

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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RICHES IN CHRIST

1 Cor. 1:4-9

My God, I praise Thee for Thy grace
In Christ, Thy holy Son,
To Whom Thy pardon's boon I trace,
Who hath my ransom won.

Conceived in sin, with sin defiled,
I wandered far from Thee,
But now, redeemed and reconciled,
Thy bosom welcomes me.

Thy Spirit in Thy Word divine
Assures me Thou art nigh,
Bids me to Thee my cares resign
And "Abba Father" cry.

The riches that are mine in Christ
No mortal tongue can name!
His holy, precious Blood sufficed
Lost sinners to reclaim.

When, burdened with the guilt of sin,
My heart for cleansing pleads,
All that I seek, and more, I win,
For Jesus intercedes.

Forgiveness, rest, and joy, and peace,
And wisdom from on high
Thou grantest me without surcease
My soul to satisfy.

And Thy blest Word bids me behold
The Glory-land afar,
The gates of pearl, the streets of gold,
Where many mansions are.

O keep, and sanctify Thou me
Until my dying breath;
Establish, strengthen, settle me
In overcoming faith.

My faithful God, may I be found
Blameless unto the end,
When Christ, my Lord, in glory crowned,
From Heaven shall descend.

Garbed in His robe of righteousness,
And sinless in Thy sight,
Thy grace forevermore I'll bless
In Salem's realm of light.

Epistle Lesson Hymn for the
18th Sunday after Trinity.

Anna Hoppe.

We cannot build safely except we build on Christ; we cannot rest safely except we rest in Christ; we cannot walk safely except we walk with Christ; we cannot die safely except we die in Christ. —Selected.

THE THIRTY-SECOND PSALM

Verses 1—5

Forgiveness — Full and Free

There can be little doubt that this Psalm was composed by David after Nathan came to him. The fifty-first Psalm was the confession of his great sin and the prayer for forgiveness. This Psalm is the record of the confession made and the forgiveness obtained, and the conscious blessedness of his position as a son restored to his Father's house. And it is a most instructive and edifying psalm. It treats of the most precious gift God can bless the penitent sinner with — the forgiveness of sin, while at the same time it sets forth the doctrine which is the sum and the center of all Scriptures or the holy Gospel — justification before God through faith in the Redeemer. Small wonder that this Psalm has become a blessing to millions. It is said of St. Augustine that he used often to read it with weeping heart and eyes, and that, before his death, he had written it on the wall over against his sick bed, in order to exercise himself therein, and to find comfort therein in his sickness.

Beginning with the recital of his own experience, David here turns it into instruction for others. Great is the blessedness he experienced in the forgiveness of his sin, and from this he deducts the doctrine which is the comfort of every penitent sinner, and which forms the gate at which he enters the Father's house.

"Blessed is he whose transgression is forgiven, whose sin is covered." The Psalmist at once begins with a beatitude. It is a beatitude which involves not only the greatest comfort, but a divine mystery as well. No human mind could ever have declared it. In all the secular literature of the world, both ancient and modern, we look in vain for such a beatitude, or the idea expressed in it. How does the refrain of secular poets and dramatists run, when they picture to us characters which they regard as happy and blessed? Is it not: "Blessed is the man who never has sinned?" Natural man seeks comfort in morality only, but not in forgiveness. Hence, the vast difference between the happiness of natural man and man reconciled unto God through forgiveness. The one is based on morality, or man's own conduct and works, the other on God's grace. But while the first will prove futile and deceptive, when man's morality is brought face to face with God, the latter is actual and real, and of eternal duration.

Rev. C. Buenger
65 N. Ridge
Jan 25

No blessing can come to any soul until it has been forgiven. If we would receive any of God's blessings, we must first pass through the gate of forgiveness. No other favor or gift or prosperity is of any avail while our sins remain uncanceled. But with forgiveness come all the blessings God has promised us.

How, then, are sins forgiven? and what does forgiveness imply? We find in the first verses of our Psalm three words to describe sin, and three words to describe forgiveness; and each one of them has its own peculiar significance and value, so that the process of forgiveness as well as its import is fully exhibited. These are, on the one hand, transgression, sin, and iniquity, and on the other, forgiving, covering, and not imputing.

Sin is transgression, an offence against God, a departure from Him; doing what is prohibited. Sin is a coming short of the mark, a false step, a wandering from the path of duty, not doing what was commanded — disobedience. Sin is an iniquity, an inward depravity or perversion, total corruption of the heart together with its guilt and condemnations. Elsewhere sin is marked as rebellion, revolt, wickedness, vileness, an abominable thing. It defies all the attributes of God; — righteousness, holiness, loving-kindness, and power. It makes its victims esteem God such an one as themselves. It forgets the infinite holiness of Him, in whose eyes the heavens are not pure and the stars are not clean; and it counts ruin a trifle thinking that the wrath of God may be averted by rites or mere formalities, the fires of hell extinguished by tears, and peace secured by self-inflicted tortures.

Oh that men would learn, that sin draws on a debt which no man can satisfy, such a debt as a man must perish, if it be not forgiven. Listen to the story of David. In a strain of sorrowful memory he describes the bitterness of the days when he was yet in his sins, unwilling to make a free confession and open his heart before the only One who could heal it.

"When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the draught of summer. Selah."

A sin concealed is like a hidden fire. It eats into the very life and consumes it with the weariness of old age. It weighs upon the heart. It dries up the springs of innocent joy and peace, so that the whole existence becomes like a dry desert. Neither is there relief in "roaring." All the complaints and murmurings, the outcries of disgust with life and the growlings of a discontented spirit, are in vain. Swear that "the times are out of joint"; swear at the world for a cheat; swear at yourself for a fool, — all this will bring no relief, no comfort. The disease is too deep for any remedy that you can devise.

There is but one Physician who can heal this direst

of all disease, He who forgives — the God of grace and mercy. To the Lord our God belongs forgiveness of sins. It is His glory and delight to forgive transgressions. And how does He do it? Not by any forceful act or decree, but by bearing away sin through a vicarious sacrifice. Under the old dispensation at the time of David it was the sacrifice of the Paschal lamb which, however, was only prefigurative, until "the Lamb of God, which taketh away the sin of the world," was sacrificed upon the altar of the Cross. Sin having been atoned by the holy, precious blood of Christ, His only begotten Son, God is willing to forgive all sin by taking its guilt away from our conscience as a burden is lifted from a weary back. Wonderful is the doctrine of forgiveness, but clearly revealed is the fact that "Christ died for our sins according to the Scriptures." "In whom we have the redemption through His blood, the forgiveness of sins, according to the riches of His grace." Forgiveness with God is possible, because He has exalted His Son a Prince and a Savior to grant repentance and remission of sins unto Israel, Acts 5:31.

God furthermore covers sin. It being odious and abominable, having put us to shame and disgrace, making us loathsome in the sight of God, and utterly unfit for communion with Him, God hides it out of sight beneath the mantle of His mercy, covering it with the robe of Christ's righteousness, like the coats of skins wherewith God clothed Adam and Eve, so that God is no longer displeased with us, but perfectly satisfied. The Lord says He will remember our sins against us no more forever. So the covering is complete and final when it is God's.

In forgiving sins God finally imputes not iniquity. To impute iniquity is to charge iniquity to condemnation, and to act accordingly. It is reckoning a man's sin to him with all its guilt and punishment, charging guilt upon the guilty in a judicial way, with the view of being punished for it. Not to impute sin is just the opposite. It is to remit the offence, pardon, absolve the sinner, blotting his sins out from the Book of account like a cancelled debt, so that they rise not in judgment to condemn one. And thus, not imputing sins God does not lay them to the charge of the sinner, does not reckon them to his guilt and punishment, but justifies him from guilt and punishment by imputing, as St. Paul says, "a righteousness without works," a righteousness the sinner does not possess, but which is merited by Christ. All this is clearly stated by that grand declaration of St. Paul, 2 Cor. 5:19, 21: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. . . . For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

"O depth of love, in which, past finding,

My sins through Christ's blood disappear;
This is for wounds the safest binding,

There is no condemnation here;
For Jesus' blood through earth and skies
Forever Mercy! Mercy! cries."

That is forgiveness — full and free. So far as the relations between God and the sinner are concerned, sin is destroyed, obliterated, gone forever. There is no more heavy weight to be carried, no more shame to be endured, no more fearful reckoning to be paid. The heavy-laden heart is lightened; the soul disgraced by its sins is now clothed with fair garments; the penitent's faith is accounted unto him for righteousness, and he walks forth a free man under the favor of God. Rest and peace and liberty, — these are the happiness of the man who has sought and found forgiveness of sin. And surely the world holds none that can be compared to them.

From forgiveness of sin or justification follows sanctification, a life consecrated to God. Justification and sanctification are distinguishable, but never separable. Where the one exists, the other is not wanting. Thus where sin is forgiven, guile is banished. "Blessed is the man whose sin is forgiven, — and in whose spirit there is no guile." He whose sins are forgiven is sincere and true, uttering no falsehood either to himself or to his God, concealing nothing, disguising nothing, making no false excuses, but coming before God with an open heart which is submissive to obedience and holiness. It is equivalent to what David elsewhere says: "There is forgiveness with thee, that thou mayest be feared," or to what Paul says of forgiven sinners, Rom. 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."

Where is this forgiveness to be found? We hear David saying in our Psalm, "I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah." Selah! Think of that! Do we not find here an intimation or reference to the Ministry of the Keys, that peculiar authority Christ has given to His Church, to forgive the sins of penitent sinners unto them, and which is vested in the Gospel? The moment David confessed his sins, back of the very echo of his liturgy of penitence came the blessed assurance of pardon. "I have sinned" — "The Lord hath also put away thy sin." "I will confess" — "Thou forgavest."

The connection between confession and pardon is close and intimate. The confession here mentioned, however, is not auricular to a priest, so much extolled by Romanists, — nowhere do we find that demand in Scriptures, but that confession which is due to God alone. For true confession of sins does not consist in enumerating our sins in particular, but rather in acknowledging that we are guilty before God and deserve condemnation, and that we above all seek the comfort of forgiveness. And that God offers in His Word alone. The divine Word, the Gospel of Jesus

Christ, is the bank in which the Lord has deposited the forgiveness of sins; to the Gospel we go and by faith draw the treasure and make it our own. The Bible is the place where we find forgiveness; for there Christ has put the garments of salvation and the robe of righteousness; to the Bible we go and by faith put on these garments and appear before the judgment-bar of God, confident we shall be acquitted by receiving forgiveness — full and free.

J. J.

COMMENTS

Scottish Ritters Shocked to Tears In offering the readers of the Northwestern Lutheran the following accounts there is full understanding for the incongruities, inconsistencies, even improbabilities that it presents. First, the 112th annual convention of the Supreme Council of the Scottish Rite for the Northern Jurisdiction assembles in Boston; that is normal and usual. Next, the opening address of the convention is delivered in Trinity Church; that may not be unusual in America but it is surely strange. Again, the address is delivered by the Rt. Reverend Harry Sherman Longley, Bishop of Iowa for the Protestant Episcopal Church; and that is disturbingly strange — an Episcopal bishop opening a Masonic convention. It becomes less strange but more incongruous when it appears that the bishop is a thirty-third degree Mason. All the elements of the story thus far assembled, however strange to us, would be accepted by the assembled Scottish Ritters and Masons everywhere with becoming modesty as being no better than their order deserved and had a right to expect.

But when the bishop launched his sermon there were many startled faces in the audience. Some pinched themselves to see whether they were awake or asleep and dreaming. It took on the contours of a nightmare long before the Rt. Reverend Bishop had finished. Speechless with horror, shocked to tears, it was weeks before the champions of Masonic ideas could think of what to say. The Bishop of Iowa, with the prestige of his thirty-third degree adding weight to his words, no doubt, chose for his subject "Education of our Children" and in the course of his sermon made some of the following statements, none of which are new or strange to us but are, we concede, shockingly incongruous coming from such a source and uttered on such an occasion:

"Largely pagan" is our public school system. "If we do not have parochial schools, I do not know how we can supply the vital need of spiritual development as basis for all the activities of life.

"We find little religion in homes of wealth and prosperity, likewise in the home of the laborer we find the same spirit of indifference to things religious. . . . Our young people need a truer conscience of God. The lack of this is due to the system of education which

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takes our boys and girls and with the best methods instructs, but the fundamental thing — the development of spiritual youth — is left out.

"I believe in parochial schools, although it would be impossible for all denominations to operate them. . . . There is little of religion or God in our homes, schools, and colleges . . .

"(Modern Life) takes our boys and girls at the age of six or seven, when they are most plastic and when the spiritual life ought to be developed in them, and turns them out young men and women with no moral principles to guide them. They pass through the philosophy department of our colleges where the professor is, if not an atheist, at least indifferent to Christianity, and they come out unbelievers, shipwrecked Christians.

"I am not one of those men who advocate a parochial school for the members of every sect, but I feel thankful to God that there are men who see and who understand that our boys and girls need spiritual training."

So far Bishop Longley. We took his utterances from a Masonic report in which he was held up as a horrible example in spite of his thirty-three degrees. The Masonic commentator on this unusual happening could think of nothing to say in his anger and chagrin excepting to call the author of these un-Masonic sentiments some choice names by way of insult.

H. K. M.

Fifty Years of Chautauqua The Chautauqua, a peculiarly American institution, is fifty years old this Summer. Reaching as it does in some of its many ramifications into every community it is worth while to know just what it is and just what it set out to be.

The originator of the idea was Bishop, then the Reverend, John Heyl Vincent. The idea did not spring full-panoplied from his brain but was the development, aided by circumstances, of his efforts to provide teachers for Sunday Schools. As early as fifty years ago earnest men like Mr. Vincent saw that the

American churches were slowly destroying themselves by their neglect of their children. The Sunday School seemed to them the only available means to do something for the children.

Fifty years ago those who acted as Sunday School teachers were in the essentials better fitted to teach children than are most church members of to-day, for they were more familiar with their Bible and their catechism. Yet Dr. Vincent even then despaired of any lasting benefit accruing from their work. He decided to establish training schools for teachers. Finding kindred spirits in his widening circle of friends he met Lewis Miller, a philanthropist of Akron, Ohio, who was a leading spirit in a camp meeting association that held annual tent meetings at Fair Point on the shores of Lake Chautauqua, New York. Upon invitation Dr. Vincent assembled his summer classes for teachers at Fair Point for the first time in 1874.

The charming locality and the enthusiasm of Vincent and his fellows inspired the resolution to make it a permanent summer school. Soon the name of the camp became Chautauqua Assembly and the tents were replaced by permanent buildings. The courses of instruction were enlarged and took in other branches besides those directly dealing with Bible study. The idea "caught on" and to-day there are about one hundred and thirty Chautauqua assemblies scattered throughout the country that are still devoted to the original idea of training Sunday School teachers and church workers. They usually meet for four weeks during the Summer.

Then, with the easy enthusiasm that carries Americans from first successes to extravagant undertakings that dissipate much energy without holding earlier benefits, it was attempted to carry the Chautauqua to "every hamlet and crossroads" in the country. Traveling Chautauquas were the means to do this. To secure the interest of the general public the most general programs were devised. Bible study gradually disappeared from the schedules and entertainment and amusements of "a wholesome nature" soon became the order.

To-day the tent Chautauqua that comes to the small cities for five days in the Summer is a purely commercial venture which appeals to the "better" citizens for support on the plea that it provides "high class and wholesome" entertainment, amusement, and instruction to those who might otherwise seek inferior amusements elsewhere. Lecturers, whose names have a certain advertising value, are engaged to give tone to the programs while the bulk of them is made up of vaudeville entertainers, ranging from jugglers and quick-change artists to five man dramatic and operatic companies. Music comes in for a large share of the Chautauqua's cultural contribution and is about what one might expect if one's expectations are modest enough.

The booking agencies that provide these Chautauquas operate the year through and have supplemented the Summer Chautauqua with the Winter "Lyceum" courses. They have the habit of calling themselves "bureaus," which sounds less commercial than "booking agency."

The original Chautauqua was a legitimate outgrowth of the needs of the Methodist Church. The modern namesake as known throughout the country is a futile thing doing business with a label that has lost all significance and has become disgustingly commercial. It is difficult to understand that our public men have not long ago refused to lend their names as lecturers to these affairs. We know why they go: because they are amply remunerated for their trouble and secure much publicity for their names and their ideas, though this latter interests them less, their ideas usually being colorless enough to appeal to the hodge-podge character of their audiences.

When Dr. Vincent originated his plan to further the cause of Bible study with especial emphasis on the needs of the Sunday School teacher, he did what must be considered a wise and useful thing for those who needed such assistance. The modern traveling tent shows that go under the name of Chautauqua are a travesty on the original design and have no business to appeal to anyone on the basis of culture, mind improvement, and least of all, Christian character.

Where our churches are in need of Sunday School teachers it should be the business of the pastor to find the best qualified in the first place and then it should be understood by all concerned that teaching the children in the name of the church is a most serious business which must be done with prayerful conscientiousness. If the pastor is able to guide his teachers in the work before them, so much the better. But at best it must be apparent that all efforts to supplant more thorough instruction by the brief fleeting minutes of Sunday classes are most imperfect. H. K. M.

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Clinic for Religion The practice of medicine is developing from day to day. Medical men are not entirely dependent on their own efforts to advance in their chosen profession; they may go to any number of places where the leaders of research conduct their clinics and gather from them the best results of the best labors of men from all over the world. Patients, likewise, are not dependent on the ministrations of the family doctor. They may take their troubles to the same clinics and be sure that their cases are receiving the best attention it is possible for them to receive.

Vienna has long held the distinction of being one of the foremost centers of such advanced medical research. Distantly related subjects, such as psychology, have been quite as prominent in establishing the

eminence of Vienna as a research center and as the home of famous clinics.

Now comes the characteristic degeneration that seems to attend every human enterprise. Because clinics have been successful in promoting understanding for certain ills of the body and for their treatment, because mental diseases have become better understood when studied at close range by specialists, — some man in Vienna, name is Dr. Karl Beth, proposes to establish a clinic for "sick religions."

The plan is simple. You first organize a society from which, presumably, the funds to start the thing are expected. A building is secured. A staff of specialists is engaged to specialize still further. Dr. Beth is the chief specialist, no doubt. On his board we find psychiatrists, chemists, attorneys, and writers.

Whenever a church, or church organization, shows signs of failing health of any sort the case should be brought to the clinic. The experts there will then impartially examine the state of affairs and in due time, after the patient has been carefully weighed and measured and otherwise subjected to the usual laboratory processes, a report will be issued which states the findings and, presumably, the proposed remedy.

We are assured that the new clinic aims to be international and welcomes any religion without distinction. "Our studies will embrace every line of religious thought."

Dr. Beth had just returned from a short lecturing tour in the United States when he evolved this novel idea. It seems reasonable that even European scientists share the eager longings of their unscientific brethren from Europe to get at some of the American gold. If Dr. Beth in viewing American conditions decided that the American was most vulnerable, most gullible in matters of religion, he must be forgiven for the implied low estimate of his erstwhile hosts. The land that produces an annual crop of sects and cults of proportions as generous as America's must offer to a foreign investigator the appearance of easy money.

We feel sure the Vienna clinic of Dr. Beth hopes to do business with America. And if he does it will be scarcely more degrading than the traffic some churches and church institutions have had in the past with efficiency engineers and advertising agencies, to say nothing of the professional alm-seekers (on the percentage basis) who have flourished during and since the war who unleash their salesmen to make drives for this charity or for that college.

If Lutherans realized, purely as men and women who are not prepared to discard their self-respect, how ignoble such proceedings are and how grateful they should be that their Lutheran Churches countenance no such tactics, there would be less lamenting over our "unbusinesslike" methods of doing practical things.

Dr. Beth will not get any business from us. But then, he never counted on us. He had in mind the "efficient, businesslike" churches that are forever trying out new things because none of their last year's efforts were successful in a real sense.

Like the experienced patent medicine vender Dr. Beth tries to stimulate business by making his audience feel that they are sick and need medicine. So he says: "Religion throughout the world is ill. It needs a doctor, but no doctor exists skilled in the diagnosis of such troubles. We hope through our organization to place ourselves in a position to diagnose afflictions and prescribe remedies." His courage is magnificent. What has never been done before he attacks without hesitation.

Modestly he expresses the "hope" that his idea will prove to be the new light on this dark page of history, but though a neophyte at the business he knows that "we are not founding a new religious organization, but we are studying the existing old ones."

It remains to be seen whether in Christendom there is anyone so far lost to shame to avail himself of the opportunity offered by Dr. Beth. It will be a fair assumption that those who apply to him for diagnosis and treatment can be unceremoniously stricken from the calendar of the churches that may be called "Christian." "I am the light, the way, and the truth" — there is your remedy for all ills. And as for a diagnosis: "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

H. K. M.

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Real Companionship "Can two walk together, except they be agreed?" The world to-day evidently believes they can, the prophet Amos and He for whom he speaks to the contrary, notwithstanding. This is particularly evident in the choice of companions for the walk through life: real harmony, thorough agreement on things spiritual, is not considered essential for life-companions. One is not at all astonished to-day to hear of three denominations being represented in one family; the father stands for one, the mother for another, while the children are being taught the tenets of a third. As a result indifference, superficiality, decadence mark the religious life of our time.

The following from the Chicago Tribune is quite apposite to the above question. Hannibal has put a question to Doris Blake and she answers him in the question box of the paper. Her answer bears the head, "Intolerant of Her Parents' Belief as They of His Lack of It."

"Hannibal" tells me he has no "religious hallucinations"; does not go to church; has no creed; does not believe in God, heaven, hell, or the Bible. He is not, however, prejudiced against any religion or belief, and he does not try to convert anyone to his way of thinking.

"So much for that," says he. "Don't write me a thesis on religion, for I know more about it than you do, but please write an answer to my problem, regarding which you know more than I do."

Hannibal's problem is this: He is engaged to a beautiful girl whose folks have just learned he considers religion as bunk, and now, he says, they would just about as soon see their daughter married to a "cross-eyed, hump backed, tongue tied, halfbreed Turkish Eskimo" as to Hannibal.

"Because they have some kind of faith, regarding which they cannot even talk intelligently and, like all church goers, know nothing about it all," says Hannibal, "they have the nerve to tell me I can't marry their girl because I have no church and could talk them black and blue in the face with pertinent things to show I know what I am talking about.

"Now what I want to know is this: Should a blind faith in their religion make me so far below them that I am unworthy of their daughter? I will let my wife go to any church or all of the churches she wants to, and if she needs religion I'll see that she gets it. Do you really and truly believe her parents have justification in their attitude?"

Yes, Hannibal, I think they have justification in their attitude. Quite so! If she were my daughter, I'd as soon see her married to the cross-eyed, tongue tied half breed, for the simple reason that a girl with religion married to a man without would find the same compatibility she would with one who couldn't talk to her in her own language or understand her motives. For all your so-considered liberality of thought about letting the other fellow have his religion, you haven't got it. You couldn't have it and feel the way you do about it. You call it bunk, so you couldn't be tolerant about it. Human nature is not built upon lines like that. You could not feel as violently as you do upon the subject of religion without making the girl unhappy, should she marry you. You are as intolerant of her parents' belief as they are of your lack of it.

Without wishing to start any religious argument, I cannot see how your marriage into that family would bring anything but unhappiness to the girl. Persons with religion and persons without can no more mix than water and oil.

A man without religion is his own master. The personal self obtrudes too much on consciousness to make another happy for any length of time, let alone make one's self happy. How can it be otherwise with no one but yourself to answer to? But, as I said, I do not wish to enter into any argument with you. We cannot agree, as we have no common ground on which to start an argument. G.

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Christian Science, Latest Edition We are not referring to a new edition of the notorious book which is the handbook of Christian Science but rather to a new division within the ranks of the Eddyites. Mrs. Bill, of London, is now sojourning in the United States to establish the "Christian Science Parent Church of the New Generation." As there once resounded the cry of rebellious Romanists, "Away from Rome," so there now is raised the cry, "Away from Boston." In both cases not much benefit is to be gained by the world at large.

Whether the name is Mother Church of Boston or Parent Church of London does not make much difference; and whether the official name is New Generation or some other, Mother, Parent, Generation are all one from the "Father, the devil, and the lusts of their father they will do."

Mrs. Bill, of course, in appealing to the dupes of Mrs. Eddy is hopeful of generous response. The experience made by wild cat brokers and other confidence game operators she may turn to her own account: once a dupe, always a dupe. If anyone has swallowed Mrs. Eddy's bait he will be ready for the next cast as soon as his first captor has removed the hook. Mrs. Bill does not even go to the trouble of changing bait; the frazzled remnants remaining on Mrs. Eddy's hook, she is sure, will do the work. She announces that her church is founded on the teachings of Mary Baker Eddy.

In fact, it appears that the only difference is that the new organization is to be "democratic" in form, something that could not be said of the first concern. It took just so long for some of the Eddyites to see that there is no particular reason why Boston should get all the revenue. Mrs. Bill sees it now and is risking the hardships of a lecture campaign to un-Bostonize Eddyism.

H. K. M.

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Rural Church Decline Revealed In a recent issue, the Lutheran Companion, Augustana Synod, discusses the report of the Institute of Social and Religious Research of New York City on the decline of the rural church. This report of Dr. C. Luther Fry, who did the research work, shows that there has been in the last thirty-three years a decline in attendance of fifty-two per cent.

The following recommendation is made:

To further our scientific understanding of the church, the most immediate need is the standardization of local church records. To this end a conference of denominational leaders should be called either by the Federal Government in connection with the next religious census or by the Federal Council of Churches. Such standardization, however, would not necessarily involve the keeping of additional church records, but would merely aim to make the information secured so precise and accurate that it would be of significance for comparative purposes. Having available large bodies of detailed and comparative information about churches, we would then be in a position to gain a new insight into the working of the church.

We agree with The Lutheran Companion when it says:

One fails to see wherein a scientific analysis of the existing rural church condition and improved methods of keeping records can benefit the rural church. The decline in church attendance can scarcely be due to book-keeping. What are the causes of the "rapid decline in attendance in the last generation" suffered by the rural Protestant churches? Only by getting at the cause of decline can we hope to better the condition. I have a flower garden that has suffered seriously the past season. I might have made a scientific study of the visible decline of the flower garden and tabulated correctly the number of plants to the square yard that died and got an interesting table of figures. But I did not. I dug down into the ground and found the grub worms white and gray and I don't know what color — that were gnawing the roots clean off until the plant drooped and died. In like manner we must get away from all this fussing about "scientific analysis of statistics" and dig down into the root of things to find

the cause of the decline of church attendance which is certainly marked in Protestant, though not in Catholic, churches.

But it appears to us as if the writer had not carried out his own program, for he evidently in his initial argument does not dig down deep enough to find grubs that devastate the spiritual garden. This is what he says:

This time we shall suggest but one cause, though there are no doubt several, if not many, causes, for the rural church decline of to-day. In our opinion, the rural districts have been over-churched with differing and clashing denominations that have been more concerned with keeping the little flock faithful to their particular church than they have to serve the community as a whole. The language question has in many localities been a contributing cause, but also in localities where there has been no language question to disturb the same condition has prevailed. Let us illustrate. In one country district with less than 2,000 souls there were thirty years ago two English Methodist Churches and one Swedish Methodist Church, one Presbyterian Church, one Free Baptist Church, two German Lutheran Churches, and three Swedish Lutheran Churches. Since then one German Lutheran and one Methodist have died and one English Lutheran Church has been organized. The Lutheran Churches are by far the strongest, but not one in the whole number is self-supporting.

But what has been, and is still, the trouble? Not one of these churches, the English speaking ones not excepted, has made any perceptible effort to reach and influence the whole community. The Swedish and the German Churches have used the language of their fatherland exclusively until quite recently, and are using it partly still. The Baptists, the Methodists and the Presbyterians have been too exclusive in their teaching and practice to attract those who are not of their folds. The natural result has been that in this community there has grown up a generation of people that seem to have little use for the church and rarely attend divine services. Still the various mission boards are pouring money into this territory in an effort to continue the work, not one even thinking of giving up the field in the interest of the success of the cause of Christ.

We are not advocating what is known as the "community church," which appears to be a social rather than a religious center. Socialized religion that has little or no spirituality in it will not long appeal to people. If Christianity is dead spiritually it cannot live as a social force, because it lacks the very thing on which true sociability can be successfully based. If we therefore would not advocate the "community church" we certainly believe that the various mission boards operating within a limited field should come to a friendly agreement to leave that field to the denomination that has the largest number of adherents and let that church look to the spiritual care of the people. We have not a few such communities where the Lutheran Church is the only church, and where it is large and strong and able to meet the social and intellectual needs of the community as well as the spiritual and does so by using the language of the land. If Protestantism is to survive at all it must change radically its methods of giving spiritual care to our constantly changing rural communities. It is heartrending to observe rural communities with several churches less than a mile apart, with a handful of worshipers in each on a Sunday, while the great majority of the people stay at home or, as in summer, spend their day on the roads or hanging around the ice cream parlors and the street corners of the village. The only solution to this difficulty, as the editor sees it, is, to begin with, that the denominational mission boards reach a Christian gentleman's agreement as to who is to operate in the field concerned. We have passed the age of sectarian strife

and un-Christian harshness, when the "false" doctrines of others were emphasized more than the truth men cherished for themselves. We are living in friendlier times when men are willing to concede the honesty of conviction in other men and women also. These times have been characterized as indifferent to Christianity and the church. Is it not possible that it might be an indifference merely to the fine distinctions that have overshadowed the positive truths which we have in common? It is for the church leaders to inquire into these matters. They are of vastly more importance than a "scientific analysis, based on the results of extensive rural church surveys, to determine the trustworthiness of the two commonly employed standards of church comparison, money contributions and membership figures."

We frankly admit that we are surprised to find this article in a Lutheran Church paper. If we understand the writer correctly, the decline in church attendance is to be attributed to the fact that no church in such communities has faithfully attempted to serve the community as a whole. As he does not appear to stand for the common idea of a socialized religion, it is difficult, if not impossible, to determine just what is the nature of this service he has in mind. Except in cases where churches adhered strictly to the use of a language not understood by others in the community, it cannot be stated that there has been an unwillingness to share the Gospel with others. Why, the very competition between clashing denominations would tend to make church members very zealous in their attempts to win the unchurched for their particular denomination. When the unusual charge against the Baptists, the Methodists and the Presbyterians is made that they are too exclusive in their teaching and practice to attract those who are not of their fold, it begins to appear as if the writer blamed the decline in church attendance to the fact that the Christian church is divided and that these divisions preach their distinctive doctrines to the world. There can be no doubt that this division in the church is against the will of our Lord and that it frequently proves a stumbling block to the weak, but we refuse to see the army of non-church-goers in the light of serious, thoughtful men and women who are being kept from entering into fellowship with a church by their inability to decide in favor of the one or the other. The simple truth is that we are living in an age of indifferentism and unbelief. Men and women who feel the burden of their sins, in whose mind the question is burning: What must I do to be saved?, will not neglect the use of the Word and the Sacraments. The history of the church teaches us that men grow tired of the manna of the Gospel. Unbelief and the natural ungodliness of the human heart are the grubs we find in the spiritual garden when we dig down deep enough, and they are the only true explanation for the decline in church attendance.

Not that we want to exonerate the churches entirely. They, too, are at fault and are often remiss in their duties. The English speaking part of our com-

munities has often been neglected by those who desired to retain their mother tongue as far as they and their family were concerned. But that is, again, not the chief neglect. There is a lack of the spirit of true evangelism. We are not the witnesses the Savior would have us to be. We are not alive to the sad condition of those who do not know Christ and not full enough of the glory of the Gospel to compel us to say, "We cannot but speak the things we have seen and heard." As a church we owe the community as such nothing, but we owe it to all men that we warn them of the judgment to come and show them how to escape the righteous wrath of God, to call them to repentance. The individual Christian must again become an earnest soul saver. Nothing else that can be devised will do.

Least of all, however, will the plan proposed by the writer have the desired effect. This plan is contrary to the command of Christ and has, therefore, no promise. Christ commands us to preach the Gospel. He makes us witnesses of the truth and, as well, witnesses against error. Our object should not be to found self-supporting congregations, but merely to witness the truth in all places. Every error is of Satan and, at the bottom, unbelief. To condone error is to condone unbelief. And that is what the writer, though unconsciously, does when he advocates that men who are fully persuaded that they have the truth of God turn over an entire community to those whom he must consider as preaching errors that offend God and undermine the faith of man. "We are living in friendlier times," says the writer, "when men are willing to concede the honesty of conviction in other men and women also." There is no reason for us to doubt the honesty of the convictions of other men and women, but the honesty of their conviction does not make their convictions right. It is just to this "friendliness of our times" that the decline in church attendance is to be attributed, for this "friendliness" is simply indifference to God's truth.

J. B.

* * * * *

Honored In Death Uncle Jagers was a free lance missionary among his fellows in the negro South that centers about Columbia, South Carolina. He was born a slave in 1831 and from boyhood considered himself a preacher. He was ordained in the African M. E. Church when he was 18 years old and has preached ever since wherever and whenever he was moved to do so. He never claimed any salary for himself and only took one cent every year from the offerings that white and black men gave him for his charities. Among these charities he especially sponsored an old people's home. For all his preaching in his more than seventy years of active ministry he used but one text: "Let this mind be in you which was also in Christ Jesus," Phil. 2:5. The two min-

isters that preached at his funeral very appropriately used the same text.

Uncle Jagers, as he was called by all, was respected during his life as few men of his race are respected, North or South, and in his death he was honored by the entire city which paused for thirty minutes at the time of his funeral to honor his memory.

If Southern partisans point out with painful persistence that the respect in which Uncle Jagers was held demonstrates that the South does not discriminate against its colored citizens we consider that uncalled for and feel that it detracts from the genuineness of the sentiment displayed at the Jagers funeral. At best it adds nothing to the interest which the story of the venerable negro evokes.

We do not withhold our respect from this simple Christian who lived up to the measure of understanding accorded him. We will not quarrel with him over the one text on which he chose to base his ministry. If but those who are more richly blessed with spiritual gifts would use them half as well. H. K. M.

MICHIGAN PRIVATE SCHOOLS

The Rt. Rev. J. N. McCormick, D.D., Bishop of Western Michigan, says, in the latest number of *The Church Helper*, his diocesan organ:

"I call the attention of all Church people in the Diocese to...the necessity of defeating the proposed amendment to the State Constitution, which has as its object the abolishing of private schools. The editorial in the July number of the *Free Schools Exponent* refers in most appreciative terms to the action of our Diocesan Convention in June. This campaign affords an opportunity for all our people to exercise their rights and to use their influence as intelligent Churchmen and citizens to meet a situation which appears to be both un-American and un-Christian."

The Editor of *The Church Helper* says, in his leader:

"At bottom, of course, race and religion are involved; ostensibly, also, routine of education. Thus all three of our pet prejudices are evoked. Some of us don't like our neighbor's creed or lingo and are determined that he shall not teach them to his children. What those who are back of this measure are really hitting at are the parochial schools, Roman, German, and Dutch. But the effort of the measure will necessarily be to close all private schools receiving children under high-school age, including our own Akeley Hall."

The amendment to which Bishop McCormick refers is to require all children of compulsory school age to attend the public schools. The Convention of the Diocese of Western Michigan adopted resolutions opposing the adoption of this amendment as interfering unduly and unnecessarily on the rights and freedom of the American people. In commenting on the action of the Convention, the *Free Schools Exponent* says:

"The definition of an enlightened citizen is, surely, that he can be interested and aroused by matters that do not affect his immediate personal solvency and comfort. The clergy and laity of the Episcopal Church there assembled in Grand Rapids for annual Convention have little property interest in the private schools of the state; but they were promptly active in a matter of general citizen rights not closely affecting them individually or as a state body. And yet, up and down this land of the United States, there is no Church more committed to belief in private schools than is the Episcopal Church: and this quite in the way of emphasis that the *Free Schools Exponent* itself places upon the liberties that are at stake....The Episcopalians of Michigan, by these resolutions, showed themselves Episcopalians of national understanding, and showed themselves something even greater, Churchmen whose religion enlarges, not narrows, their general citizenship consciousness."

—The Living Church.

TURNED AROUND

For a short time at one of the sessions of Synod there was an experience meeting. It came about this way. The money question came up as it had a habit of doing. But at this particular time Synod was dealing with the inflow of money, not with the outflow. It was quite apparent that during the last two years certain districts did much better in looking after this inflow than others. Several districts stood considerably ahead of others in this matter. We might name the districts, but that is not what we want to get at. It was suggested that it might be well, "for the instruction, admonition and comfort of the persons present," to have these more successful districts tell how they did the work. Of course, each district had to speak through some person, and the logical spokesman was the president of the district. What was said was really instructive, it was good seed, and if it did not fall on hard ground it ought to bring forth fruit, some a hundred, some sixty, some thirty fold.

Naturally after the more successful districts had given their experience, it was thought that it might be well to hear the other districts and get their explanations of their comparative failures. In each case a number of things were mentioned, but the one thing that bore the chief brunt of the blame was lack of ability on the part of the people due in a general way to dullness of business, lack of employment and probably most of all poor crops and poor prices.

It is here now that we believe we have things pretty well turned around. Speaking from the standpoint of a good Lutheran Christian we say that all we have of earthly goods and all that we enjoy is a gift of God. Putting the things straight then that the backward districts reported we get this, that they were not able to give more for the Lord's work because the Lord did not give them more. We wonder whether the presi-

dents of those districts and their people are ready to accept that inference. According to the working of our own mind we can not get anything else out of it. And let those districts be left standing alone in this matter we shall at once make it universal and say, We are all constantly getting these things turned around. We are setting up the plea that we are not giving more because the Lord does not first give us more.

Let us hear the Lord on this point. In the restoration of the second temple there were also money troubles and here was the Lord's solution: "How therefore thus saith the Lord of hosts; consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why, saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon the labor of the hands." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

—Lutheran Standard.

SNOBBS

The American spirit is instinctively against snobbery. Of course, we have it here, in our financial-social system of caste. All real men despise it.

This spirit is most contemptible, however, in the circles of religion, particularly the Christian religion, and more particularly in educational institutions claiming to be Christian.

Our attention was attracted recently to a promotional pamphlet issued by a Christian college which advertised itself as "a thoroughbred school in a blue-blood State." Now, in the bulletin of the same institution, under a big headline, the public is informed that "the Governor's son has matriculated." We looked over the pages in vain to find an item rejoicing in the entrance of some sturdy, uncouth Lincolnesque lad from nowhere.

The average man can not but anticipate with misgivings the fiber of the fellows who come forth from the atmosphere of such a school. —Christian Standard.

PROCEEDINGS OF THE ANNUAL MEETING NORTHWESTERN COLLEGE BOARD

The second Wednesday of October is the regularly designated day for the annual meeting of Northwestern College Board and on October 8th the Board met at Watertown. This not being an election year, the order of business called for the usual reports. It was reported that the driveway into the college premises, which had been in atrocious condition for years and defied all attempts at correction was being made fit for use. New drainage levels were found and with some concrete paving where most needed it should be in good condition hereafter.

Most important was the report of President Kowalke on the state of affairs at the institution at the beginning of the school year. He reports a total present attendance of 308; as usual, a few of those registered returned home after some days for one or the other reason. New students enrolled, 109; of this number 59 are in the dormitory, 15 are boys from Watertown, and 35 are girls from Watertown. The total enrollment is divided into 248 male students (199 in the dormitory) and 60 "co-eds." It is known that students preparing for service in the church do not pay tuition, accordingly we find that of the 308, those who are of that group number 219; students paying the regular tuition, 89. It might be stated that some few girls, intending to serve as parish school teachers, are not paying tuition.

The college classes number 94, in the following numbers:

Seniors	12	In the Classical Course	12
Juniors	13	" " " "	13
Sophomores	25	" " " "	18
Freshmen	44	" " " "	34

The small number in the upper classes is accounted for by the fact that in the years 1917-18 the enrollment in the lower classes was below normal, the total enrollment of those two years being 193 and 189 respectively. That together with the customary shrinkage that takes place in six or seven years resulted in the small upper classes of to-day.

The enrollment in the Preparatory Department is 204:

Tertia	43	In the Classical Course	29
Quarta	39	" " " "	24
Quinta	48	" " " "	36
Sexta	74	" " " "	49

There are 10 special students. It will be seen that this year's Sexta is very large, so large that it must be divided for the sake of proper instruction and because there is only one class room at the institution able to receive the whole class.

Further complications arise from the fact that many students enroll which have no knowledge of German whatever, necessitating divisions or parallel classes

where they may study the classical languages by aid of English instruction and where they may acquire a working knowledge of German. This condition, the needs of "special students," and the needs of such students who have dropped behind in their work require additional classes that take up much time and much energy. To relieve this situation as much as possible the Board resolved to empower President Kowalke to secure an instructor for the remainder of the year who, ranking as tutor, may devote his entire time to such work. The tutors at present at the institution, the Messrs. Kraemer, Meyer, and Hilmer, are carrying numerous classes in addition to their work in the dormitory.

The Board hopes, at some time, to relieve the President of some of the work now resting on him by providing him with an assistant in the inspection. At present the next relief will come with the advent of Professor Hugo Meibohm, who has accepted the call extended to him in the August meeting and will begin his duties in November. This relief is offset by the departure of Dr. Paul Peters, who was released by the Board at this meeting to accept a position on the faculty of the Seminary of the Saxon Free Church at Zehlendorf (Berlin). The work there seemed inviting to him for it called for instruction in those branches which had been his specialty during his university career; he was also convinced that the work of the Lutheran Free Church in Germany at this time was of the highest importance.

Referring back to the unusual demands made upon the professors for special instruction it was resolved to make a charge of one dollar a week for each course in which a student requires special assistance, providing such measures were not chargeable to any failure of the institution in its regularly established courses. This was done upon recommendation of the faculty and the proceeds will be turned over to the college treasury and will not in any way benefit the teachers.

It was also recommended that the tuition fees be raised. At present the tuition fee is forty dollars a year in both the college and the preparatory department. The board resolved to consider this matter further and will take it up again in the June meeting before it makes any recommendations to the Synod to change the established rate.

After attending to various other routine matters the Board adjourned until November 12th, when it hopes to be able to call a professor to take the place of Dr. Peters. Adjournment was taken at four o'clock.

H. Koller Moussa, Sec'y.

† PHILIP SAXMANN †

One of the oldest of our active parish school teachers was called to his reward when Philip Saxmann died August 27th, 1924, at his home in Fond du Lac.

He was born at Petersbach, Alsace, November 6th, 1863, and was therefore nearly 61 years old. He had suffered a stroke of paralysis two days before.

Mr. Saxmann had been teaching at St. Peter's School, Fond du Lac, since 1904. Due to illness he took a leave of absence for one year and the congregation had provided for his absence, when the Lord took him out of his work.

Before coming to Fond du Lac Mr. Saxmann had taught at Oshkosh for fifteen years, from 1888, the year he graduated from Northwestern College, Normal Department, until 1903, when illness forced a temporary retirement.

He was married to Miss Emma Draeger in 1893 but was left widower nine years later. He is mourned by five daughters, one grandson, one brother, and three sisters.

Funeral services were held August 31st, at St. Peter's Church, Fond du Lac, Pastor Bergemann preaching the German sermon, and the undersigned giving a short address in English. The departed was laid to rest in the Oshkosh cemetery. H. K. Moussa.

† GUSTAVUS A. GLEITER †

It has pleased the almighty God, the Lord of life and death, to call into life eternal Gustavus A. Gleiter, at the outbreak of the world war, which terminated his services, a teacher in the schools of our Indian Mission in Arizona. Our brother died, trusting in his Savior, at the age of 29 years, 6 months, and 27 days, on September 2nd, in an accident that happened on his farm while a threshing machine was being moved. His wife and son mourn his unexpected death. Rev. R. P. Korn preached the funeral sermon at the home church of the family at Cream, and the undersigned officiated when the earthly remains were committed to this earthly resting place in the cemetery at Alma. May he there repose in peace until the last, great day, and then, with all believers, be received into glory.

C. H. Auerswald.

CALL FOR NOMINATIONS

Prof. Dr. P. Peters of the faculty of Watertown College having resigned to accept a professorship at the Seminary of the Free Church of Saxony, a call is herewith issued for nominations to fill the vacancy in the Watertown faculty. Nominations must be in the hands of the Secretary of the Board, Rev. H. K. Moussa, 52 East Second St., Fond du Lac, Wis., by October 21st.

H. Koller Moussa, Sec'y.

FROM OUR CHURCH CIRCLES

State Teachers' Conference

The State Teachers' Conference will convene, God willing, at Milwaukee, Wis. (Rev. P. Pieper) on November 6th and 7th.

Sessions begin at 9 o'clock Thursday morning in St. Stephen's School, Grove and Scott Streets.

Following are the assignments:

A. THEORETICAL:

1. Wie steuern wir dem Eindringen des calvinistischen Geistes auch in unser Schulwesen? — Prof. Schmeling.

2. Wie ziehen wir den rechten Nutzen aus unserer Schulvisitation? — A member of the Faculty of Dr. Martin Luther College.

3. The survey of English literature within the scope of our elementary schools. — Prof. Ruege.

4. Wuerdiges kirchliches Orgelspiel. — Prof. A. Jaeger.

5. Wie koennte unsere Konferenz als Fortbildungsanstalt dienen? — E. Krause.

6. Silent Reading. — A. Maas.

B. PRACTICAL:

Upper Grades

1. Bible History: Balaam. — O. Hellermann.

2. A lesson in Geography by the Problem Method. — L. Serrahn.

3. A history lesson: The ordinance of 1787. — Godfrey Schulz.

4. Lesson in penmanship according to the Palmer Method. — M. Hackbart.

Lower Grades

1. Bible History: The Wise men of the East. — Miss R. Schaller.

2. Language lesson: Reproduction of a story. — Miss B. Eggebrecht.

3. Lesson in penmanship according to the Palmer Method. — Miss L. De Jung.

Rev. P. Pieper will deliver the sermon. All communications are to be made by October 15th.

Address: Prof. Karl Jungkuntz, 46 18th Avenue, Milwaukee, Wis. W. H. A. Manthey, Sec'y.

Southern Conference

The Southern Conference will convene October 14, 9 a. m., to October 15th, 5 p. m., in the congregation of the Rev. F. Koch, Caledonia, Wis.

Papers will be read by the Reverends: Sieker, Nommensen, Heidtke, Jedele, Reinemann, Volkert.

Services: Tuesday evening.

Sermon: Rev. H. J. Diehl (Rev. O. Heidtke).

Confessional address: Rev. C. Sieker (Rev. J. Toepel).

Please notify the local pastor of your coming in due time. W. Reinemann, Sec'y.

Fox River Valley Pastoral Conference

The pastors of the Fox River Valley Conference will meet on October 21 to 22 at the First Evangelical Lutheran Church, Green Bay, Wis. (Rev. R. Lederer).

Sessions begin at 9 a. m. on Tuesday. Papers will be read by the brethren: P. Oehlert, Aug. Zich, and E. Sterz. Sermon: Paul Oehlert (J. Reuschel).

E. F. Sterz, Sec'y.

Southeastern Delegate Conference of Michigan District

The Southeastern Delegate Conference of the Michigan District meets at Toledo, Ohio (Zion's Church, Rev. G. Luetke), October 28 and 29.

It is expected that every congregation in the conference will send a delegate. Synodical affairs will be discussed; and it is hoped by these delegate conferences to bring about in the congregations a deeper interest in Synodical affairs.

Papers to be read as follows:

1. Exegesis, 2 Tim. 1. — Maas.

2. Sermon to be read — A. Lederer.

3. How are we to regard the church societies in the light of Holy Scripture and how are we to lead them where they are in existence?—Wenk.

Sermon: Strassen, Ehnis.

Confessional address: Nicolai.

Pastors will please announce themselves and the delegates from their respective congregations to Rev. Luetke by October 21. H. H. Hoenecke, Sec'y.

Arizona Conference

The Arizona Conference will meet at San Carlos, Ariz., from October 28th to 30th.

Papers have been assigned to:

F. Uplegger: Sermon on the Mount.

Guenther: Jesus as a Missionary.

Koch: Exegesis Col. Chap. 2.

Nitz: A Period of Mission History.

Schlegel: Adiaphora.

Krueger: Correlation of Subjects in School.

Gustav J. Schlegel, Sec'y.

Chippewa Valley Mixed Conference

The Chippewa Valley Mixed Conference will meet, D. v., in Fairchild October 7th and 8th.

H. Mueller, Sec'y.

Sheboygan and Manitowoc Mixed Conference

Sheboygan and Manitowoc Mixed Conference meets, D. v., November 3rd to 5th at Louis Corners (Wm. Kuether, pastor). Address: Kiel, R. R. 1.

Papers by the following: Heschke, Czamanske, Meier.

Sermon: Haase (Schroth).

Preparatory address: Moecker (Hoenecke).

Please announce your coming or excuse.

Karl F. Toepel, Sec'y.

Eastern Conference

The Eastern Conference will convene, D. v., November 11th and 12th in Good Hope, Wis. (C. Bast, pastor); first session beginning at 10 a. m. Services will be conducted on Tuesday evening in the German language.

Sermon: W. Rader (P. Burkholtz).

Papers to be read by the Pastors Gundlach, Kneiske, H. Gieschen, Wojahn, Brockmann.

Timely announcement is requested by the local pastor. Kindly state whether full quarters or only meals are desired. Paul J. Gieschen, Sec'y.

Michigan State Teachers' Conference

The Michigan State Teachers' Conference will meet at Zion's Church, Toledo, Ohio, October 29th to 31st. Divine services will take place on Tuesday evening. The members of the conference are requested to be present the day before the sessions begin and register with Mr. Gehm no later than October 21st.

A. C. Zimmer, Chairman.

Delegates' Meeting, Southern Conference of Nebraska District

The Delegate Conference of the Southern Conference, Nebraska District, will meet with Rev. W. Seefeldt, Grafton, Nebr., October 14th to 15th, 1924.

Papers will be read by Rev. E. C. Monhardt and Rev. A. B. Korn.

Confessional address: Rev. E. C. Monhardt.

Sermon: Rev. W. Baumann.

A. B. Korn, Sec'y.

Installations

Mr. John F. Gawrisch was on the 12th Sunday after Trinity, September 7th, duly installed as teacher of St. Peter's Parish School by Pastor G. E. Bergemann, the undersigned preaching the sermon.

Address: John F. Gawrisch, 521 Grove St., Fond du Lac, Wis. H. K. Moussa.

* * * * *

Under authority of President G. Thurow the undersigned, installed on the 14th Sunday after Trinity, Rev. C. E. Berg as pastor of the St. John's Congregation in Town Ridgeville, Wis.

Address: Rev. C. E. Berg, R. 6, Tomah, Wis.

E. Zaremba.

* * * * *

On the 13th Sunday after Trinity, September 14th, the Rev. Ewald Tacke was installed by me at Omak, Wash., the Rev. Wm. Lueckel assisting.

Address: Rev. Ewald Tacke, Omak, Wash.

F. Soll, Pres.

Cornerstone Laying

On September 21st, the 14th Sunday after Trinity, St. Mark's Lutheran Church of Green Woods, Rev. H. A. Hopp, pastor, laid the cornerstone of their new house of worship. The services were conducted by Rev. H. A. Hopp, and Rev. Kurt Geyer of Peshtigo. The weather was very unfavorable but still the congregation assembled for the occasion.

Rev. Kurt Geyer preached in both languages.

May the Lord bless the members of the St. Mark's Lutheran congregation in their grand undertaking of building a house of worship to the honor and glory of God. H. A. Hopp.

Church Dedication

On the 31st day of August St. Paul's Church at McIntosh, South Dakota, dedicated its new chapel to the service of the Lord. A few days before the dedication the pastor, Rev. C. Strasen, suddenly became ill and on the day of dedication he was taken to a hospital. It was his sincere desire not to postpone the services but to dedicate the building to the honor and glory of the Lord. Accordingly on the morning when their pastor was taken away Lutherans and friends from far and near assembled before the little chapel where a short service was held according to our custom. Soon the little church was filled to overflowing and after Rev. A. Blauert informed the assembly the reason for their pastor's absence, and his wish that we proceed with the dedication, he preached two inspiring sermons in both the English and German languages. The afternoon services were conducted by the undersigned and in the evening Rev. H. Schaar delivered the sermon.

The people in this parish have been served for about 10 years and since 1915 they have had a resident pastor. Ever since the first pastor visited them they were compelled to worship their Lord in any building that was available, the county court house serving the purpose for the last 7 years. This handicap is now overcome in the present building. With the help of the church extension fund the few members contributing money and labor erected a splendid house of worship. They did the greater part of the work themselves such as excavating, hauling material, carpenter and masonry work, as it was not erected by contract. The building is of frame construction, has a square tower and a full basement and represents a value of more than \$3,000.00.

May the Word of God ever be taught in truth and purity and the Lord preserve the little flock in these indifferent and unionistic times that they remain faithful. E. R. G.

P. S. The pastor was never permitted by the Lord to preach in the church having been called to his eternal reward on the 14th day of September.

Notice

The Joint Synodical Committee will meet October 28th, at 10 a. m. in St. John's School, corner 8th and Vliet Streets, Milwaukee, Wis. The primary purpose of this meeting is to receive and discuss the memorial pertaining to the relation between the faculty and the board of Northwestern College. Faculty and board are requested to be present. A general invitation is herewith extended to all who wish to attend.

It goes without saying that in addition to the above mentioned purpose the regular business of the Committee will be transacted. G. E. Bergemann.

Announcement

On November 9th the fortieth anniversary of the founding of Dr. Martin Luther College, New Ulm, Minnesota, will be commemorated. There will be services in the local St. Paul's Church at 10 in the forenoon and at 2:30 in the afternoon. In the evening the college choirs will render a sacred concert. A cordial invitation is extended to all the friends of our school to participate. E. R. Bliefernicht.

Change of Address

Rev. Ad. A. Zuberbier, 217 4th St., Manistee, Mich.

MISSION FESTIVALS

Seventh Sunday after Trinity

Town Wellington, Monroe Co., Wis., St. Matthew's Church, P. Monhardt, pastor. Speakers: H. Monhardt, Geo. Scheitel. Offering: \$170.00.

Ninth Sunday after Trinity

Norwalk, Wis., St. Jacobi Church, E. Zaremba, pastor. Speakers: Ph. Koehler (also English), P. Monhardt. Offering: \$102.50.

Eleventh Sunday after Trinity

Yakima, Wash., Grace Church, F. Soll, pastor. Speakers: E. K. Kirst (German and English), R. A. Fenske (English), F. Soll (German). Offering: \$110.00.

Monroe Twp., Mich., St. Paul's Church, G. Ehnis, pastor. Speakers: G. Wacker (German), A. Lederer (English). Offering: \$114.00.

Twelfth Sunday after Trinity

Muskegon Heights, Mich., Grace Church, Ad. A. Zuberbier, pastor. Speaker: A. Wacker. Offering: \$18.50.

Nye, Wis., Grace Church, T. E. Kock, pastor. Speakers: Wm. Franzmann (German), Fr. Weindorf (English). Offering: \$48.00.

Firth, Nebr., St. John's Church, A. Schumann, pastor. Speakers: G. E. Tiefel, H. Erck. Offering: \$95.25.

Prairie du Chien, Wis., W. K. Bodamer, pastor. Speakers: Paul Froehlke, M. Zimmermann. Offering: \$78.56.

Pardeeville, Wis., St. John's Church, M. C. Schroeder, pastor. Speakers: J. M. Raasch, R. Siegler, J. F. M. Henning. Offering: \$130.00.

New Lisbon, Wis., St. Luke's Church, Wm. F. Lutz, pastor. Speakers: W. Hass, C. Baerwald. Offering: \$72.50.

Sparta, Wis., St. John's Church, A. Berg, pastor. Speakers: Prof. G. Westerhaus, J. G. Glaeser, G. Kobs. Offering: \$323.65.

Zumbrota, Minn., Christ Church, F. Zarling, pastor. Speakers: J. C. A. Gehm, A. C. Krueger, J. C. Meyer. Offering: \$140.84.

McNeely, S. Dak., St. Paul's Church, E. J. Hahn, pastor. Speakers: O. Pinnt, G. Press. Offering: \$73.35.

Verdi, Minn., Immanuel's Church, Paul W. Spaude, pastor. Speakers: J. Buelow (German), E. J. A. Marxhausen (English). Offering: \$90.00.

Marshall, Wis., St. Paul's Church, J. H. Schwartz, pastor. Speakers: M. H. Pankow (German), Prof. H. W. Schmeling (English). Offering: \$175.00.

Root Creek, Wis., St. John's Church, Wm. C. Mahnke, pastor. Speakers: L. B. Mielke, Paul Gieschen, Arnold Koelpin. Offering: \$195.76.

Ft. Atkinson, Wis., A. F. Nicolaus, pastor. Speakers: J. Haase, H. Schumacher, J. G. Jeske. Offering: \$441.19; Ladies' Aid, \$70.00; Total: \$511.19.

Lake Benton, Minn., St. John's Church, Paul W. Spaude, pastor. Speakers: G. Bradtke (German), Alfred Baur (English). Offering: \$134.75.

Thirteenth Sunday after Trinity

Town Knapp, Warrens, Wis., E. Abelmann, pastor. Speaker: W. K. Bodamer (German and English). Offering: \$35.12.

Beaver Dam, Wis., St. Stephen's Church, L. Kirst, pastor. Speakers: J. Gamm, M. Raasch, B. Lange. Offering: \$570.00.

Tawas City, Mich., Immanuel's Church, A. Kehrberg, pastor. Speakers: Profs. Hoenecke and A. Sauer, C. Waidelich. Offering: \$159.50.

Brady, Mich., J. J. Roekle, pastor. Speakers: Prof. E. Berg, A. W. Hueschen (English). Offering: \$143.00.

Cataract, Wis., G. Vater, pastor. Speakers: Walter Motzkus, E. Zaremba. Offering: \$83.81.

North Fond du Lac, Wis., St. Paul's Church, L. H. Koeninger, pastor. Speakers: M. Hensel, P. Oehlert. Offering: \$188.00, Sunday School \$30.00.

Tripoli, Wis., Mission, M. Glaeser, pastor. Speaker: H. W. Schmitt. Offering: \$22.50, from Ladies' Aid \$10.00. Total \$32.50.

Willow Lake, S. Dak., K. G. Sievert, pastor. Speakers: Kolander and Meier. Offering: \$100.00.

Montello, Wis., St. John's Church, — Mekan, Wis., Immanuel's Church, Wm. J. Hartwig, pastor. Speakers: E. Moebus, J. Weber, E. Messerschmidt. Offering: Montello, \$200.75; Mekan, \$115.30; Total \$316.05.

E. Farmington, Polk Co., Wis., Louis W. Meyer, pastor. Speakers: M. Kunde, T. E. Kock (English). Offering: \$256.86.

Elroy, Wis., Zion's Lutheran Church, Paul Lutzke, pastor. Speakers: C. Siegler, O. Kehrberg, G. Pieper. Offering: \$155.27.

Rhineland, Wis., Zion's Church, H. W. Schmitt, pastor. Speakers: P. Eggert, Wm. Fuhlbrigge, Wm. Eggert. Offering: \$466.19.

Mukwonago, Wis., Mt. Olive Church, Edmund Sponholz, pastor. Speakers: W. Gieschen, P. Brockmann, E. Sponholz (German). Offering: \$46.17.

Benton Harbor, Mich., H. C. Haase, pastor. Speakers: J. Nicolai and W. Bodamer. Offering: \$610.00.

Hustisford, Wis., Bethany Church, H. A. Fleischer, pastor. Speakers: A. Berg, K. Baerwald, M. Zimmermann. Offering: \$342.68.

Daggett, Mich., Holy Cross Church, H. A. Hopp, pastor. Speakers: W. C. Westphal, Walter Gutzke. Offering: \$75.00.

Allegan, Mich., St. John's Church, C. Binhammer, pastor. Speakers: D. Metzger, C. Schmelzer, A. Wacker. Offering: \$162.00.

Manitowoc, Wis., First German Evangelical Church, Karl Machmiller, pastor. Speakers: F. Weerts, Edward Zell, Karl Toepel. Offering: \$615.00.

Fourteenth Sunday after Trinity

Elkhorn, Wis., Friedens Church, W. Reinemann, pastor. Speakers: C. Bast, C. Sieker. Offering: \$137.17.

Columbus, Wis., Zion's Church, Wm. Nommensen, pastor. Speakers: J. Mittelstaedt, A. Sitz, J. Bergholz. Offering: \$825.00.

Escanaba Parish, — Escanaba, Gladstone, Rapid River, Chr. A. F. Doehler, pastor. Speakers: G. E. Schroeder, H. Kirchner. Offering: \$118.94.

Livonia Center, Mich., Oscar J. Peters, Pastor. Speakers: Dir. O. J. R. Hoenecke, K. Kolch. Offering: \$215.07.

Ward, S. Dak., Immanuel's Church, Wm. Lindloff, pastor. Speaker: O. Klett (German and English). Offering: \$42.32.

Jambo Creek, Wis., Edward Zell, pastor. Speaker: Theo. Uetzmann. Offering: \$18.75.

Flint, Mich., Immanuel's Church, B. Westendorf, pastor. Speakers: A. Clabuesch, K. Rutzen, H. Hoenecke. Offering: \$101.23; Sunday School, \$4.18; Total, \$105.31.

No. Mankato, Minn., St. Paul's Church, Roy Gose, pastor. Speakers: Wm. Petzke, J. A. C. Beyer. Offering: \$63.75.

Marshall, Minn., E. A. Birkholz, pastor. Speakers: Am End, Lehmann, Schmidt. Offering: \$102.24.

Powers—Wilson, Mich., W. Gutzke, pastor. Speaker: George E. Schroeder. Offering: \$56.00.

Marshfield, Wis., Immanuel's Church, O. Hensel, pastor. Speakers: P. Lutzke, E. Behm. Offering: \$426.00.

Brunsville, Iowa, St. Peter's Church, Walter E. Zank, pastor. Speakers: Tiefel (German and English), Steinkamp (English). Offering: \$41.05.

Parish of Neenah, Wis., A. Froehke, pastor. Speakers: G. E. Boettcher, L. Koeninger. Offering: Neenah, \$330.45; Mears Cor., \$16.45.

Fifteenth Sunday after Trinity

Twp. Glendale, Monroe Co., Wis., St. Luke's Lutheran Church, Paul Lutzke, pastor. Speakers: F. Popp, J. Abelman. Offering: \$50.85.

Lemmon, S. Dak., St. Luke's Church, C. A. Hinz, pastor. Speakers: J. P. Scherf, E. R. Gamm. Offering: \$76.75.

Milwaukee, Wis., Golgotha Church, Franz Kupfer, pastor. Speakers: Emil Schultz (German), Benno Kupfer (English). Offering: \$322.00.

Saline, Mich., Trinity Church, C. A. Lederer, pastor. Speakers: W. Bodamer, G. Luetke (German), C. Brauer. Offering: \$508.65.

Onalaska, Wis., St. Paul's Church, Jul. Bergholz, pastor. Speakers: O. Kehrberg, K. Plocher. Offering: \$136.00.

Jenera, Ohio, Trinity Church, J. Gauss, pastor. Speakers: F. W. Krauss, H. C. Siegert. Offering: \$343.40.

Winner, S. Dak., and preaching stations Witten and Hamill, S. Dak., Wm. Holzhausen, pastor. Speakers: J. Witt (German and English), Th. Bauer (German). Offering: \$56.00.

Two Rivers, Wis., St. John's Church, W. G. Haase, pastor. Speakers: E. C. Hinnenthal, L. Mahnke, L. Baganz. Offering: \$403.00.

Rockwood, Wis., Edward Zell, pastor. Speakers: Ed. Kionka, H. Koch. Offering: \$109.85.

Iron Ridge, Wis., St. Matthew's Church, Ph. H. Koehler, pastor. Speakers: Theo. Gieschen, A. P. Sitz, C. Buenger. Offering: \$380.00.

Sixteenth Sunday after Trinity

Lake Geneva, Wis., H. J. Diehl, pastor. Speakers: Dr. P. Peters, Wm. Huth. Offering: \$161.50; Sunday School, \$20.23.

Hutchinson, Minn., Friedens Church, W. J. Schulze, pastor. Speakers: A. C. Haase, Carl Seltz, Paul C. Dowidat (English). Offering: \$420.00; Ladies' Aid, \$100.00; Young Ladies' Society, \$75.00; Sunday School, \$50.00; Total, \$645.00.

ITEMS OF INTEREST

Legislative Embargo on Church Union

There is something quite new under the sun — a case where churches want to unite, and the legislature wants to prohibit their union. The scene is in Canada. The Methodist, Presbyterian, and Congregational Church bodies were on the point of forming the United Church of Canada. And now, just as the last obstacle to the union seemed to have been removed by mutual agreements, the Ontario provincial legislature has interposed a check upon the whole proceeding by inserting in the Church Union Bill clauses providing for the preservation of the Presbyterian Church in Canada, the Methodist Church, and the Congregational Church as separate entities. No wonder that spirited protests have been made to the legislature to set up a state-made church. A Methodist organ in Toronto suggests two chief sources of opposition to the union movement — the rivalry of the Anglicans, and the enmity of the distilling and brewing interests. Well, the situation is interesting, if not edifying. —Lutheran Standard.

As Long as a Mormon Funeral

"As long as a Mormon funeral," is a figure of speech for the long drawn-out things of life. Mormon funerals are long. Two, three, four, or even five speakers, with selections by the choir interspersed with lengthening frequency, do not tend to short services. They are big funerals as well, for almost every funeral is held from the chapel or church, and the whole community strives to attend the service to show respect to the dead. The more crowded the chapel is, the stronger the evidence that the departed one has been well thought of. Naturally every one covets a large attendance at his last rites.

An old pioneer who had come out of Mormonism was sick nigh unto death. Loved ones and friends were calling upon her in the thought that her days were numbered. A daughter-in-law came to visit her.

"Mother," she began in the sweetest voice, "you know the doctors do not think that you can live much longer. Oh, mother, it will be so hard to give you up. You have been such a good mother to us, and all of us love you dearly." A pause of a few minutes elapsed and the daughter began again.

"Mother, dear, don't you think you had better go back into the Mormon Church before you die? You know that it is the only true church. Won't you please, for our sake?" Again, there was a lull, with no word of response from the lips of the sick woman.

"Listen, mother," the daughter-in-law began again. "Listen, mother, if you don't become a Mormon there won't be half a dozen people at your funeral."

That is the final stroke of strategy. Not a half dozen people to attend her funeral if she came not back into the church! Only one who has lived in a Mormon community can realize the heart-pull of such a statement. —Exchange.

The Ice Is Thin

(EDITORIAL NOTE.—The following item seems interesting because it shows how warily the secular editor must walk, with the alternative in view of losing his Catholic advertisers if he compliments the Ku Klux Klan and of being ridden out of town on a rail if he speaks his American mind about it. It is one of the most amusing write-ups ever come to our notice. Scared stiff is the word. The italics are our own.)—Lutheran Witness.

The first Ku Klux Klan meeting to be held in Marathon was held in the Baptist church last Wednesday night. A large number of people was in attendance. Around and about the church were also several Klan members, hooded and robed. A speaker was present and gave a fine address on "Americanism" and presented his audience many statements, which *required deep thinking*. We understand a few other members also gave short talks.

There is being circulated throughout the country at this time propaganda for and against the Klan, and *it is hard to discriminate between the good and the bad*, and one who does not understand and is not reliably informed has *no authority to take sides* in the matter. *Some* are of the opinion that it is an organization that only creates excitement for the time being, while *others* think it a fine organization and will accomplish what it sets out to do. *As to this no one can tell*.

It is reported that at the close of the meeting several remained and declared their intention of becoming members of the Klan. *We believe we are safe* in saying that Marathon, like many of our neighboring towns, *can lay claim to such an organization*, the burning of the fiery cross having taken place a few weeks ago.

—Marathon (Iowa) Weekly.

The Cost of Solomon's Temple

The cost of the most magnificent of modern buildings is a trifle compared to that of Solomon's temple, which, accord-

ing to estimates given in the bulletin of the Illinois Society of Architects, reached the tremendous total of more than \$87,000,000 according to present-day values.

The account further states that the cost of Solomon's temple and its interior decorations and the paraphernalia was one of the wonders of olden times. According to Villapardus, the talents of gold, silver and brass used in its construction were valued at the enormous sum of \$34,399,110,000.

The worth of jewels is generally placed at a figure equally as high. The vessels of gold, according to Josephus, were valued at 140,000 talents, which reduced, according to Chapel's reduction tables, to every day coinage, equals the sum of \$1,876,491,515. The vessels of silver, according to the same authority, were still more valuable, being set down as worth \$3,246,720,000. The priest's vestments and robes of singers, \$10,050,000; the trumpets were worth \$1,000,000.

To the above add the expense of building materials, labor and the like, and some wonderful figures present themselves. Ten thousand men hewing cedars, 60,000 bearers of burdens, 80,000 hewers of stone, 3,300 overseers, all of whom were employed for seven years, and upon whom, besides their wages, Solomon bestowed \$33,669,885.

If the daily food was worth 45 cents each, the sum total for feeding this army of workmen during the time of building totals up to \$344,385,440. The material in the rough is estimated as having been worth \$12,726,685,000. The several estimates show the total cost to have been \$87,212,210,840.

—Exchange.

An Ancient Church

Details of the uncovering on the site of Antioch of Pisidia in Asia Minor, of the foundations of a large Christian Church, which it is said may represent a successor of the church founded there by Paul, have been brought to Constantinople, Turkey, by Prof. Francis W. Kelsey of the University of Michigan expedition which is excavating under the direction of Prof. David M. Roberts, according to the Associated Press. The existence of such an edifice had been previously known, but its date and character could be determined only by excavation. The church was of the basilica type and more than 200 feet long. The nave was 160 feet long, measured from the middle of the apse to the doors, and approximately thirty-five feet wide. The aisles on either side of the nave had a width of 150 feet and were separated from the nave by columns. Eighteen inches below the floor level of the nave was found a mosaic floor clearly belonging to a much earlier church. The floor contained several mosaic inscriptions in Greek, two of them referring to the Bishop Optimus, who lived about 375 A. D. The floor was carefully laid in small cubes of stone about a half-inch square, arranged in geometrical pattern in five colors, — red, yellow, blue, rose and white. Prof. Kelsey said: "While the excavation has not yet been completed, there is a probability that the congregation which had the resources to build such a massive church at such an early date represented the principal ecclesiastical organization in the city. It is natural to suppose that this church organization grew out of a group of the faithful converted by the preaching of Paul and that the structure itself may stand on the site of the house in which they first assembled or in which Paul preached."

—The Baptist.

Pastor Opens Booth at Carnival

When a carnival, called the Industrial Exposition of South Denver, was held recently Rev. S. S. Sheriff, pastor of First Avenue Church, decided that he had something better to sell than any of the others. He took a booth at the fair, preached the Gospel and distributed literature there. At first he met with derision, but before the close had large crowds listening.

—The Continent.