

The Northwestern Lutheran

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Eugene
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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 Kings

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No. 14.

COME, AND LET THE LORD NOW TEACH THEE

(A Translation)

Come, and let the Lord now teach you;
Come, ye people, one and all!
Learn of Him. He doth beseech you!
Harken to His gracious call!
Learn with Christians to confess
Fervent faith in steadfastness.
Learn how blest their firm endeavor
To be true to Christ forever.

Blest are they, who, poor in spirit,
And with humble hearts and true,
Boast no gift or carnal merit,
But give God the homage due!
Praising Him upon the throne,—
Lo, the Kingdom is their own!
Heav'nly honors, glorious, holy,
Shall be granted to the lowly.

Blest are they, whose tears are flowing,
As they pray, in sorrow deep;
Mankind's lost condition knowing,
They o'er sin's corruption weep.
Graciously the Lord imparts
Peace to contrite, broken hearts,—
Comfort while on earth they wander,—
Everlasting solace yonder.

Blest are they, who in sweet mercy
Ever aid the poor in need.
Who for others in deep pity
With their God for succor plead.
They who deeds of mercy seek,—
Words of love and kindness speak,
Are thrice blest, for God in Heaven
Shall reward the comfort given.

Blest are they, who in deep fervor
Strive for purity of heart;
Who in word and spirit ever
Bid the world's vain lusts depart.
They who earnestly confess
Their desire for holiness,—
Shunning thus earth's carnal madness,
Shall behold the Lord in gladness.

Blest are they, who e'er are seeking
Sweet tranquility and peace;
Words of godly kindness speaking
To bid strife and malice cease.
Toiling thus for peace, they find
God a Father, tender, kind.
All their cares upon Him casting,
They obtain peace everlasting.

Father, let Thy Holy Spirit,
Till my course on earth is run,—
Seal to me the blood-bought merit
Of Thy ris'n, exalted Son!
Let me bring forth fruits of faith,
And be loyal unto death!
Saved by grace, redeemed, forgiven,
Let me enter Thy blest Heaven.

Translation by ANNA HOPPE,
Milwaukee, Wis.

The Earnest Expectation of the Creature Waiteth for the Manifestation of the Sons of God.

Rom. 8: 19.

Nature is beautiful. Its wonders delight the heart. Appreciation of its beauty adds greatly to the true enjoyment of life. This appreciation we ought to cultivate. That were better for us than to seek artificial pleasures.—Nature preaches. "The heavens declare the glory of God; the firmament showeth his handywork." God is revealed in nature, His eternal godhead, power, wisdom and goodness are made manifest by His works. To behold the beauties in nature, is to enjoy the beauty of God.—

Does this mean that they are right who declare that nature is sufficient for them, that they are satisfied to worship only in its temple? Can science and art with their study and representation of the beauties of the created world give true repose and joy to the human heart?

Never! Nature is in a state of unrest and of yearning, we are told. And this is not a calm waiting for a perfection that will be arrived at through a long, constant process of evolution. "We know that the whole creation groaneth and travaileth in pain together until now." Nature is in pain, it is suffering. In all its fulness and riches, vanity; in its beauty, horror; in its pleasures, pain; in its music, the note of anguish; in its life, death. Paul hears, as it were, the composite voice of the universe—and it is not a sweet harmony of peace, beauty, joy and life, he hears, but a universal groan of pain, a shriek of agony. Nature is earnestly expecting deliverance from its present state of extreme suffering.

No man will ever find true peace and joy for his heart in nature, for peace and joy are not there. The honest student of nature will not be able to ignore the pain he finds, and it will remain a mystery to him, unless he has been taught by the Spirit of God. Even

they who willfully ignore that pain or who place their own interpretation on it betray in their entire life the fact that their heart is not at rest. In all their scientific researches, no final results; in all their enjoyment of life, nothing that really satisfies; through all their art, a note of yearning. Perhaps they hope at some time in some manner something like a final satisfaction may be achieved.

This hope is vain. Nature looks forward toward a deliverance at a designated time, not a deliverance that comes on gradually; toward a deliverance that comes from without, not one effected by forces now at work in the perfection of the things created; a deliverance that is not a purpose in itself, but one that is the consequence of the fulfillment of a higher purpose—the manifestation of the sons of God.

We cannot consider nature apart from man. It was created for him. Its beauties and wonders were to delight his heart, preaching to him the fatherly love of the Almighty Creator. Nature remained true to its purpose, man did not. He sinned. Sinning, he brought down upon himself the curse of the righteous God, suffering, pain and death. A part of this punishment man was to receive through nature. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Thus nature was subjected to vanity by the will of God. The sin of man brought pain into the glorious nature the Lord had made. As long as there is sin on earth, pain and suffering will remain.

There is only one hope, the grace of God that saved sinful man from the curse resting upon him. Salvation is of God. He has wrought it by the death of Jesus Christ upon the cross. They who are in Christ are His true sons and daughters, children of His love and heirs of all His blessings. Their hearts have felt the unrest and pain that is in nature, the curse of God. Their souls have been troubled by the voice of conscience and the law that declares them guilty. But the Gospel has led them to the suffering Savior, at His cross they have found rest. Their rest and their joy and their hope is in the saving grace of God. Now they are able to read also in the book of nature the message of a loving Father. Even in the pains of this existence they have a certain hope, the hope of the manifestation of the sons of God, the full revelation at His coming of the glory merited for them by Christ. On that day nature will be delivered "from the bondage of corruption into the glorious liberty of the children of God." There has been some dispute as to whether 2 Peter 3: 7 and 10 declare the complete annihilation of the present elements or whether, as our text seems to indicate, the world will be destroyed

according to its present form, to be glorified, as, for instance, the body of man will be, to form the "new heavens and a new earth," which Peter says we are looking for according to the promise of the Lord; but the fact remains, the day of the manifestation of the sons of God is the day all creation is waiting for as the day of its deliverance from the bondage of corruption.

Do not to your terrible disappointment seek rest for your heart in a nature made subject to vanity on account of the sin of man; do not seek to satisfy your soul with the passing pleasures of this world; in the Gospel you will find rest and peace and joy and hope, and in the light of the Gospel you will be able to read the book of nature aright and to rejoice in the beauty of God it reveals.

J. B.

COMMENTS

Looking Backward That is what great numbers expect to do when they attend the Pageant of Progress Exposition, July 30 to August 14 on Chicago's \$5,000,000 Municipal Pier. Prof. Roy L. Moodie of the school of anatomy of the Illinois Medical School is to play a prominent part in directing the gaze of the "lookers," if we go by what the Chicago Herald and Examiner says of him. He must, indeed, be eminently fitted for the role—a natural gunman of no mean order—for the paper states that he is preparing to "shoot some holes in a lot of popular beliefs." Incidentally, like a true 100% patriot, he is going to do something for the old home state, put it on the map, as it were,—the oldest map, he is going to locate Eden there. That is not our Eden, yours and mine—it is what is left of it after serving as a target to a very superior marksman. Dr. George C. Allen of Brookline recently located the Garden of Eden in Ohio and the thing seems to have passed off to the entire satisfaction of the Ohioans; at least we have not heard a single vote of protest. Now Dr. Moodie will take care of Illinois, he will do it carefully and deliberately with the aid of his trusty little "hole-shooter" and the good people of Illinois will sit up and listen to the noise. The spot he has picked for the rites is Mazon Creek. Positively the Creek is famed as a breeding-place for the militant mosquito, negatively it is widely if unfavorably known as lacking in the depth which is the first requirement of a "swimmin'-hole." When Dr. Moodie puts away his shootin'-iron the small boy will pass the spot with a feeling of awe; who knows, at some later time there may even be a monument there to mark the spot—we place them to honor patriots. "Not in the Garden of Eden, but on the banks of Mazon Creek, did the inhabitants of the water first crawl out into the sunshine and stand erect, developing into vertebrates and later resulting in the evolution of man"—so says our report. Then follows a description of the place in Dr. Moodie's words, the

place as it was in those days. The description does credit to the Doctor's imagination, but we refrain from reproducing it. We rather give you the following: "This impulse for a higher existence than one in the water, the desire to more freely enjoy the sun and the earth, must have been very strongly implanted in the Paleozoic creatures, for shortly after, some 10,000,000 years later, the same experiment was tried in far remote places. Illinois, however, may claim the credit of being the present spot where millions of years ago the vertebrate animals, in their desire to develop into higher beings, first began that most romantic movement in all evolutions."

Yes, romantic indeed; so romantic that over against it we place the Bible story of Genesis and say, even before reason (not to speak of faith, at all) this sounds most acceptable. The Doctor will have to discover some new method of attack before he can hope to destroy our belief.

G.

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"Masonic Recognition" "We learn that the delegates to the Ecumenical Conference of Methodism have been asked concerning their relation to the Masonic Lodge of Free and Accepted Masons. Of the nine questions submitted to them as a questionnaire, two of them cover this subject. It has been learned that all members of this fraternal order are to be given a banquet by the Epworth Lodge in recognition of the anniversary of that body. We also learn that in some places in Great Britain the church is using that order to solve the manhood problem. We do not know just to what extent this is being done and how it is being utilized. This will be one of the things into which we will look while in attendance upon that Conference. Furthermore, we learn that there is a closer relation between the Masonic Lodge and the Christian church in America. This conviction will be supported by the above statement and second, by this piece of news which has just reached us. The Grand Lodge of England has elected the president-designate of the Wesley Methodist Conference, the Rev. James A. Sharp, as the Assistant Grand Chaplain of the order. He is the first Non-conformist to receive this distinction. Those who think that Masonry is the last trench of Protestantism will take pleasure in learning these facts."—Western Christian Advocate.

We do not know whether we quite understand the writer. Apparently he is pleased with the situation he finds to obtain in some places in Great Britain, where the church is using the Masonic order to solve the manhood problem. God save the churches where that is done. We are among those who believe that Masonry is the last trench of some elements in Protestantism, only that we call it a pit instead of a trench. The church that surrenders to the lodge has gone

down in defeat. It has lost the protest out of Protestantism, for against what is it still protesting, if not, possibly, against atheism? Still, the French lodges are Masonic lodges though they are atheistic. And why should any one protest against atheism when he is satisfied to worship with pagans at the altars of Masonry, when St. Paul tells us: "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." What actual difference is there between a man who denies the existence of a supreme being and one who does not worship the true God? Let us be on our guard against lodgism, which is today one of the greatest dangers threatening the Church.

J. B.

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A Fixed Date For Easter A movement is afoot in England which, if it succeeds, would mean a considerable change in the time-honored calendar of the church—nothing less than giving the Easter celebration a fixed place in the church year. The matter came up in the House of Lords, says the Herald and Examiner, in the form of a bill, pressing on the government the advisability of passing the fixed Easter bill "which is designed to amend the law with respect to the dates on which the feast of Easter and the movable feasts dependent thereon are to be observed."

That more than the fixing of the Easter recess of the legislative bodies of England is contemplated, is clear from the statement of Lord Desborough, who brought in the bill, "that the Easter holiday should not be divorced from the ecclesiastical celebration which has come down through the centuries." By the report it would seem that the proposed change has the unqualified approval of other civil bodies, notably the chambers of commerce.

What stand the church takes to the innovation is revealed by the declaration of the Archbishop of Canterbury who said "he was entirely favorable to the proposal for a fixed Easter which would be gain to the civil, ecclesiastical, educational and commercial life of the community." However, the method proposed for bringing about the change did not meet his approval,—"to pass the bill as it stood would be unfortunate in a great many ways." He would proceed carefully and deliberately in the matter. "The Anglican Church would desire to have the concurrence of the western churches in any change. Cardinal Bourne, head of the Catholic church in England, had written him saying that he thought the initiative should rest with the civil governments rather than with the ecclesiastical powers. He had reason to believe the Holy See would sanction the change, provided there was a practically unanimous request for it from the principal governments of the world."

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Moved by this view of the matter the Archbishop of Canterbury moved as an amendment to the proposed bill "that the House recognizes the desirability of a fixed date for Easter, is of the opinion that steps should forthwith be taken by the government to ascertain the views of civil authorities and of the representatives of commercial and educational interests, and is further of opinion that the bill should not be proceeded with until such information has been procured."

The amendment was debated on but without definite results as the government would not accept the responsibility of ascertaining the stand of all the interested parties mentioned; but the report closes with the statement "the plan, however, will be pressed." It is hardly to be expected that the proposed change would find favor with some of the conservative bodies in the great church world; but it is highly probable that the great numbers who favor it will adopt it when it is pressed and leave the rest to the odium of being narrow and out-of-date. Then we will have another difference within the church bodies to reckon with. G.

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A New Cure A new cure for blindness has been discovered in New York. A member of the State Industrial Commission with two aides were the first to apply it. But we will let Miss Frances Perkins, who reported on it before the National Conference of Social Workers, relate the story. "According to Miss Perkins," says the Journal, "the man had come before the commission seeking compensation. Investigation showed he was suffering from neurosis and that worry over his two wives (he had left the first) caused the loss of sight, although his eye reflexes were perfect."

Miss Perkins continued: "Through all the years since he left her this fear was in his heart that some day she would confront him with his crime. With little effort we persuaded the first wife to relinquish claim to the man. To-day he is living happily with the woman who, by all moral laws (? Ed.), is his wife because he loves her. And strange to say, his sight has been restored."

A fine bit of social work, indeed! By all moral laws a man belongs to the woman he loves, though he had pledged his faith to another!

Perhaps we will some day read a case like this one: J. W. came to clinic. Nervous dyspepsia. In consequence, had lost position. Quarrelsome at home. Family unhappy and in want. Investigation showed that J. W. cordially hated one Y. Z., who had a few years ago obtained a position sought by J. W. Hatred affected digestion. Result, condition of J. W. and family. We easily caught Y. Z. and held him while J. W. cut his throat with a razor furnished by us. J. W. has fully recovered. Back in his former position and earning well. Family happy and prosperous.

J. B.

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Your God? Is the God of the Kiwanis your God? The Kiwanis Magazine, quoted in the Christian Cynosure, tells us about the God of the Kiwanis.

"The fact remains that Kiwanis work is God's work.

"If it will not stand the test of being work in which any churchman can conscientiously engage, it is not real Kiwanis work.

"What's in a name anyway? Kiwanis recognizes no Protestant, no Catholic, no Jew. It just recognizes God and does His work, and He is not the oldfashioned God with which we used to scare people.

"He is not an ogre with a bludgeon in one hand and a bunch of hell fire in the other!

"He is a God with a wondrous kindly smile who is looking down with affectionate interest at more than thirty-five thousand men of all faiths doing His work for Him. Wish I knew who wrote this poem. It fits on here so nicely:

"At Muezzin's call for prayer
The kneeling faithful thronged the square;
And from Pushkarra's lofty heights
A dark priest chanted Brahma's might.
Amid a monastery's weeds
An old Franciscan told his beads;
While to the synagog there came
A Jew to praise Jehovah's name.
The one great God looked down and smiled
And counted each his loving child;
For Turk and Brahman, Monk and Jew
Had reached Him through the gods they knew."

Those who believe that the spirit of the minor lodges differs from that of Masonry need to be reminded continually that this is not the case. The spirit is the same, though the ritual may not be quite as extensive. If the god described here is your god, and if you hope to go to heaven without Christ, join the Kiwanis and worship with them. If that is not the case, you cannot belong to the Kiwanis.

J. B.

MISSION MATHEMATICS

"In these days of high pressure men demand large profits and quick returns in every department of our commercial and national life, and these must be served up with the definiteness and precision of statistics. This abnormal and feverish haste has entered to some extent into our religious work, and is felt more or less in all the pulses of our Church. Whatever may be the reasons for such a course in regard to wordly callings, its methods and standards are utterly foreign to the laws of Christ's kingdom, and can only result in distortions and miscalculations when applied to His work. While thanking God for every evidence of life and growth, we shrink from reducing the throes of spiritual life, the development and workings of the conscience, or the impulse and trend toward God and righteousness, to any given number of figures on a table. Hence it is with the greatest reluctance that we endeavor to sum up some tangible proof of the power of God's Word among our heathen neighbors. While to our shame and confusion of face it has not been what it might, and would have been had we been more faithful and kept more in line with the will and spirit of God, it has to the praise of the glory of His grace proved stronger than sin and Satan."

Thus wrote Mary Slessor, one of the pioneer missionaries of the Presbyterian Church, who died in 1915, after forty years of the most inspiring, selfdenying, indefatigable mission work among the Efik in the Calabar mission field on the west central coast of Africa.

What Miss Slessor said in the letter just quoted is a good guide in the appreciation of all mission work; and, to become personal, these considerations should be borne in mind by both friends and critics of our Synod's mission work among the Apaches in Arizona. It is natural to clamor for statistics, but it is also carnal, and can very easily lead to false standards. To reduce the monumental work of a Harders, for instance, to cold statistics would throw no discredit on that work, but it would most assuredly serve to hide the force that impelled Harders and also would be a hindrance to a full appreciation of the far-reaching influence of his work.

But back to Mary Slessor. W. P. Livingstone has written her biography, which is so absorbingly interesting that it has already appeared in the twelfth edition. In the concluding chapter of this biography (which is entitled "Mary Slessor of Calabar," and is published by George H. Doran Company, New York) he has the following to say concerning the use of mathematics in missions:

"But the interest in Nigeria on the part of the home people as a whole was never enough for Miss Slessor. It was largely an interest in herself and her work, and she wanted rather the larger vision which

would realize the possibilities of that great field, and endeavour to conquer it for the Master. The general **indifference** on the subject was a deep disappointment to her. But it has always been so.

"The story of Calabar is one of the most thrilling in the history of missions, yet through it also there runs an under-current of tragedy—the tragedy of **unseized opportunities and unfulfilled hopes**. As one reads, he can fancy that he is standing by a forest at night listening to the sound that the wind brings of a strange conflict between a few brave spirits and legions of wild and evil forces, with incessant cries for help. **From the first days of the Mission, urgent appeals for more workers have constantly been made; there is scarcely a year that the men and women on the spot have not pressed its urgent needs upon the home Church, but never once has there been an adequate response. To-day, as always, the staff is pitifully small.**"

After showing how the field is woefully undermanned in spite of the unlimited opportunities for mission work, Livingstone continues:

"The remarkable feature of the situation is that the Mission is **face to face with an open door**. It is not a question of sitting down in the midst of a religiously difficult and even hostile community as in India or China, and waiting patiently for admission to the hearts of the people, but of entering in and taking possession. The natives everywhere are clamoring for teachers and missionaries, education, and enlightenment, and they are **clamoring in vain**. The peril is that under the new conditions governing the country, they will be **lost to the Christian Church**. With freer intercommunication, Islam is spreading south. All Mohammedans are missionaries, and their religion has **peculiar attractions for the natives**. Already they are trading in the principal town, and in Arochuku a Mullah is sitting, smiling and expectant, and ingratiating himself with the people. Here the position should be strengthened."

Substitute Arizona for Africa, and Catholicism for Islam, and you have quite an accurate picture of our mission field among the Apaches.

"Miss Slessor's life was shadowed by the consciousness of how little had been done, as well as by the immensity of what was still to do. Making every allowance for the initial difficulties that had to be overcome, and the long process of preparing the soil, the net result of seventy years' effort seemed to her inadequate. There is only a Christian community of 10,800, and a communion roll of 3412, and the districts contiguous to the coast have alone been occupied, whilst no real impression has been made on the interior. Over the vast, sunsmitten land she wept, as her Master wept over the great city of old, and she did what she could—no woman could have done more

—to redeem its people, and sought, year in, year out, to make the Church rise to the height of its wonderful opportunity—in vain.

"She knew, however, that the presentation of startling facts and figures alone would never rouse it to action; these might touch the conscience for a moment, but the only thing that would awaken interest and keep it active and militant would be a revival of love for Christ in the hearts of the people; and it was for this she prayed and agonized most of all. For with it would come a more sympathetic imagination, a warmer faith, greater courage to go forward and do the seemingly impossible and foolish thing. It would, she knew, change the aims and ideals of her sisters, so many of them moving in a narrow world of self, and thrill them with a desire to take part in the saving and uplifting of the world. There would be no need then to make appeals, for volunteers would come forward in abundance for the hardest posts, and consecrated workers would fill up the ranks in Nigeria and in all the Mission Fields of the Church.

"She knew, because it was so in her case. Love for Christ made her a missionary. Like that other Mary who was with Him on earth, her love constrained her to offer Him her best, and very gladly she took the alabaster box of her life and broke it and gave the precious ointment of her service to Him and His cause."

H. C. N.

FOR HOME CONSUMPTION

In two recent articles we have treated on Christian liberality and the selection of charitable or benevolent objects. We have tried to show that our Christian brethren blessed with earthly possessions could make no wiser and better investment than by contributing portions of their wealth to charitable or benevolent purposes. We have also given some advice on the selection of charitable or benevolent objects, setting forth that for a Christian it ought not to be a difficult matter to select the most proper object for endowments. We would again emphasize that for a Christian the aim of all of his charitable work in making endowments must be above all the promotion of the great and glorious work of the Church of Christ—the preaching of the Gospel for the salvation of immortal souls.

But we wish to bring the matter down to home consumption. In selecting objects upon which we wish to practice benevolence, we Lutherans should never lose sight of the needs of our own Church, nor should we forget the gratitude we owe her. We are convinced that ours is the Church of the pure and unadulterated Gospel, that in her midst is taught and preached the truth, the only truth of salvation. The Evangelical Lutheran Church is the Christian Church regenerated, renewed to her Apostolic purity by the work of the Reformation. She exists to this day as

the great Church of the Reformation, and still holds high her banner of the Augsburg Confession, proving herself by the grace of God the Church of undivided testimony. And we, who have escaped the damnation of hell by the redemption which is in Christ Jesus and who rejoice in the good tidings of the Gospel proclaimed for the comfort of all poor sinners in the Reformation and fixed in the Augsburg Confession as the creed of all poor sinners who, feeling their helplessness and hopelessness in all human remedies and contrivances for ills in which God alone can help, flee for refuge to the hope set before them in the Gospel and find it there,—we owe all that we are as Christians to our dear Lutheran Church, in which God has brought us to such glorious light.

It follows that we who are members of this Church have now a high calling and a pressing duty particularly in this land of religious liberty and great prosperity, where ease of living and personal freedom offer so many attractions. How could we do otherwise than build up our dear Lutheran Zion in this country, teaching and preaching the truth of the Gospel, in season and out of season, that our fellow men may come to the light of salvation with us in faith and with us confess it to the glory of our Savior? We are called to be co-workers with God in establishing and extending His Kingdom on earth, and in fulfilling this holy vocation we are but witnesses of the truth unto salvation.

Now we Lutherans are doing this work through the agency of the synodical body we belong to. Thus the work that is being done by the Evangelical Lutheran Joint Synod of Wisconsin and Other States in its institutions of learning, preparatory schools, colleges, seminaries, as well as in its missionary enterprises, home missions and missions among the Apaches in Arizona and the Negroes in the South, is none other than the work the Lutheran Church is called upon to do—the preaching of the Gospel of Jesus Christ. Our Synod has no other calling to fulfill in this world than to build up the Kingdom of Christ by administering those means of grace which He has appointed and through which, according to His promise, He does His saving work on earth. Our Synodical body consisting of a large number of Lutheran congregations adhering to the confessions of the Lutheran Church as contained in the Book of Concord, sees to it, that in its midst the Gospel, and nothing but the Gospel is taught and preached and that the sacraments, Holy Baptism and the Lord's Supper, are administered according to the institution of Christ—these and the Gospel being the only means of grace—in fact, that all those doctrines be taught, which God has revealed in His Word; sees to it that there be no compromise with modernists who would save the world not by means of the divine Word and Sacraments, but by humanitarian efforts; no compromise with liberals who regard the Bible only as

the errant record of human experience, and each man accepts or rejects such parts of the Bible as his own religious consciousness dictates;—who regard Christ as man only, and not the Son of God and His chief value to us as example in purpose, spirit and service, and not as the Savior of sinners;—who reject the atonement through the sufferings of Christ, believing that every man must suffer for his own sin, and if there is any forgiveness, it is an arbitrary act without atonement; no compromise with the religion of lodges, Free Masonry, Odd Fellowship, Knights of Pythias, Elks, and all others, whose religion is anti-Christian to the core, teaching salvation by works, and denying redemption from sin through Christ. In short, our Lutheran Church body vigilantly guards the precious treasures of the pure and unadulterated doctrines of the divine Word entrusted to her against all encroachments of liberalism, “contending for the faith once for all delivered to the saints.” Men may pronounce us ignorant and bigoted, and enemies of all enlightenment, but we know whence light comes. And we rejoice in it, and are gladdened when other eyes are opened to see the heavenly light. It is not because of its Lutheran name but because of its evangelical faith we Lutherans labor to build up, to extend and defend the Lutheran Church.

Such a synodical body representing the Church of the Reformation, the Church of “the everlasting Gospel that it is to be preached unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,”—surely ought not to be regarded lightly by its members. It should, on the contrary, enlist our enthusiasm and love, our wholehearted interest in and support of its work.

Unhappily some of our people do not fully realize the importance of the work our Joint Synod is carrying on. Wealthy members of our Synod may consider it a blessing, an honor and to belong to the Church which their fathers so highly respected, yet they do not seem to take an active part in the work their Church does through the agency of our Joint Synod, as could be expected of them. The various phases of the work done by our Synod are to a great extent unknown quantities to them. They do not see the manifold operations on its territory of labor, and hence forego many a glorious opportunity to do the great work of the Lord. Or what is still worse, there are those of our brethren possessing much wealth, who, not fully realizing the importance of our own church work, do not find it wholly inappropriate to make large endowments toward the support of institutions of other denominations, institutions and organizations, whose work is often antagonistic to the work of the true Church of God. Brethren, let us not forget that as members of the true Church we are called to work in behalf of her support and extension only; let us not forget that we are but stewards of the earthly possessions God

has granted us, and that we are to administer them according to the will of God, and are responsible to God for such stewardship.

Surveying the operating territory of our Joint Synod we find opportunities upon opportunities for doing active work in the line of supporting. We have before us reports on the institutions and missions conducted by our Synod which are to be submitted at its regular session in August for deliberation.

The first report concerns our Theological Seminary at Wauwatosa. It has long been felt necessary either to remodel the present Seminary building, or to erect an entirely new edifice. One or the other plan must be carried out in the near future. The present building is wholly inadequate to lodge a large number of students.—Who will furnish the necessary building funds? A wealthy lady of Horicon, Wis., Mrs. Mary J. Eichelberger, who died recently, and who we understand was not a Lutheran, has bequeathed \$20,000 to our College at Watertown. How many of our wealthy Lutherans will follow the noble example of this generous woman, and help establishing the necessary funds for the erection of a new and thoroughly equipped Seminary building? Look at the seminary buildings of other Lutheran bodies. How insignificant and unpretentious ours is in comparison with those! Have the members of other Lutheran Synods greater love for the Lutheran Church and their respective synods than the members of the Wisconsin Synod? Does not the work done by our Synod warrant an equally warm and generous support on the part of its members, especially well-to-do members?

Following the report on the Seminary is that on Northwestern College at Watertown. There a new problem is to be solved. It is the establishing of a “Modern Classical Course” for young men who do not wish to become pastors and appointed servants of the Church, but who desire a modern classical education. It is anticipated that a large number of young men from the ranks of our Lutheran congregations will take advantage of such a course of study once established. But to put the proposition into effect means the finding of no small amount of money. Who will help here? A member of the faculty recently gave expression to his feeling in this matter with these words: “Would that one or more of our wealthy Lutherans take up the matter and establish a fund for a modern classical course at our college. What a blessing that would mean for our Lutheran laity!” We reproduce, for consideration, part of a letter by the secretary of the Board of Directors of Northwestern College published in our last issue: “The scope of our work has been widened. We intend now to offer a Christian education not only to the future servants of the Church, but also to every Christian layman in lower and higher branches. The “Modern Classical Course” will serve to eliminate all unsound tendencies, sailing under the

name of "science." No "evolution" for us! We want only exact science that can be proven, and no theories upon vital questions."

"The college board at its various meetings during the past school-year, has laid great stress upon the advancement of the scientific course. A movement is afoot for creating a fund for the purpose of having young experienced scholars to take a course in various higher branches of science,—at the expense of such a fund. The foundation has been laid, in the shape of one hundred dollars annually towards such a fund by a friend of the institution. Who will be next? Send your offer to either the president of the Northwestern College, or to the chairman of the board at Watertown, or to the secretary."

From reports on the Dr. Martin Luther College at New Ulm, Minn., we learn that the need of erecting two dwellings for professors is pressing; and without doubt, there is much room for improvements in the line of buildings and equipment, notably a spacious library hall and a conservatory of music, if our knowledge of the situation is not wholly wrong, all of which, of course, offers opportunities for Christian liberality.

For the Michigan Lutheran Seminary at Saginaw a campus for the students attending there has been a long-felt want. Part of such campus adjoining the present property of the institution has been purchased, but, according to report submitted, is not adequate in size. An additional piece of land consisting of one and one-half acre is now available, and must be bought now, if it is to become property of the Seminary. Will not some well-to-do member of the Michigan district purchase this tract of land for the purpose of donating the same to the institution for the lasting benefit of many students who may yet be enrolled there in years to come? And considering that the seminary is to be enlarged to a complete college course, in the near future, there is ample opportunity for well-doing on the part of our Lutheran friends to make it an institution which will serve as a fruitful nursery of Lutheranism in our Eastern district.

Finally there is our Indian Mission in Arizona which is rapidly becoming an undertaking of no mean proportions, and which bids fair to become a promising mission, which, of course, incurs greater responsibility, more financial support and more fervent prayers on the part of the members of our Synod. A chapel with annex for a missionary dwelling in Rice, costing \$10,000.00, is now, as report shows, under construction. Half of this amount has been raised by voluntary contributions of our congregations. Who will furnish the other half? A Lutheran artist has donated a memorial window of colonial glass to the chapel. Who will follow in furnishing the necessary inner outfit?

The erection of another chapel at White River,

costing the same amount, has become imperative, and must soon become a realization, if the splendid and most promising mission there is not to be impeded but to grow and increase in its progress. Other chapels of smaller proportions are called for in Bylas and at East Fork.

What glorious opportunities are offered in our Indian Mission for well-to-do Lutherans to assist in this mission of so much promise, to help building up our Lutheran Zion in the midst of a heathen race to the glory of God!

For home consumption indeed! Whom can we expect seriously to pay attention to the subject matter of this article, and to put it into practice excepting those of our synodical household? It is our concern, the business of our own household. Therefore let us take an active part in the matter with a heart full of gratitude toward God and full of love for the cause of our Lutheran Church. "It is more blessed to give than to receive," says He who came into this world to give His all for us. And the truth of this saying is borne out by the history of man. Says Solomon (Eccl. 11, 1): "Cast thy bread upon the waters, for thou shall find it after many days." Those who practice Christian liberality are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." J. J.

SINCERITY NOT ENOUGH

The popular saying is, "It makes no difference what a man believes as long as he is sincere." What a great folly that is, yea, what a hurtful lie! A man's sincerity will not save him from the evil consequences of believing a falsehood. The man who in the darkness took, by mistake, poison instead of medicine, sincerely believed that he was taking medicine; but his sincerity did not save him.

If a man is wrong, his sincerity will not make him right. A few years ago an engineer of the Continental Limited train took his dispatch from the station agent and read it: "Pass at Sand Creek," but it was written: "Pass at Seneca." He sincerely believed that he had read aright, and so he ran his engine. The result was a crash of two passenger trains, and the telegraph wires flashed across the country: "Eighty dead and 125 injured." The engineer was wrong, and his sincerity did not make him right.

It is truth that saves us, not sincerity. The truth blesses, falsehood damns. Away with the hateful error—that sincerity will answer for truth! God has not so spoken. The Bible says, "He that hath the Son hath life; he that hath not the Son"—no matter what else he has, and how sincerely he holds on to it—"he that hath not the Son hath not life."—The Australian Lutheran.

WHAT OTHERS SAY

Honest Masons

In all classes of men—church, business, politics, or lodges, there are those that are dishonest or misinformed but there are also honest people in all.

Some Masons dishonestly deny the true character of Masonic religion, others are ignorant and really believe it to be identic with Christianity. But some know and admit.

One of the greatest authorities on Masonry is Mackey, author of several authentic works on Masonry, who says in his "Encyclopedia of Freemasonry: "Masonry is a religious institution; but Freemasonry is not Christianity," and "there is nothing in it to offend a Jew. "It is not Christianity."

The great Mason, Prof. T. Ryssen, said at the Peace Congress in Boston, 1904, that Mrs. Mead (who had said that the peace movement was a "Christian" movement) was mistaken, as not only Christians, but also "Freethinkers, Non-Christians and Free Masons are leading this peace movement." This classification of Masonry was applauded by those present.

The editor of "Nebraska State Journal" in a glowing tribute to Masonry, said that one reason for Masonic growth is that "the system of religious ethics upon which Masonry is based makes a stronger appeal than the churches to the men." (Yet dishonest or misinformed Masons claim that Masonry is not a competing or even different religion.)

S. H. Goodwin, Fraternal Correspondent for the Grand Lodge of Utah (1920) says that "the tendency to christianize Masonry should be met by instant, avowed and unwavering opposition of Masons everywhere."

"Freemasonry does not teach Christianityism," says J. M. Collins as Grand Lodge secretary of West Virginia in an official document.

Is this plain?—I Just Ask.—In Lutheran Church Herald.

* * * * *

Mariolatry

"Christian Scientists" sometimes deny that they make Mrs. Eddy equal or superior to our Blessed Savior. The author of a new work on that subject, Sibyl M. Huse, in a letter published in the New York World, has this to say:

"The second coming of Christ is attended by similar conditions, only that, at this hour, the feminine human concept, or Eve, must give way to the Christ. The point of least resistance in the whole human feminine concept was Mary Baker Eddy. She yielded up the ghost of material conception, and the compound Christ, as both male and female, and yet neither male nor female in any human sense, is now apprehended.

".....Its Discoverer and Founder, now so widely known to the world as Mary Baker Eddy, but

understood by her advanced followers to be identical with the Christ idea, that has always led the children of Israel after the spirit.

"There is and can be but one Leader of Christian Science, the Christ, first apprehended as the man Jesus and in this, our day, as the woman Mary Baker Eddy." —The Living Church.

* * * * *

Can You Undo?

Unsaved friend: A soldier spoken to in a hospital one day seemed unwilling to engage in conversation. When asked if he wished that some one should write to his friends, he replied that he had none. Desirous of helping the poor fellow, the kind-hearted nurse inquired if she could do anything for him. Unable to restrain the overpowering emotions that struggled for expression, he exclaimed, "Can you undo?"

He was told that the past could not be recalled but that God was willing to pardon.

The dying soldier eagerly exclaimed, "I would not pardon myself if I could; I don't deserve it. There was a boy in my tent who used to pray. I loved the boy, but I swore in his ears until he ceased praying and learned to swear. I saw the lad shot down in battle, and he fell with one of my oaths on his lips. He went with that oath into the presence of God. Oh, that I could undo!"

Although the dying man was assured that God was waiting to be gracious, and willing to pardon his innumerable transgressions, he refused to accept of His proffered mercy, and to all entreaties replied: "Can you undo?"

Unsaved reader, in the light of such a sad experience may we not urge upon you the importance of early turning to Christ for the pardon of your sins and the cleansing of your soul, before you have committed acts that will horrify you when you come to realize that you cannot undo them!—The Gospel Message.

* * * * *

Ashamed of Itself; There's Hope

The Tulsa outbreak, though a deep-dyed disgrace to the country at large as well as to the town's own populace and to the state of Oklahoma, has in it one element of encouragement not usual to such atrocities—Tulsa is thoroughly ashamed of itself. The citizens' meeting which followed the suppression of rioting had a tone about it that argued a healthy civic heart beating beneath the dirty drappings of the city's shame. Tulsa showed the one sure sign of a genuine penitent—it blamed itself. It did not try to find excuses, not to tone down the wickedness of what had happened in its streets. And above all, the citizens present resolved unanimously that justice demanded the rebuilding of all the homes of colored people burned by the mob. A popular subscription for this purpose requir-

ing probably a half million dollars was inaugurated. Loyal J. Martin, former mayor and present judge, decisively uttered what seems to have been the mind of the whole gathering and of the substantial elements of the community in general:

"Tulsa can redeem herself from the humiliation into which she is today plunged only by restitution and rehabilitation of the destroyed black belt. The rest of the country must know that the real citizenship of Tulsa weeps at this unspeakable crime and will make good the damage, as far as that can be done, to the last penny."

Spontaneously, before this meeting was held and even before the streets were safe from bullets, the upright citizenry of Tulsa had demonstrated the reality of this spirit by organizing emergency care for the frightened thousands of blacks fleeing from their burning homes. It is such revulsion of shame within the cities cursed with race hatred and mob violence that the United States has had to wait for overlong. East St. Louis showed none and Chicago but little sense of disgrace. If Tulsa does feel it and proves the feeling in the cash talk which is the best known American language, then there is a beginning of hope that this nasty contempt of the negro race which makes so many white men willing to kill black men like dogs—and make others who are outwardly less brutal think it no great matter—is going to be ended pretty soon by the reactions of civilized decency.

Like every other problem of order and honesty in this great democracy of ours, the race problem reduces in the last analysis to a question of public conscience. Where the mind of the majority agrees that the negro is a man on equal basis of human rights with every other man and not to be sinned against with any less reproach to the government that tolerates it, then the stress of law and politics and sentiment will stop lynching and race war.—The Continent.

A MISSIONARY MEDITATION

In India, in earlier days, fifty or sixty millions of outcasts were required in certain parts of that country to wear vessels tied around their necks, wherever they walked, lest their spittle should defile the roadway. They had to stoop as they passed a well, so that their shadow might not pollute the water in the well. They were compelled to drag branches of trees after them, lest their footprints should harm the dust.

By God's grace we are what we are. If we were now living the life of these people in India and knew of no better way for us, and if they were enjoying our comforts and pleasures and knew nothing worse, would we then not welcome the Gospel light as they brought to us the story of the love of Jesus, and would our hearts not leap for joy to hear that with all their might they were giving, to send us Bibles and preachers, and

to build us schools and churches, that we might come to know the way to that city not built with hands, where, unmolested, we should occupy the mansion, which God had prepared expressly for us, freely and joyfully going in and out, drinking our fill at our Father's well, the angels meanwhile rejoicing to know that the footprints on the streets of gold were ours.

If we were as helpless as they, would we not welcome such service? Then our duty is plain: "All things whatsoever ye would that men should do to you, do ye even so to them."

"Shall we, whose souls are lighted

By wisdom from on high—

Shall we to man benighted

The lamp of life deny?

Salvation! O salvation!

The joyful sound proclaim,

Till earth's remotest nation

Has learned Messiah's name."

—Rev. Harry P. Long in *The Lutheran*.

ZIONISM LACKS SOUNDNESS AND IS FANATICAL

Henry Morgenthau, former American ambassador to Turkey, has written for the current issue of *World's Work* an attack on the whole program of Zionism and the ideals which its leaders hold out to Jews of the world.

"Zionism is the most stupendous fallacy in Jewish history," writes Morgenthau. "I assert that it is wrong in principle and impossible of realization; that it is unsound in economics, fantastical in its politics, and sterile in its spiritual ideals. Where it is not pathetically visionary, it is a cruel playing with the hopes of a people blindly seeking their way out of age long miseries.

"The very fervor of my feeling for the oppressed of every race and every land, especially for the Jews, those of my own blood and faith, to whom I am bound by every tender tie, impels me to fight with all the greater force against this scheme, which my intelligence tells me can only lead them deeper into the mire of the past, while it professes to be leading them to the heights.

"Zionism is a surrender, not a solution. It is a retrogression into the blackest error, and not progress toward the light. I will go further and say that it is a betrayal; it is an eastern European proposal, fathered in this country by American Jews, which, if it were to succeed, would cost the Jews of America most that they have gained of liberty, equality and fraternity.

Morgenthau believes that every contention of the Zionists is founded upon false premises. He asserts that it is an economic fallacy, that while there are 13,000,000 Jews in the world, Palestine can never main-

tain more than 1,000,000 more persons than live there now. Agriculture is difficult there, industry impossible, he says. Morgenthau says that it is folly to believe for a moment that Great Britain will ever relinquish either side of the Suez canal, at least so long as Great Britain is an empire.

It is "the enlightened Jews of America," who have "found the true road to Zion. In America the Jew has political freedom, freedom to worship as he pleases, and even social position where he cultivates his manners, and seeks friends among the tolerant and unprejudiced."—Milwaukee Leader.

DEDICATION

Sunday, June 12, 1921, the doors of the new St. Paul's Lutheran Church of Saginaw, Michigan were thrown open and the new church building was dedicated to the service of the Triune God. A throng of Lutherans from far and near assembled to join with St. Paul's in celebrating this day which was beyond a doubt the greatest and most joyous day in the history of St. Paul's church.



St. Paul's Lutheran Church, Saginaw, Mich.

The service began at 9:30. The congregation and friends gathered in front of the school building which had served as the place of worship for three years. Here a short service was held. The pastor, J. H. Westendorf, addressed the gathering, briefly pointing to the great blessings of the Gospel which had been their portion at this old place of worship and which made even that small and inadequate place a temple where God dwells. This service was closed with prayer and hymn whereupon the entire gathering formed in procession and marched to the new church. It is estimated that nearly 2,000 Lutherans took part in this procession which extended over more than five blocks. In front of the church the immense crowd again gathered. Following the singing of a hymn and

the reading of appropriate words of Scripture, the pastor of the church unlocked the door in the name of the Triune God. Although arrangements had been made to seat 1100 people, still a great number found it impossible to find even standing room when the crowd thronged through the doors. Rev. J. Westendorf conducted the dedicatory service assisted by Rev. G. Bergemann and Prof. O. Hoenecke. The regular service followed; the Rev. G. Bergemann preached the dedication sermon in German. During the noon hour the Ladies' Aid served meals to the numerous guests that had assembled. The afternoon services were German and English. Rev. Wm. Bodamer preached the German sermon and Rev. C. Rutzen the English sermon. The evening service was conducted in English by the Rev. J. Brenner. Choirs of various Lutheran churches sang during these services.

Monday evening the mass choir of St. Paul's gave an oratorio cantata, "The Redemption." Tuesday evening a special service was arranged for all such as had been confirmed in St. Paul's church. Rev. H. Richter conducted the service. Wednesday evening Rev. Heyne delivered an English sermon to the young people of the congregation. A communion service of which practically all communicant members of the congregation partook took place Thursday evening. This service was in charge of Rev. Westendorf.

The new church of St. Paul's congregation is a beautiful modern building representing a value of more than \$108,000.00. It is of brick and steel construction throughout. The outside measurements are 120x66 ft. The auditorium measures 54x95 ft., and has a seating capacity of 900. The organ is a three manual organ containing over 1200 pipes with 23 different stops. The organ is the gift of the Organ Fund Society and was built by the Schanz Organ Company, Orville, Ohio. The beautiful windows which represent the life of Christ were purchased of C. Reimann of Milwaukee and were presented to the church by the Ladies' Aid Society. The altar and pulpit, purchased of the Northwestern Publishing House, as well as the pews, carpets, basement and rest room furnishings are also the gift of the Ladies' Aid. The furniture of the sacristy, statuary for the altar and baptismal font are the gift of the school children to the church.

The new church is the third church which the congregation has built in the 70 years of its existence and each church testifies by its greater beauty and size of the rich blessings which St. Paul's has received. The first church, a slight frame building, gave place to a new and larger one which served the congregation until it was struck by lightning and destroyed May 26, 1918. The new church again surpasses the former building in size and beauty as the second one surpassed the first. The progress of the congregation

can be easily detected by the church which have been erected. Each in succession points to the one great point: That God's goodness shall be with them that hear his Word and believe in His Son.

MEETING OF DELEGATES SOUTHERN (WIS.) CONFERENCE

The delegates of the Southern Conference met for their annual meeting at Wilmot, Wis., June 7th. The undersigned is charged by those members present to make a brief report of business transacted for those who could not be present.

An interesting and most instructive paper on the office of the Church Visitor was read by Rev. Rob. F. F. Wolff, Visitor of the Conference. His presentation showed especially that the visitation of congregations is not to be taken as an investigation or inquisition, with the purpose of detecting as large a number of faults as possible, but rather as a friendly visit, as even the name implies, whose discussions are to work to the mutual benefit and encouragement of all concerned. The discussion brought about a resolution, formulated by a committee, to the effect that the Visitor be encouraged to visit all congregations at least once every two years. Congregations are called upon to accommodate the Visitor as much as possible, inviting him and fixing a time schedule to his convenience.

Another paper, by Rev. C. Buenger, President of the S. E. District offered a detailed description of the various educational institutions maintained by Synod. The Seminary at Wauwatosa, the Colleges at Watertown, New Ulm and Saginaw each received their due share of attention. Above all it was shown what purpose these institutions serve, to prepare laborers for the Vineyard of the Lord. There followed a detailed discussion of the financial situation of Synod. The necessity of the strongest support for the various treasuries was clearly recognized, also the desirability of having all congregations do their full proportionate share. Therefore the Conference resolved to assume for itself for the current year a quota of \$2.00 per communicant member as a just share of the synodical budget, each congregation striving to achieve this goal as a minimum. The local member of Synod's financial committee, Rev. R. Buerger of Waukegan, was charged with supervising this work. All pastors of the Conference are, therefore, asked to report to him the number of their communicant members and all collections turned in to the treasury of Synod since January 1st of the present year.

A report of this meeting would not be complete without mention being made of the hospitality of the Wilmot Congregation, especially the Ladies' Club who prepared the appetizing dinner that was served

during the noon-recess. The assembly expressed its heartfelt thanks for this hospitality.

Reported, by request, by

EDM. C. REIM, Secretary.

ANNIVERSARY

On Sunday, June 12th, St. Paul's congregation of East Troy celebrated a double anniversary, the fortieth anniversary of its existence and the thirtieth anniversary of its pastor, the Rev. G. E. Schmidt, who was ordained in 1891, and has served the congregation since 1894. Prompted by gratitude to God for His mercy and blessings bestowed during so many years the congregation had the church newly decorated for the occasion. In the morning service, Rev. P. W. Kneiske delivered the sermon; the evening services were held in English, the undersigned being the preacher. May God continue to bless St. Paul's congregation to the eternal welfare of many immortal souls!

H. J. DIEHL.

SIXTEENTH SESSION OF THE EV. LUTH. JOINT SYNOD OF WISCONSIN AND OTHER STATES

The Ev. Luth. Joint Synod of Wisconsin and Other States will be in session August 17—23 at St. Peter's Church (Rev. A. Baebenroth) Milwaukee, Wis. Applications for board and lodging should be submitted before August 1st **per postal card** to Rev. A. Baebenroth. All nominations pertaining to the regular election of officers will be duly received and prepared for the ballots by the following committee: Rev. J. Klingmann, Rev. F. Stern, Teacher G. Groth, Mr. F. Gamm, Mr. F. Saxmann.

The following list of official delegates is published precisely as submitted by the secretaries of our various districts. GERHARDT HINNENTHAL, Sec'y.

DELEGATES OF THE NORTH-WISCONSIN DISTRICT TO THE JOINT SYNOD OF WISCONSIN AND OTHER STATES IN 1921

1.) From the Fox River Valley Conference:—

Rev. Aug. Schlei, substitute, Rev. R. Ziesemer;
Rev. Ed. Redlin, substitute, Rev. G. E. Boettcher;
Rev. P. Oehlert, substitute Rev. M. Hensel.
Lay-delegate and his substitute from the
Mt. Olive Congregation at Appleton, Wis.;
Emanuel's Congregation at New London, Wis.;
St. Pauls Congregation at Algoma, Wis.

2.) From the Winnebago Conference:—

Rev. E. Benj. Schlueter, substitute, Rev. W. Hartwig;
Rev. J. G. Oehlert, substitute, Rev. W. Schumann;
Rev. O. Hoyer, substitute, Rev. H. Klingbiel;
Lay-delegate and his substitute from the
Zions Congregation at Kingston, Wis.;
Trinity Congregation at Neenah, Wis.;
Friedens Congregation at West Rosendale, Wis.

3.) From the Northern Conference:—

Rev. H. Kirchner, substitute, Rev. W. Haase;
Rev. P. Hensel, substitute, Rev. K. Toepel;
Lay-delegate and his substitute from the
First German Congregation at Manitowoc, Wis.;
Johannes-Jakobi Congregation at Reedsville, Wis.

4.) From the Lake Superior Conference:—

Rev. H. C. Westphal, substitute, Rev. C. C. Henning,
and Rev. H. Brockmann;
Lay-delegate from the
Trinity Congregation at Marquette, Mich.;
Substitute from the St. Peter Congregation at Stam-
baugh, Mich.

5.) From the school teachers:—

Mr. W. Hellermann, substitute, Mr. W. Dommer;
Mr. M. F. Millitzer, substitute, Mr. I. G. Gruber.

G. E. BOETTCHER, Secretary.

Hortonville, Wis., May 13, 1921.

DELEGATES OF THE MINNESOTA DISTRICT TO
THE JOINT SYNOD

1.) Pastors.

- a) Crow River District—
H. Hopp or G. Fischer.
- b) St. Croix District—
Th. H. Albrecht or H. Lietzau.
- c) Red Wing District—
R. Korn or G. Hinnenthal.
- d) Mankato District—
R. Gruber or Ad. Frey.
- e) New Ulm District—
Jul. Lenz or H. Bruns.
- f) Redwood Falls District—
R. Schierenbeck or A. Baur.
- g) Fr. Wiechmann or A. F. Winter.
- h) P. Gedicke or G. Scheitel.

2.) Teachers.

- a) W. Seltz or O. Kerkow.
- b) P. Hippauf or A. Faubel.

3) Congregations.

- a) Crow River District—
Litchfield or Town Greenwood.
- b) St. Croix District—
St. John's, Lake Elmo or Woodbury.
- c) Red Wing District—
Poplar Grove or Goodhue Village.
- d) Mankato District—
St. Peter or St. James.
- e) New Ulm District—
Town Eden or Sanborn.
- f) Redwood Falls District—
Morton or Olivia.
- g) Wellington or Hutchinson.
- h) Jordan or Frontenac.

A. SCHALLER, Secretary.

DELEGATES FOR THE MEETING OF THE JOINT
SYNOD (WEST-WISCONSIN DISTRICT)

Central Conference:

The Rev. H. K. Moussa or Rev. Im. Brackebusch;
The Rev. W. Hass or Rev. E. Walther;

The Rev. Theo. Thurow or Rev. W. Pankow.

Congregations: Whitewater, Beaver Dam, Lowell.

Mississippi Conference:

The Rev. A. Sauer or Rev. Paul Froehlke;
The Rev. G. Bradtke or Rev. Paul Lorenz.
Congregations: Arcadia (Pleasant Valley), Town Nor-
ton (St. Matthew's Congregation at Winona).

Southwestern Conference:

The Rev. L. Baganz or Rev. J. Mittelstedt;
The Rev. H. Schmeling or Rev. P. Monhardt.
Congregations: Tomah, West Salem.

Wisconsin River Valley Conference:

The Rev. W. Fischer or Rev. W. Parisius;
The Rev. J. Ablemann or Rev. O. Hensel.
Congregations: Mosinee (Medford), Neillville (Rib
Lake).

Chippewa Valley Conference:

The Rev. J. Henning or Rev. W. Fuhlbrigge.
Congregation: Prairie Farm (Rusk).

Teachers.

O. Hellermann, or Benj. Kalb;
F. Grimm, or R. Brueschoff;
H. Gurgel, or Alb. Stindt.

O. KUHLOW, Sec'y.

DELEGATES OF THE MICHIGAN DISTRICT TO THE
JOINT SYNOD IN 1921

Pastors.

- 1. District: Dr. H. Wentz, substitute, Dr. P. Peters.
- 2. District: G. Ehnis, substitute, H. Zapf.
- 3. District: T. Hahn, substitute, J. Roeckle.
- 4. District: P. Schulz, substitute, A. Zuberbier.
- 5. District: C. Binhammer, substitute, G. Wacker.

Teachers.

W. Rudow, substitute, A. Zimmer.

Congregations.

- 1. District: Immanuels, Lansing, substitute. Benton Harbor.
- 2. District: Zions, Toledo, substitute, Adrian.
- 3. District: Frankenmuth, substitute, Chesaning.
- 4. District: Clare, substitute, St. Johns, Saginaw.
- 4. District: Trinity, Bay City, substitute, Pigeon.

A. SAUER, Secretary.

DELEGATES OF THE NEBRASKA DISTRICT TO THE
JOINT SYNOD

Clergymen.

Rev. E. Zarembo, alternate, Rev. J. Witt;
Rev. W. Schaller, alternate, Rev. Ph. Lehmann.

Laymen.

August Braasch, Hadar, Nebr., alternate, Obed Raasch,
Norfolk, Nebr.;
Otto Neujahr, Gresham, Nebr., alternate, Reinhard
Everts, Grafton, Nebr.

PH. MARTIN, Sec'y.

DELEGATE OF THE WASHINGTON DISTRICT TO
THE JOINT SYNOD

Rev. Richard Janke, Clarkston, Washington.

DELEGATES OF THE SOUTHEAST WISCONSIN DISTRICT TO THE JOINT SYNOD

Milwaukee City Conference:

Rev. E. Th. Dornfeld, substitute, Rev. E. Schrader;
Rev. H. F. Knuth, substitute, Rev. A. Bendler;
Rev. Henry Gieschen, Sr., substitute, C. Gausewitz.
Congregations: St. Jacobi, Milwaukee; Salem, Milwaukee.

Southern Conference:

Rev. F. Koch, substitute, Rev. J. Toepel;
Rev. R. Wolff, substitute, Rev. S. Jedele.
Congregations: Burlington, Elkhorn.

Eastern Conference:

Rev. C. Bast, substitute, Rev. P. Burkholz, Jr.;
Rev. P. Burkholz, substitute, Herm. Gieschen.
Congregations: M. Strehmke, Franklin; Theo. Buuck, Wauwatosa.

Dodge Washington Conference:

Rev. Wm. Weber, substitute, Rev. O. Toepel;
Rev. R. Bergfeld, substitute, F. Bliefernicht.
Congregations: Hartford (or Huilsburg); T. Herman (or Hustisford).

Arizona Conference:

Rev. F. Uplegger, substitute, Rev. E. A. Sitz.

Teachers:

L. Ungrodt, substitute, J. Gieschen;
E. Roloff, substitute, Alb. Mayer;
E. Hartmann, substitute, Prof. E. Sampe;
W. E. Reim, substitute, E. W. Timm.

HENRY GIESCHEN, JR., Sec'y.

LAKE SUPERIOR MIXED CONFERENCE

The Lake Superior Mixed Conference will meet D. V. on July 26-27 in the congregation of the Rev. J. H. Stelter, Engadine, Mich. Papers will be read by the Rev. K. F. Geyer and Aug. G. Sommer. Confessional address: H. Juneau. Sermon: K. Geyer (Paul Bergmann).

When making announcement to the local pastor, kindly inform him from where and what train you wish to be called for. PAUL C. EGGERT, Sec'y.

CENTRAL DELEGATE CONFERENCE

The Central Conference, with teachers and lay delegates, will meet the 19th and 20th of July in the congregation of the Rev. Leo Kirst, at Beaver Dam, Wis.

Papers will be submitted and discussions led by the Reverends Wm. Nommensen, G. Stern, L. Kirst, Chr. Sauer, Wm. Eggert, A. Paap and Dr. A. F. Ernst.

Conference service with Lord's Supper, Tuesday evening. Sermon: the Rev. Wm. Nommensen (the Rev. Wm. Rader, alternate). Confessional address: the Rev. Theo. Kliefoth (the Rev. F. Ehlert, alternate).

Lay delegates should register with the conference secretary before the opening of the first session, Tuesday morning, at 8:45.

Requests for quarters should be made in due time.

THEODORE THUROW, Sec'y.

NEBRASKA DISTRICT

The conference of the pastors, teachers and lay delegates of the Nebraska district of the Joint Synod of Wisconsin and Other States will take place, D. v., August 4th to 8th at St. John's church, Stanton, Nebr. Rev. Prof. John Ph. Koehler will present a paper. Substitutes are Rev. Frick and Korn. The announcement of attendance and the stating of the number of lay delegates are requested.

PH. H. MARTIN, Sec'y.

INSTALLATION

Upon the request of the president, the Rev. Ad. Spiering, the undersigned duly installed the Rev. E. Sterz as pastor of the First Ev. Luth. congregation of Shiocton, Wis., and of the St. John's congregation of Deer Creek, Out. Co., Wis., June 26, 1921.

Address: Rev. E. Sterz, Shiocton, Wis.

G. E. BOETTCHER.

On the authorization of Praeses Immanuel F. Albrecht, the Reverend J. E. Bade was installed on the third Sunday after Trinity as pastor of the Lutheran congregation at Seaforth, Minn., by Pastor George W. Scheitel.

ACTIONS LOUDER THAN WORDS

"Living epistles, known and read of all men," furnish an argument for Christianity that cannot be met and resisted. An American teacher was employed in a secular school in Japan with the understanding that he was not to mention Christianity, but the silent influence of his Christian life was so profound that some forty of his pupils, unknown to him, made a covenant to abandon idolatry. Later, twenty-five of the forty entered a Christian school and some of this number became ministers of the Gospel among their own people.—The Lutheran.

Look back often to the Reformation, that fiery furnace in which the makers of our modern world walked in unharmed, because protected by the presence of the Son of man. Do not stop at the Reformation. Take in with the sweep of your eye the thousand years that preceded Luther, in which God moved in mysterious ways in the work of subjugating barbaric Europe to a gentler temper. Let your glance take in all the epochs of the Christian era, back to the days of the apostles.—Jefferson.

"A man has deprived himself of the best there is in the world who has deprived himself of an intimate knowledge of the Bible," says a statesman. But most men and women are so busy attending to inferior things that they have no time to spare in gaining the best the world holds.—Selected.

INVENTORY

	Theological Seminary	Northwestern College	M. Luther College	Michigan Seminary	Home for Aged Belle Plaine	N. W. Publishing House Cr.	Dr.
Land and Land Improvements	*16,500.00	31,937.20	8,300.00	14,212.00	2,775.00	9,500.00	
Structures and attached fixtures	*46,875.00	183,192.00	116,415.00	43,331.35	30,325.00	34,214.70	
Furniture, permanent	2,686.50	17,245.15	18,200.25	1,059.50	947.75		
Household goods, consumable	312.40	2,727.18	190.90	123.67	584.50		
Machinery	380.00	1,166.00	147.00			45,591.09	
Handtools and Sundry equipment	75.80	481.95	163.50	100.95	264.25		
Livestock and poultry	52.00	855.00	285.00	108.75	310.00		
Laboratory		2,511.50		43.03			
Library	6,000.00	11,609.85	5,695.50	662.50	24.85		
Sundry Supplies		2,686.10	932.00	20.45	34.50		
Equipment						5,470.35	\$14,000.00
Stock in all departments						57,652.97	†15,000.00
Accounts receivable						27,807.48	‡ 4,733.22
Cash on hand						3,722.12	
Liabilities						\$183,958.71	\$33,733.22
Totals	\$72,881.70	\$254,411.93	\$150,329.15	\$59,662.20	\$35,265.85	\$150,225.49	
Total						\$722,776.32	
Bues Property as assessed on Tax roll						65,000.00	
Grand Total						\$787,776.32	

*The title to this property is vested in Synod only conditionally, for in case it will not be used for educational purposes the property will revert to the Pabst heirs, and when sold the proceeds will be divided equally between them and the Synod.

§Due on Machinery.
†Mortgage on Real Estate.
‡Bills Payable.

W. H. GRAEBNER, Secretary.

ORGAN DEDICATION AND RENOVATION

The congregation at Wisconsin Rapids, Wis., Rev. G. M. Thurow, celebrated the dedication of their newly acquired pipe organ and the renovation of their church on the second Sunday after Trinity.

The activity of the young people and the choir made possible the acquisition of this instrument. The organ has two manuals, 10 stops, 11 couplers, 6 combinations, tubular pneumatic action, electric blower.

Prof. Arthur Bergmann, Concordia College, Milwaukee, Wis., was the organist of the day.

Rev. Theo. Thurow occupied the pulpit in the forenoon, Rev. Emil Dornfeld and the undersigned in the afternoon. The mixed choir of the congregation assisted in enhancing the beauty of the services.

Credit for the renovation and the decoration of the interior of the church falls to the Ladies' Society, for the placing of electric candelabra upon the altar to the Young People's Society and the catechumens.

A concert and an organ recital were given in the evening by Prof. Bergmann and Mrs. J. P. Witter, the choir and the Band of the congregation assisting.

The congregation now possesses a grand pipe organ. May it to all the members thereof make for this service: Praise ye the Lord in His sanctuary with organs.
JULIUS W. BERGHOLZ.

All of my possessions for one moment of time.—
Dying words of Queen Elizabeth.

OFFER USED HYMNALS

We wish to dispose of one hundred and fifty "Church Hymnal" which are still in a fairly good condition. Some congregation about to inaugurate services in the English language might find it advantageous to get in touch with us. Kindly address communications to Rev. T. J. Sauer, 694 Morrison St., Appleton, Wis.

A CORRECTION

In our issue of June 26th, page 208, the title of the Statistical Year-Book mentioned under Book Review was misstated. The correct title is Statistical Year-Book of the Evangelical Lutheran Synod of Missouri, Ohio and Other States for the Year 1920.

ITEMS OF INTEREST

Girl Fatally Burned by Taper at Virgin's Altar

"May the lives we lead be as pure as the lilies we lay at your feet," chanted 6 year old Anna Katherine Wagner in St. Joseph's Church, before the altar of the Virgin Mary, prior to entering the schoolroom adjacent. Her dress caught fire from a candle burning at the foot of the altar, and in a few seconds she was fatally burned.—Herald and Examiner.

U. S. Syndicate to Buy Lands of Mennonites

The lands of the Mennonites in Southern Saskatchewan have been purchased by a syndicate of capitalists. The aggregated area comprises approximately 106,000 acres lying to the southeast of the town of Swift Current. The

number of families in this "colony," who have sold out their holdings to form what is practically the composite block of land, is between 450 to 500.

They have sold all their material possessions as well as their land. Their crops, their stock and farm machinery of every description. Their houses and barns, their 15 villages, their kitchen, gardens and their poultry, even their furniture and their domestic pets—everything, has been included in this remarkable sale.

The colony will move to Mexico. Residents obtained the land practically as a gratuity from the Canadian government.

This particular colony of Mennonites, who speak a form of Dutch, but teach German, came to Canada from Russia 55 years ago and gradually settled on homestead lands of the dominion. Canadian laws conflict with their ideals of religion and they plan to emigrate.

Special trains are expected to leave here soon carrying them across the United States to Mexico. Some plan to go to Vancouver and take passage on steamers for Culiacan, Mexico.

J. J. Logan, president of the American shipping federation of Jacksonville, Fla., made the announcement of the completion of the sale.—The Milwaukee Leader.

Bibles Placed

A California paper reports that "the American Bible Society issued over 5,000 new Bibles last year, not counting the old one we keep on the desk to throw at irate subscribers when they come in to chew the rag about who writ that article."

The typesetter must have thought that zeroes didn't amount to anything, for he left off three of them. The figure should have been Five Million instead of five thousand. In addition, the American Bible Society reports that since the war there has been a pronounced increase in the demand for the entire Bible, instead of for the New Testament alone.

The purpose for which most of them are used is probably not the one for which the California editor keeps his.—American Bible Society Report.

Zionist Officials Resign When Their Work Is Attacked

A vote disapproving the annual report of the administration of Judge Julian W. Mack, president of the Zionist organization of America, was followed by the resignation of seven of the eight officers of the organization and 31 of the 50 members of the national executive committee, as well as the secretary of that committee.

The resignations were announced after the convention had voted 153 to 71, to disapprove the president's report of his stewardship. Besides Judge Mack, officials who relinquished their offices are:

Justice Louis D. Brandeis, honorary president; Rabbi Stephen S. Wise, New York, honorary vice-president; Harry Friedenwald, Baltimore, and Nathan Strauss, New York, vice-presidents; Jacob De Haas, secretary of the Palestine department, and Reuben Horchow, assistant treasurer and acting secretary for the organization. Horchow is secretary and all except Justice Brandeis are members of the executive committee.—Milwaukee Leader.

Christian Scientists Will Build Schools

Articles of incorporation of the University Development Corporation of America were on file to-day with the Arizona corporation commission. According to the articles, the cor-

poration plans to establish schools, colleges and universities throughout the country for Christian Scientists and children of Christian Scientists in which only members of the Christian Science church will be employed as teachers.

The incorporators are M. M. Kline, Brooks Fisher and J. S. Mertz, all of Los Angeles. The authorized capital stock is given as \$5,000,000, divided into 50,000 shares. The affairs of the corporation will be managed by a board of directors.—Wisconsin News.

Pope Deplores Work of Jews in Palestine

The papal allocution, read at a secret consistory Monday, expresses deep anxiety over the situation in Palestine owing to the activity of the Jews in the holy land, and urges the Christian nations to appeal to the league of nations, to insist upon the definition of the British mandate in Palestine. The allocution charges that Jews are "taking advantage of the sufferings of the inhabitants due to the war," and deplores "the privileged position enjoyed by the Jews in Palestine, which is dangerous for Christians."—Milwaukee Leader.

Canary Bird Chorus Features Janesville Church Service

A canary bird chorus was a feature of Methodist church services Sunday. All owners of canaries brought their birds to church. They chirped, warbled and sang throughout the service. The bird concert reached its height when the choir sang.—Wisconsin News.

Prohibition Worries

Methodist ministers at their meeting yesterday at First Church, Clark and Washington Streets, were startled when Dr. Caleb W. Saleeby, English prohibitionist, said "a whisky distillery is established on Mt. Hermon, Palestine, and a brewery in Jerusalem."—Wisconsin News.

BOOK REVIEW

The Sane and Scriptural Sunday. By W. H. Kruse. A twelve page booklet, published by the American Luther League, cor. Barr and Madison Sts., Fort Wayne, Indiana.

By the summary appended to the treatise you can see that the writer has examined his subject from its different angles: "The Jewish sabbath law has been repealed. The Christian Sunday is not of divine origin and obligation. The Christian does not need a state law to force him to observe Sunday properly. The non-Christian cannot observe Sunday in any sense which the New Testament recognizes. The moral quality of an act does not depend upon the day on which it is performed. The church has no legitimate way of influencing men's action except moral suasion. The church must in the interest of its own safety protest against every species of religious persecution."

This little book treats one of the big questions of our day and brings the light of Scripture to bear on it. We hope this clear little exposition of the Bible truth on this question will be studied by many.

The conditions under which this booklet is being distributed are most generous. They are given in the following: "We are willing to send this booklet out free of charge whenever and wherever the issue which it discusses is raised. When bulk orders are placed our only condition is that distribution be guaranteed or that unused copies be returned. If names and addresses are sent to us we shall mail the booklets from our national office in Fort Wayne, paying the postage ourselves." G.