

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 not forsake us, nor forsake us. 1 Kings 8: 57.

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"AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THOSE WHO TRESPASS AGAINST US."

Before Thy presence, O my God,
I come in true contrition.
Far from Thy path my feet have trod,—
Behold my sad condition!
Invited by Thy Word divine,
I come to Thee, O Father mine,
In deep, sincere repentance.
Forgive, forgive Thy wayward child!
Let me again be reconciled!
Withhold Thy righteous sentence!

Conceived in sin, my words, my deeds,—
My thoughts can please Thee never,
My carnal heart Thy cleansing needs,
All vain is my endeavor
To keep Thy Holy Law, my God!
How can I cast away sin's load?
How pay the debt I owe Thee?
Vain is my carnal righteousness,—
My lost condition I confess,—
Wilt Thou in love still own me?

For Jesus sake, pass me not by,
Forgive Thy child's transgression!
Remove the Curse of Sinai!
Hear Thou the intercession
Of Thy dear Son, Who died for me!—
Who bled on Calv'ry's cruel tree
To purchase my salvation.
O Father, let the crimson flood
Of my Redeemer's precious blood
Remove Thy condemnation!

Forgiven? Oh, what grace is Thine
To pardon my transgression!
Till life shall cease, O Father mine,
My heart shall make confession
Of Thy so boundless, mighty love!
And when I reach Thy Home above
My songs of jubilation
Through all eternity I'll raise
To Thee, my God, in ceaseless praise,
And endless adoration!

Let me forgive as Thou hast done,
Grant me Thy Holy Spirit.
Teach me to love the erring one,
And through my Savior's merit
Purge me from all ungodly wrath;
O let me walk the narrow path
Which leads to Thy blest Heaven.
Let me forgive, O gracious God,
Until I reach that blest abode,
And enter there,—forgiven!

ANNA HOPPE, Milwaukee, Wis.

On the Gospel Lesson for the 22nd Sunday after Trinity, 1919.

COMMENTS

Industrial Unrest With all the world we are passing thru a period of high tension. It is most apparent with us in the ranks of the workers. One might be tempted to say that in America of all countries there should be less dissatisfaction on the part of the laborer than in any other. A second thought will quickly correct such an assumption. Because large fortunes were made here more often and more easily than in other less favored countries, the worker is easily brought to the conviction that something that should have been his has been withheld and has found its way to less deserving hands.

This feeling of dissatisfaction is intensified when he experiences certain ministrations of his employers and others which, strangely enough, are intended to placate him and make him more content with his lot. All the undertakings that come under the category of "welfare work," organized by employers and other agencies, far from soothing and helping the workingman, irritate and annoy him. Besides, they have a pervading flavor of "charity," of which he does not wish to made be the object; and further, he feels: The welfare people are salving their consciences by throwing a few crumbs my way after they took my loaf.

All this would concern us little if welfare work had not enlisted the enthusiastic co-operation of many churches. It is fully within the bounds of fact to say that there are millions of Americans of all estates who firmly believe that a church today is neither more nor less than a welfare agency; they can point to thousands of churches that are that by their own confession. It is, therefore, not at all astonishing that the man who resents meddlesome welfare work nearly always loses confidence in the church. He believes he has the evidence to convict the church as an accomplice of his economic enemies. When the agitator rants against the church, "the handmaiden of the rich malefactors," he is using ammunition that the church has furnished him by its conduct.

With characteristic futility the church of today is trying to redeem itself by—more welfare work; it finds its house afire and can think of nothing but putting another torch to it. The welfare church has discarded the Gospel and now finds itself discarded by the Gospel; God's grace has fled from its altars. "Whosoever hath not, from him shall be taken away even that he hath." (Matt. 13: 12.)

The Lutheran church has not departed from its divine mission of preaching the Gospel. If public opinion unthinkingly includes us in its judgment of the meddlesome church of today, it is but another obstacle in the way of the Truth. We do not expect a broad, smooth way—we know our road is a narrow path. Fortified with that knowledge we will not be stamped into those very methods that have discredited the other churches of the day. Panic-stricken they are running in circles hoping to find some miracle of organization that will stay the chaos which is devouring the fabric of their church. Their panic need not touch us. We are free from the effects that are disrupting them because we have not sheltered the causes from which they must spring.

Let the outcome of the industrial unrest of today be what it will, there is in it a powerful lesson for the Lutheran church. All the efforts of a sociologic church could not stay its progress. The net result is discredit for the church that gave up its higher mission, without affecting the questions at issue in any way, unless it was to widen the gulf that was to be bridged.

H. K. M.

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Unity in the United Lutheran Church

In a series of articles appearing in the "Lutheran Quarterly" Prof. J. A. Clutz, D.D., tells of the organization of the United Lutheran Church in America. He emphasizes the fact that no difficulty was found in framing a Doctrinal Basis which would be satisfactory to the various bodies to be merged. "It may seem strange to some," he remarks, "but as a matter of fact more time was spent by the Joint-Committee in determining the name of the new organization than in adopting its Doctrinal Basis."

But there was a point where a lack of unity threatened the proposed merger. How this was disposed of, Prof. Clutz relates as follows:

"Another subject that occupied considerable time and received most earnest and prayerful consideration was the attitude to be taken by the new body towards membership in secret societies. **The question of pulpit and altar fellowship may have been raised but it was never seriously pressed.** But in reference to secret societies it was argued, on the one hand, that if the new Constitution should not deal with this subject it would not be acceptable to some of the synods and thus the Merger might be defeated. On the other hand, it was urged with equal candor and conviction that if the Constitution should condemn secret societies and forbid membership in them, it would be rejected by some synods and thus the Merger would also be defeated. For a time it seemed as though the Committee had come to a deadlock. But every member of the Committee felt that it would be a great misfortune if a minor point of 'Practice' like this should be permitted to defeat the Merger after entire unanimity

had been reached in the statement of "Doctrine", especially in view of what the Augsburg Confession says in the Seventh Article, that 'to the true unity of the Church, it is enough to agree concerning the doctrine of the Gospel and the administration of the sacraments.' Finally, what was believed to be a happy compromise was reached by the adoption of Section 6 of Article VIII. of the Constitution, which grants to the general body the right to 'advise and admonish' on this and kindred subjects, but reserves to the constituent synods 'the power of discipline'."

The reader will immediately note that the United Lutheran Church in its constitution does not demand that its members refrain from practicing altar and pulpit fellowship with such who do not accept our Lutheran faith. But the General Council has at least a "rule" against unionistic practices, and there are, without a doubt, among its members many pastors and laymen who earnestly condemn unionism. Can it truthfully be said that unity exists between these and those members of the United Church who practice unionism?

And then there is the "happy compromise" on that "minor" point of Practice, the attitude of the Church toward the lodge. There are those who will not tolerate a clear and decided confession of the Gospel against the idolatry of lodgism, while others seem inclined to demand such a confession. But the Merger must not be defeated—a compromise is effected. Now, they who condemn the lodge do so not because they feel a personal dislike against it, but because they are convinced that the religion of the lodge is antagonistic to the Gospel of Jesus Christ and, therefore, a soul-destroying error, against which they are in duty bound to warn every soul most earnestly and which they must shun for the sake of their own soul. Are these opposing factions really one in the spirit?

Yes, Article VII. of the Augustana does read: ". . . The Church is the congregation of saints, in which the Gospel is rightly taught and the sacraments rightly administered. And to the true unity of the Church, it is enough to agree concerning the doctrine of the Gospel and the administration of the sacraments. Not is it necessary that human traditions, rites, or ceremonies, instituted by men, should be everywhere alike. As Paul says: "One faith, one baptism, one God and Father of all," etc. (Eph. 4: 5. 6).

But this article clearly cannot be used to defend the practice of unionism nor laxness in lodge practice. To confess the Gospel means, at the same time, to condemn everything that contradicts the Gospel.

The Augsburg Confession condemns the Manichaeans, the Valentinians, Arians, Eunomians, Mohammedans, Samosatenes, etc., for their denial of the doctrine of Holy Trinity. Art. I. What about the god of the lodge?

The Augsburg Confession condemns the "Pelagians

and others who deny that the vice of origin is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason". Art. II.

It condemns the "Anabaptists and others who think that the Holy Ghost cometh to men without the external Word, through their own preparations and works." Art. IV.

It condemns the Anabaptists, who allow not the baptism of children, and say that children are saved without baptism." Art. IX.

It condemns "the Pelagians and others who teach that without the Holy Ghost, by the power of nature alone, we are able to love God above all things; also to do the commandments of God as touching 'the substance of the act'. For, although nature is able in some sort to do the outward works (for it is able to keep the hands from theft and murder), yet it cannot work the inward motions, such as the fear of God, trust in God, chastity, patience, etc."—Do we not find condemned here the religion of the lodge which purports to save man and make him holy without Christ?

The Lutheran Witness in a recent issue printed five news items that came to it on three consecutive days, they are the following:

"Memorial Church, Washington, D. C., celebrated anniversary of a Gospel Mission jointly with Presbyterians.

"At Cleveland, O., the Merger Lutheran Church conducts union services jointly with Presbyterian, Baptist, Congregational, Methodist, and Campbellite churches.

"At Lincoln, Nebr., the Merger minister conducts worship jointly with Presbyterians, Campbellites, Methodists, and Congregationalists. The Merger Minister at Lincoln is member of the Ministerial Alliance of the town, in which all Protestant preachers, and also the Unitarian, who denies the deity of Christ, and the Jewish rabbi, who calls him an impostor; fellowship.

"Special Ascension Day services were held for members of the Knights Templar (Masonic) lodge in the Lutheran Church at Altoona, Pa., the pastor himself being in charge of the service. The pastor 'paid a beautiful and fitting tribute to the assembled knights.'

"Dr. Remensnyder, of the Merger Church, June 6 delivered the memorial address to the Odd-Fellows at Milton, Pa., in their lodge-room in the post-office building."

Can it truly be said that there is unity between the true witnesses of Christ in the United Lutheran Church and the men who flaunt such practices in the face of the faithful confessors? J. B.

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The Bones of the Dragon Slayer Saint George and the Dragon are experiencing a revival of interest. Tradition conflicts somewhat as to who he was and what he did; there are even some

that are sure that he is a myth. But he is the patron saint of England, was found in the coat of arms of imperial Russia, and is also the patron saint of Aragon and Portugal besides giving his name to many knightly orders. Saint George is one of the most "popular" saints.

While operating in Palestine, Australian troops came upon an ancient church. For military or other reasons they made a very thorough search of the premises. They found a casket containing some crumbling bones under the mosaic floor. (We are not told what happened to the mosaic floor; perhaps it was carefully replaced.) For safe keeping, no doubt, the Australian warriors took charge of the casket and eventually brought it back to Melbourne when they returned from their martial exploits. They also brought authentic records of the church in question which show that the bones in the casket are none other than those of the celebrated Dragon Slayer, Saint George himself,—provided there ever was such a person. Some cavaliers, indeed, profess to be not entirely convinced that the bones are the genuine article, but the general opinion is that the Australians secured a "battle" trophy of great value.

As loyal sons of their Mother England, the Antipodeans are thinking of presenting their treasure to England with the suggestion that the precious relics be solemnly interred in Westminster Abbey to be with other English heroes a lasting inspiration to future English heroes.

Somewhere in the many provisions of the treaty of Versailles or is it one of the articles of the constitution of the League of Nations—(we have great difficulty in keeping these documents apart) there is an order to the defeated nations to restore all objects of art and of national interest that at any time in the past have been taken from their proper home lands. There is even provision made for buying back such treasures that were secured in the ordinary traffic of barter and exchange. The powers that are charged with enforcing the treaty have declared their intention of insisting that these provisions be carried out to the last detail. They wish to assert once for all the high standard of international honesty and rectitude that must henceforth govern the affairs of men. The new international morality can not tolerate the laws of plunder and loot according to which the victors have so often appropriated priceless treasures, the loss of which entailed much anguish on the helpless victims.

Of course, the voyage of Saint George's bones to far-off Australia would not come under this head for various reasons; reasons that any ingenious apologist can supply offhand. Saint George's remains will rest as well in Australia, or Westminster Abbey, as they would anywhere else—especially if there never was a Saint George.

H. K. M.

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"Salvation Army Sunday" "I, Ruffin G. Pleasant, Governor of the State of Louisiana, do set aside Sunday, September 28, as Salvation Army Sunday, and I do earnestly request the clergy of every church in the State to bring to the attention of its members, on that day, from the pulpit, the nature of the work of the Salvation Army, the necessity of its continuance, and to urge their congregations to give this campaign their unstinted co-operation and financial support." This is the concluding paragraph of a proclamation signed by the Governor of Louisiana.

May we ask, What kind of business is this? Granted that the Salvation Army has done good work for the alleviation of hardships among our soldier boys during the war; granted that it has reclaimed many a moral wreck to civic decency; granted, even, that its religion is much better than that proclaimed from many American pulpits,—granted all this and more, what reason can be assigned for a proclamation by an officer of the State directing pastors and people of all sects to advance the financial interest of **one**? For the Salvation Army is a **sect**. In every census it is listed, as a denomination. The Governor of Louisiana has violated basic Americanism, which stands for separation of Church and State, by issuing this proclamation.

On such incidents **Rome** fattens.—Lutheran Witness.

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Fishing in Troubled Waters It was to be presumed that the Roman church would not sit back and let the reorganization of Germany proceed its purely political way. There was the Centrist party which had to be supplied with issues which would keep it together. Those who hoped that the new order would see the passing of the Roman church party in German politics were too optimistic. We are getting the first intimations of the course the new Centrists will pursue. The Archbishop of Munich, in the presence of the papal nuncio, openly declared

war on the present German government and outlined the program for which he expected the Centrists to fight at the polls and in the Reichstag. He stated two issues: first, the present constitution was an ungodly instrument because it ignored religion in its articles and because it prescribed oaths in which there was no mention of God; secondly, the government is ungodly in failing to provide for any religious instruction in schools.

It will be seen that the problems of the new Germany will largely be those which we have had to face in the United States. The school question will become even more prominent than it ever was here. The Centrists will try to force their way into the schools in some fashion, and once there they will inevitably encroach on other fields. It is again apparent that where Rome sees a chance it will try to get its hands into the exchequer, and its men, as Catholics, into public service. Rome will fight to the last ditch against separation of church and state.

In these troubled times it is quite possible that the politicians of Germany will make compromises with the powerful Centrists; if they do, they are nursing into life an incubus who will as he grows up fatten on the lifeblood of the nation.

H. K. M.

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The Much Blessed Episcopalians The triennial convention of the Episcopal church at Detroit did about what was expected of it. In response to the Romanizing elements it added a number of ritualistic features to its work, and to placate the low church element it passed a number of resolutions in which the word "broad" occurred. Again it demonstrated that in the whole family of Christian denominations it is the strangest. On the convention floor we hear rectors and bishops give voice to the strangest and most startling sentiments, while other speakers in the same day will approximate true Christianity in their statements, and these latter more often than not are laymen. It was characteristic of the unsettled doctrinal position of the church that Cardinal Mercier, the Roman prelate who recently visited America in behalf of Belgium, was invited to address the delegates, was introduced, and spoke and blessed with that apostolic flavor which Roman hierarchs dispense with such consummate skill. The convention was also blessed by a humbler apostle, another healer, who as a layman of the church felt he ought to tell his co-religionists of the divine urge which directs him to heal the sick and the lame and all other sufferers by means of Christ's power, of which he is the channel.—In regard to this new faith-healing, the convention neatly sidestepped the difficulty by a committee report which recommended that the subject he studied until the next triennial convention in 1922. In the meantime the healer is going on with his work. In

passing it might be mentioned that he is encountering trade rivalry, other healers appearing upon the scene.

H. K. M.

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French Lutherans Visit America Four French Lutheran pastors are visiting America at this time.

The leader of the delegation, the Rt. Reverend Henri Bach, of Paris, distinguished himself in the war of 1870 as well as in the world war. His church, St. Jean, near the Eiffel tower, was turned over to the use of American troops. The other members of the party are the Reverend Andre Emmanuel Meyer, of Montbeliard, the Reverend Victor Nessman, of Alsace, and Chaplain Charles D. Trexler, of the French army.

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An Estimate of Religious Beliefs A witty, young literary Irishman, T. M. Kettle, wrote in one of his essays: "The Catholics

take their beliefs 'table d'hote', the Protestants theirs 'a la carte.'" If that were generally true it would mean that the work of the Reformation had spent its force. Is it true! Like most witty sayings there is enough truth in it to make it appear true at first glance. An examination of the statement can only be wholesome. As a bit of gentle apologetic exercise the readers of the Northwestern Lutheran may prefer to make their own comments.

H. K. M.

AID FOR LUTHERANS IN CENTRAL EUROPE

At its August meeting, held in New Ulm, Minn., our Synod appointed a committee to formulate definite resolutions on the basis of various communications submitted to it in reference to the deplorable conditions now obtaining among Lutherans in the central districts of Europe. The committee reported as follows:

"Your committee for the examination of three communications referring to the condition of the Lutheran Church in Europe, respectfully submits the following resolutions for your acceptance:

1. Your committee suggests that Synod publish, at the earliest date possible, a declaration addressed to our fellow Lutherans in Germany (and in Europe generally), in which we set forth our standpoint and express our willingness to tender all possible aid for body and soul, but particularly the assurance of our prayerful sympathy.

"2. Your committee recommends the appointment of a committee instructed and authorized to take all steps which may become necessary in order to respond to any request for material or spiritual aid which may come to us.

"3. Your committee recommends that said committee be instructed to give the greatest publicity possible to these resolutions over in Europe thru suitable agencies.

"4. This (new) committee is also to be instructed to notify the Missourian and the Slovak brethren of these resolutions since both have requested us to join them in their efforts. They are to be informed that we are willing to co-operate with them if they agree with us as to the mode of procedure indicated above.

"5. Regarding the Polish Lutherans who at present are in particular need of material assistance, we recommend that Synod call for special collections for this purpose.

J. Schaller, Oswald Theobald,
John P. Koehler, W. F. Sauer,
M. Lehninger."

This report was adopted by Synod without change, as being a satisfactory expression of our unanimous opinion. In the latter part of September, the president appointed the required committee for carrying out the above resolutions. The broad authority given to this committee obviously indicates three distinct tasks, the specification of which will at once serve as a step to their accomplishment.

1. According to point 3, they are to utilize all available agencies to make the position of our Synod in the premises known among the Lutheran people of Central Europe. Synod desires that many of the afflicted Lutherans in that territory be assured that we are gladly ready to give whatever aid is in our power. We call upon competent observers over there to give us definite information as to conditions in smaller or greater districts, as has already been done by leading men of the Lutheran Church in Poland. As our ability is limited we desire to know where we can give assistance most effectively. General reports without detail as we have received them heretofore, are apt to create the impression that whatever the individual among us may do will be as a drop in the ocean. But if we have direct and reliable information concerning conditions in definite districts, our people will realize that the measure of help which we can give will indeed serve to alleviate suffering.

2. The total collapse of the former order of things in Central Europe necessarily results in momentous changes in the conditions and the prospects of all Lutheran church bodies. At the present time it is to be doubted that any observer even in Europe can foretell with certainty how these matters will develop. The prevailing confusion makes it impossible even to ascertain whether the Lutherans of all parts of Germany have agreed upon the proper principles of reorganization. This is not at all astonishing; it were amazing if it were otherwise. If you destroy an organization which has been sanctified by centuries of usage, you cannot in a moment establish a new form which solves all insistent problems. At the same time, we consider it false and unwarranted to look upon all Germany as a great missionary field for the American Lutheran

Church. This at most might be true of the unchurched people of that country; but even these do not come into consideration immediately since they are the proper field for the evangelistic efforts of the Lutheran Church in Germany. To them it might indeed appear amazing if we Americans would interfere with these conditions in Germany, since our own country surely has no fewer churchless men and women than Germany. But if, on the other hand, we should undertake to meddle with the reorganization of the Lutheran Church over there without being called and asked to do so we would inevitably fall under the judgment of interfering with that which is not our business. Every Lutheran community, in Germany, great or small, has exactly the same right to organize its church affairs, without the interference of outsiders, as a Lutheran community in America or elsewhere. Whoever is guilty of uncalled-for interference there, or who meddles with those matters with some secret purpose of church politics, merely betrays that he himself does not think according to Lutheran principles and is certainly not competent to advise others. It might be objected that we, having had experience in free church government for 75 years or so, might become useful instructors of the Lutheran Church in Germany in her present emergency, when they must determine whether they want a real free church. But even so we refuse to force our advice upon anybody, least of all upon persons who have also learned to think, to deliberate, and to organize intelligently. In the process of sifting out foreign elements from the Church, which needs must accompany the reorganization, it will soon appear whether we are deceived in our hope that God has preserved, thruout all the period of spiritual and political stress in Germany, a considerable number of sound Lutherans. Whatever there may be found of this kind, will not need American caretakers to establish a dependable church body. But if any group of Lutheran Christians should find reason to ask for our advice or assistance, they will find us ready and willing to serve. To make this known generally in Germany, and also to obtain a dependable knowledge of conditions over there, it may be found unavoidable to send one or several competent observers across the sea. It would seem, however, that the favorable moment has not yet arrived. Yet, we do not know how quickly the turbid waters over there will become clarified.

3. In the central countries of Europe the aftermath of the war is untold and unspeakable bodily misery and want. Advices from Germany are to the effect that this is not much the case in the country districts, especially in the northern sections, but that it is most pitifully true of all cities. As to Austria, our information is also to the effect that Vienna is stricken with unspeakable sufferings. The Lutheran inhabitants of Poland were deported and lost practically all their

earthly possessions, so that now upon their return they find themselves altogether destitute. Moreover, they seem to be in disfavor with the present government on account of their faith. They have upon their hands thousands of war orphans and have no means to take care of them. Now it has also come to pass that within our Synod many willing and liberal hands are at work to gather up the largest possible amount of material gifts to be sent to the unfortunates in Central Europe. Also, the desire seems to be general that the shipping of such gifts should be centralized among us to some extent. For this reason the committee has sent out a circular of suggestions to all our pastors showing what seems to be the most practical way of joining our efforts in this case without unduly complicating the machinery. As the pastors will undoubtedly discuss these suggestions with their church members, they need not be repeated here.

The Committee: J. Schaller, A. Pieper, J. Gauss.

MEETING OF THE GENERAL MISSION BOARD

On the 14th of October the Mission Board of the Joint Synod held its second meeting, in St. John's school, Milwaukee. This Board consists of a delegate for each District and all the chairmen of the District Boards. It has charge of the Indian mission in Arizona, and has the further purpose of working out plans for uniform methods in the conduct of all the district missions. With this object in view, it determines the general principles by which each District Board is to be guided in the conduct of its work.

The first question for consideration before the Board was the salary increase voted to all our missionaries by the Joint Synod in its last meeting. After a thorough discussion of the Synod's resolution so to increase the salaries of our missionaries, that \$1,200 per year would be the minimum salary paid, and of the accompanying construction of this resolution by the Synod's special committee, to the effect that \$1,200 per year is to be considered the basic salary, and that the various boards are so to increase the salaries, that the demands of actual conditions are liberally met, it was determined that the intent of the Synod is that the regulating of salaries is left to the board without a prescribed minimum or maximum salary, but that they should be adequately raised. After further careful consideration of the present condition of the treasury, and its probable improvement it was determined to pay for the present a minimum salary of \$900 and an extra increase of \$60 per year for every member of the family. The Indian missionaries are to receive a flat increase of 25 per cent of their present salary, with an additional \$120.00 per year for the Superintendent.

The condition of the general treasury at the time of the Board's January session, will determine whether

these increases are to stand, or whether they are to be raised or lowered.

As there was an urgent call for an Indian missionary for the Cibicue station, and no ordained pastor was available, the Board secured the services of Paul Albrecht, stud. theol., for this field, for the coming year.

It was further resolved to require a quarterly report, of every missionary, according to a form agreed upon, and to cover every phase of the work.

It was further determined that Congregations which were self-supporting in the past, but now desire support are not to apply to the Boards, but to their respective district Synod.

The session was attended by representatives, of six Districts coming from Nebr., Minn., Mich., and Wis. After having held a morning session, and an afternoon session lasting until 8:15 P. M., the Board adjourned until further call. T.

RELIGIOUS WORK AMONG THE INMATES OF THE WISCONSIN INDUSTRIAL SCHOOL FOR GIRLS.

On Lake Drive, in the city of Milwaukee opposite a large hospital, you will find a group of cottages, surrounded by a beautiful lawn. These buildings are populated entirely by a young people and called the Wisconsin Industrial School for Girls, a corrective institution for young girls between the ages of twelve and twenty-one years. The present population of the school is not quite 300 girls. All these girls have appeared before a judge in their respective home towns for misdemeanors and incorrigibility, and finally committed by him to the Industrial School until they attain the age of twenty-one.

It is a severe punishment for any girl to spend the fine years of her young girlhood in an institution, where she is subjected to the rigid rules of the reformatory. There are many causes that spell disaster to these girls. Disregard for God and His word, evil associations, bad environments and home conditions, late hours on the streets, careless and neglectful parents, have brought ruin to these girls. Beset by temptations of various kinds, they have succumbed, receiving the due reward for their sinful deed. **Let me impress here the great value of religious training of the child and the youth in the Schools of the Church.** My experiences of eighteen years in various institutions have strengthened my faith in the parochial schools. Graduates of our Lutheran schools, girls instructed in the fundamental facts of the Christian religion by Christian teachers, and confirmed in the church, are not filling the industrial school. We are very grateful to note this fact and we cannot express our gratitude in a better way than to give the Christian training of our youth the utmost care and solicitude.

Many of these girls have had little or no religious in-

struction while at home. Many of them never knew the blessings of a Christian home and the good example of God-fearing parents. Their commitment to the Industrial School has been a blessing in disguise, for here they find ample opportunity to learn to distinguish between right and wrong, hear the wonderful Bible stories, and, above all, to hear of Jesus and His work of redemption and an answer to the great question, "What Must I Do to Be Saved?"

On the grounds of the school there is a special building, set aside for religious services. It is our chapel. On a Sunday you will find every seat occupied in chapel. It has been our privilege to preach to these girls for many years. About 240 girls attend services regularly. A sermon is preached, law and gospel, sin and grace, proclaimed to them. As a secondary feature we have the beautiful singing by this congregation of young people. Music one of God's good and perfect gifts, is a regular feature at all our services. We have in addition to congregational singing our own choirs and quartettes, and visitors, who have attended some of these services, have commended highly on the singing. It is, in truth, a singing congregation.

To the public service we must add the important personal work of the pastor with the individual. Hand-picked fruit always lasts the longest. In the personal interview the pastor has one of the grandest opportunities with the conscience stricken and sin-burdened soul. There comes a time in the life of many an inmate when she simply must confide in some one in order not to be crushed under her burden of guilt and sin. This is the golden hour of the pastor. If he is a conscientious minister of God, a pastor in the true sense of the word, if he has a sympathetic touch and the insight into the ways of the Spirit of God with man, a soul may, with God's help, be won for God and His kingdom. If we earnestly strive for the rehabilitation of those who have been entrusted to the corrective and reformatory institutions of our land, we must ever emphasize the spiritual and eternal, "Man liveth not only by bread, but by every word that cometh from the mouth of God."

During the week we give religious instructions to some of the girls and prepare them for confirmation. At the present time we have a class of thirty-two girls, who will be ready for confirmation in about two months. Other girls, who are confirmed, partake freely of the Lord's supper.

Some time ago we had the extreme pleasure of baptizing two of the girls in chapel. One of the girls is a deaf-mute and had to be instructed in the Sign language of the deaf. It was a very impressive and inspiring ceremony, when this deaf girl gave her answers, recited the apostle's creed and concluded with a rendering of the twenty-third psalm in the Sign language. The entire ceremony was conducted in the silent language of these people. This young girl feels

very happy about her baptism, and her teachers assure us that she is a well behaved girl.

It is true, a pastor, whose duties take him to such and similar institutions, will always find some that are insincere, merely religious pretenders. All this he must expect, but it ought not to discourage him in his great and noble work of winning souls from eternal destruction. Many of our charges have failed and will fail, but they have tried. Fortunately for humankind, the divine patience surpasses ours. The general public is particularly impatient with the wrong-doer; yet the dying Christ said to one of them: "Today shalt thou be with Me in paradise." For the most part they have transgressed His laws as well as the laws of man. Others, all about, have overstepped His commands, but remain in good society. But let one jot of human law be broken, and the violator is at once an outcast. When, then, shall man learn that God's law is greater than man's law and that it includes responsibility for the men and women who have tried and failed?

Lest we forget, our Lord and Master says: "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—E. Duemling.

NORTHWESTERN COLLEGE

A change was made this year in the course of studies at Northwestern College that will in time affect every class in the college. This change is the result of a recommendation made by the Education Committee that the course of studies be extended to an eight year course, of which the first four years should form the high-school course and the last four the college course. Because of the press of unfinished business lying before the synod during the last days of its meeting only the first half of this recommendation was considered, the discussion of the second part being postponed until the meeting in 1920. After a short discussion the synod decided to accept the recommendation that the course at Northwestern College be so extended that the preparatory department, or high school, comprise the first four years of the course, beginning with the ninth grade.

In anticipation of this decision of the synod the faculty had prepared a course of studies to meet the new requirements, and so far as it is possible to do so, the classes in the preparatory department are now working according to the new schedule. It was not found feasible to introduce the new course in all classes and in all subjects at once, since the classes were not prepared to do the more advanced work that the new course required; but the transition, at least, is being made this year from the old to the new course. Thus the Quinta class (tenth grade) is beginning Latin and algebra this year, as is also the Sexta class (ninth grade), but hereafter the Quinta class will do second year Latin work and in mathematics will finish alge-

bra and begin geometry. In religious instruction, English, German, science, and history, however, the Quinta class is doing some work that formerly was part of the Quarta course. So in all classes in the preparatory department an effort is being made this year to advance the students sufficiently to enable them to do the work required by the new course next year.

Not only has the course of studies been changed, but other important changes have been made necessary by this decision of the synod. Formerly anyone who had completed the seventh grade was admitted to the Sexta class; now graduation from the eighth grade or completion of equivalent work is required for admission. The Sexta class now corresponds in a general way to the first year of the high school. The classes of the preparatory department will hereafter be Sexta, Quinta, Quarta, and Tertia; and the college course will begin with Secunda, the new Freshman class. Should the synod next year accept the second part of the recommendation of the committee, there will be two Secundas and two Primas (Freshman, Sophomore, Junior, and Senior classes), making the course a full eight-year course.

It is hoped that by this change a two-fold advantage will be gained. First, the students will be maturer by one full year when they enter college and will be better able to do the work required. Secondly, although the courses in Latin and Greek will not be extended so far as material studied is concerned, still an additional year will be devoted to each, so that the ground may be covered more thoroughly and accurately. Other advantages might be mentioned, such as the possibility of giving the upper classes more opportunity to do independent and original homework.

The faculty is now engaged in revising and correcting the proposed new course for high school and college preparatory to having it printed. When the printed copies are ready for distribution a notice will appear in the Northwestern Lutheran, and anyone wishing a copy may get one by applying to the secretary of the faculty. K.

OBITUARY.

The Reverend Gottlieb Thiele died Saturday, November first, at the age of eighty-five years. He was born in the year 1834, in Germany, where he grew to manhood, received his theological training, and entered on his life-work in the service of the Master. In 1864 he came to this country and joined the Wisconsin synod. During his long and active career he not only labored in the ministry, but also for years served as professor at our Theological Seminary and as assistant editor of the Gemeinde Blatt. His interment took place November third from Saron's church, Milwaukee, to Wanderer's Rest cemetery. His widow and seven children survive him.