts	50.00
Theological Seminary, Coll.	327.76
Theological Indigent Students	4.00
Northwestern College, Coll.	638.39
Northwestern Indigent Students	14.10
Martin Luther College, Coll.	77.60
Martin Luther Indigent Students	15.00
College Saginaw, Coll.	27.06
Home for Aged	10.00
Indian Mission	903.93
Home Mission	1,403.90
Church Extension	23.00
Needy Congregation	1.00
Pension, Collections	24.69
Home for Feeble-Minded	15.00
Children's Home Society	106.30
Negro Mission	276.65
City Mission	4.00
China Mission	3.76
Milwaukee High School	85.39
Sufferers in Europe	20.00
Total	\$4,845.93

West Wisconsin District.

General Fund	\$ 797.49
General Institutions	907.55
Synod. Reports	18.53
Debts	350.00
Theological Seminary, Coll.	195.00
Theological Indigent Students	80.00
Northwestern College, Coll.	587.81
Northwestern Indigent Students	25.00
Martin Luther College, Coll.	85.00
Martin Luther Indigent Students	25.00
College Saginaw, Coll.	14.75
College Indigent Students	10.00
Home for Aged	14.00
Indian Mission	884.46
Home Mission	1,628.64
Church Extension	82.00
Needy Congregations	25.00
Pension, Collections	70.00
Pension, Personal	2.00
Home for Feeble-Minded	650.80
School for Deaf	15.00
Children's Home Society	13.00
Negro Mission	230.24
Hebrew Mission	4.75
City Mission	2.00
China Mission	6.25
Needy in Germany	37.00
Dr. Ernst Fund	90.25
Total	\$6,832.02

South East Wisconsin District.

General Fund	\$ 80.60
General Institutions	290.10
Theological Seminary, Coll.	154.00
Theological Indigent Students	63.59
Northwestern College, Coll.	404.57
Northwestern Indigent Students	100.00
Martin Luther College, Coll.	45.50
Home for Aged	5.65
Indian Mission	787.41
Home Mission	1,147.78
Church Extension	25.00
Needy Congregations	81.00
Pension, Collections	2.00
Negro Mission	260.99
Hebrew Mission	88.00
City Mission	10.00
China Mission	92.00
Milwaukee High School	113.82
Dr. Ernst Fund	6.75
Destitute in Germany	113.69
Total	\$3,872.45

W. H. GRAEBNER, Treasurer.

NOTICE

The committee appointed by our Synod to find and call a man for the newly created office of school visitor, announces that Mr. C. Gieschen, head teacher for the Friedensgemeinde of Kenosha, has accepted the position. As soon as a definite plan for his important, but novel work has been developed, further information concerning his activities will be published in this paper.

THEOLOGICAL SEMINARY

The readers of the Northwestern Lutheran have been duly informed that all our collegiate institutions (Watertown, New Ulm, Saginaw) were able to report the enrollment of an unusual number of new students. The Theological Seminary has peculiar reasons to rejoice over these reports since it depends upon the attendance in those other schools of our Synod whether our own enrollment will continue to increase according to our pressing needs. At the same time, however, we are glad to announce on our own account that the Seminary finds itself similarly blessed. On our opening day, September 10th, we were glad to welcome a new class of 19 students. As we had sent forth only 13 candidates for the ministry in June, the new enrollment means a considerable increase in our total enrollment. The student list now carries 62 names. As 57 of these young men live in the Seminary building, the living rooms barely suffice to accommodate them, and the sleeping quarters had to be extended into the unused hall in the second story of the building. This crowding causes some slight discomforts, which, however, as we cannot remedy them immediately, must be borne with equanimity.

A change has been made in the janitor's and the kitchen departments. Mr. H. Kniephoff and wife having resigned from the positions which they had filled for many years, the board secured the services of Mr. and Mrs. Carl Andreas, last of Estherville, Iowa. They entered upon their duties on September 1st and accommodated themselves most readily to our requirements as they had served in similar positions in other synodical institutions before. J. SCHALLER.

LIST OF CANDIDATES FOR NORTHWESTERN COLLEGE

The names and addresses of persons, who have been nominated for the new professorship at Northwestern College, Watertown, Wis., are alphabetically arranged as follows:

Rev. Prof. A. Ackermann, New Ulm, Minn.
 Rev. Edward H. Buerger, R. 1, Edgar, Wis.
 Rev. W. Eggert, Lowell, Wis.
 Rev. Dr. Paul Peters, Allegan, Mich.
 Rev. H. Parisius, Morton, Minn.
 Rev. Edwin H. Sauer, Green Lake, Wis.
 Rev. John Schubert, Detroit, Mich.
 Rev. Walter Schumann, North Fond du Lac, Wis.
 Rev. Karl Schweppe, Bowdle, S. Dak.
 Rev. Alexander Sitz, Rib Lake, Wis.
 Rev. Prof. Karl Koehler, Mankato, Minn.
 Rev. Theophil Schroeder, Detroit, Mich.
 Rev. E. Ph. Doenfeld, Milwaukee, Wis.
 Rev. Paul Pieper, Cudahy, Wis.
 Rev. William Hass, Oconomowoc, Wis.

Any communications in regard to these candidates should be in the hands of the secretary on or before

November 6th, on which day, at 1 o'clock p. m., the board will meet at its room in the college dormitory to make a choice. CHR. SAUER, Sec'y,
 Juneau, Wis.

ANNOUNCEMENT

The **New Ulm Conference** meets in Town Eden, Brown County, Minn., (Rev. P. E. Horn) Oct. 28 and 29. Services Tuesday evening. Preacher: A. Ackermann (Wm. Albrecht, H. Bruns). Communion address: C. J. Albrecht (Bliefernicht, Gedicke).
 P. E. HORN..

MISSION FESTIVAL

On October the 5th, the sixteenth Sunday after Trinity, our English Trinity congregation of Watertown, Wis., celebrated its mission festival—the second one this year. It was the first mission festival in their own place of worship and in spite of the prevailing inclement weather, was well attended. The pastors Wm. Eggert and H. K. Moussa preached the sermons. Offering, \$143.83.

NOTICE

The Committee on Seminary Site will meet in St. John's school, Milwaukee, Wis., on Wednesday, Nov. 12th, at two o'clock in the afternoon. All members of the synod who have wishes to express or suggestions to offer are cordially invited to attend.

JOHN BRENNER, Chairman.

ITEMS OF INTEREST

Two Fined For Teaching German

War times were recalled in Garfield Heights Monday night when Justice of the Peace Joseph Schmitt fined two men \$25 and costs for permitting German to be taught at St. John's Evangelical Lutheran church school.

The defendants were Emil Poehl, a teacher, and H. H. Bohnin, 4660 Turney Road, a trustee of the church. Both announced they would appeal.

Spreading the Bible

The British and Foreign Bible Society has published some part of the Scriptures in 137 African languages. These include the complete Bible in 22 languages, and the complete New Testament in 31 more languages. On the continent as a whole about 800 recognized languages are spoken. — The Lutheran.

Divorce Evil Grows.

Divorce cases take up more than half of the October term calendar in Milwaukee's circuit courts, which is the heaviest on record.

Of the 1,816 cases, which make up the calendar, 926 are divorce cases, according to Arthur A. Schumann, calendar clerk. There are also 242 other equity cases and 648 jury cases on the calendar.

Mr. Schumann stated that 482 divorce cases were disposed of during the last term. One hundred and twenty-three jury and eighty-nine other equity cases were also disposed.