

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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HOLY COMMUNION

(Wisconsin Synod German Hymnal 311)

(Ach Gnad ueber alle Gnaden)

Grace beyond all contemplation,
Streaming down from Heav'n above!
Jesus gives us invitation
To the Banquet of His love.
He bids us His guests to be,
That from every care set free,
And from sin and sorrow riven
We might know the joys of Heaven.

Jesus Christ desires to feed us, —
He Himself the Food will be!
To His Table He doth lead us
Tenderly and lovingly.
Dearest Savior, Love Divine,
What unbounded grace is Thine!
How can sinful mortal ever
Comprehend so great a favor?

Thou Thyself for us didst offer
On the Cross of Calvary
Pangs we well deserved to suffer
Thou didst bear to set us free!
And the power of Thy great love
Thy devoted heart doth move
To bestow Thy Body holy
And Thy Blood to sinners lowly.

O how great Thy condescension!
Thy great love doth Thee compel
To be our divine Physician
And our healing balm as well!
Thus Thy kindness is revealed.
That our wounds might all be healed
Thou from Heaven's throne descendest
And our sin-sick souls befriendest.

I am coming, dearest Savior,
Since Thy love hath welcomed me,
To partake of Thy blest favor
At the Feast prepared for me.
Faith accepts Thy grace divine.
Hungry, I have come to dine;
Thirsty, to receive refreshing
From Thy holy Cup of Blessing.

Feed me, O my gracious Savior,
With Thy precious Bread of Life.
Let Thy consolation ever
Grant me strength to bear the strife.
In Thy life-bestowing Flow
Wash me, make me white as snow!
Thy unbounded grace I cherish;
Save me, Jesus, or I perish!

Henceforth take as my oblation
This my weary, burdened heart,
Cheer it with Thy consolation,
And Thy healing Balm impart!
Blest Physician, none but Thee
From my sin can set me free;
By the merits of Thy Passion
Heal the wounds of my transgression.

Translated from the German.
Anna Sophia—Landgraefin
von Hessen Darmstadt 1638-1683.

Anna Hoppe.

THE ONE HUNDRED AND NINETEENTH PSALM

Verses 4—8

Necessity of Religious Education

(Continued)

“Wherewithal shall a young man cleanse his way?
By taking heed thereto according to thy word.” In
our previous meditation on this Psalm we have made
these words the starting point for a discussion on the
religious education of our youth. We have seen
therefrom that true education consists in teaching and
applying the principles of God's Word. There can
be no true education without religious instruction.
All education without the religious element in it, must
inevitably fail.

This is an experience which with its disastrous re-
sults, now is being forcibly felt by our American peo-
ple. That there is something radically wrong with
our public education, is generally conceded. An edu-
cation that trains the mind without training the moral
sense of a child is a menace to civilization rather than
a help, it is said; and something must quickly be done
to check the impending moral collapse. We are in
danger of becoming a nation of religious illiterates;
two-thirds of all American children receive no sig-
nificant religious instruction, it is claimed. Hence,
the general cry among citizens, educators, jurists,
state officials, and parents, is, it is time that we give
more attention to the religious instruction of the chil-
dren of America.

Present-day Educational Agencies

To meet this need, various provisions are being
made for moral training in our American public
schools; various ethical codes are being formed for
the instruction of children who are under the care of
the State. It is claimed that the public schools must
teach the Bible and religion as a subject. It is for its

Rev C Buenger
65 N Ridge
Jan 27

own sake the State must teach its future citizens religion. Accordingly, to solve the problem, it is frequently suggested that arrangements be made to have "religious teachers" enter the public schools and impart religious instruction to the various classes. Just now the plan of a week-day religious education is under movement. The various churches of each community are to form a federation for the promotion of week-day religious instruction as a joint enterprise. Such week-day church school is to run parallel with public school, giving certain class periods a week to religious instruction, classes to be held in churches, or in the public school or other suitable buildings as the community desires.

But the sad thing is that these and similar efforts are only making the situation worse. We know that under the system of government in the United States the State assumes no responsibility for the content of religious instruction. The State can make no specific provision to insure to children a true or any knowledge of religion. That is beyond its sphere. The State cannot teach religion in its schools without violating the religious freedom of its citizens. The Jew who will have nothing of the religion of Christ must not be interfered with in his religious belief. The same holds good with the Romanist and Protestant, or the adherents of any other belief, be he Mohammedan, Mormon, or even atheist. Religious education in the secular schools would mean a state religion taught, eliminating every distinctive doctrine of Christianity, which, on the face of it, would make a true Christian education of a child impossible.

Nor will a week-day religious education solve the problem to satisfaction. Not to speak of the countless children whose parents are infidels, atheists or adherents of foreign religions, and who naturally would not attend a class of religious instruction in or outside the school, — the school itself, if it is to be a true educator in moulding the character of a child, must be permeated by the spirit of the Word of God or the Gospel. True religious education does not consist in instructing a child a certain period during its curriculum in the week in some religious subject with or without the aid of some religious text-book, but it consists in rearing the child under the regenerative influences of the sacred Word. Hence, it is our candid opinion, that even a week-day religious education will not work out satisfactorily.

The True Solution of the Problem

The true religious education — what is its solution? Let us return to our Psalm. Verse 4 we read, "Thou hast commanded us to keep thy precepts diligently." Applying these words to the matter under consideration, it would mean, there can be no true religious education unless it is based on the command of God. That must be its chief motive. Any religious educa-

tion not based on God's command, or not exercised in response to it, must fail.

There is a deep-seated error underlying the tendency in our days regarding the religious education of the children of America. What is the object, the contention of introducing religious instruction into the State schools? Why do our citizens, educators, jurists and influential statesmen, ask for a religious education for our American children? Is it because God requires it? Do they rest this their contention in the authority of God's Word? Not at all. We never hear these advocates of religious education in our days advancing this idea and calling upon the Word of God in support of it. No, it is all for utilitarian purposes; all because such religious education is looked upon as being to the community's or the State's own interest, they desire it. Religion must serve for the upholding of public morals, and for making the world a better place to live in. It is neither love to God and His Word, nor true love for their children which moves them to demand a religious education for them.

But no, true religious education must ever be founded on God's command, if it is to serve its purpose. It is God who demands adequate Christian training for our children. In numerous Bible passages God has revealed in the clearest words possible the duty parents have with regard to the religious training of their children, and for whose well-being and Christian training they are responsible and must give account. Thus Deuteronomy 6:6-7, God speaks to His people: "And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou risest up." Many other passages giving utterance along the same line we find in the Old Testament, notable among which are Prov. 1:2-4: "To know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion." Prov. 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it."

In the New Testament we find the basic command for all true religious education and Christian training of children in the words of Paul: "Ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." Eph. 6:4. Above all do we hear Jesus the great Friend of children explicitly state: "Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God." Mark 10:14. Children are precious in the Savior's sight: "Even so it is not the will of your Father who is in heaven, that one of these little ones should perish." Matt. 18:14. He has them particularly in mind, when He tells Peter: "Feed my

lambs." John 21:15. And when He gives the great commission to His Church: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" — certainly children are not excluded, but included in this royal commission, and their whole religious education is founded on this very Gospel command of the Lord. For how could it be more plainly stated that those that are baptized are to receive a thorough religious education than by these words, "teaching them to observe all things whatsoever I have commanded you?"

The duty of parents, then, to give their children a Christian training and religious education is based on the command of God; and there can be no greater incentive for Christian parents to fulfill this their duty. They labor for no earthly reward in providing for the Christian education of their children, but only for the approval of their God and Savior and the commendation of their Christian conscience.

Christian Day-Schools

But how are Christian parents to meet the great task devolving upon them with reference to the religious education of their children? To what school shall they entrust their children to gain this purpose? Surely, only to such a school where the Word of God rules. If it is true that the Divine Word, or the Gospel of Jesus Christ, is the only means with which we can train the will of our children and build up true Christian character, then certainly that school only will serve its purpose in which the Gospel is taught and its teachings are practiced. It is generally conceded that a complete education not only develops the intellect, or mind, but trains also the will and moulds the true character. That, however, can not be done on the basis of man-made rules or codes, but solely by teaching the eternal verities of God. True education not only imparts knowledge pertaining to the secular side of life in this world, but it teaches the knowledge of Jesus Christ and His salvation as the basis of true character.

Another important point with reference to religious education which ought not to be overlooked, is this, that such education cannot be imparted like, for instance, the three R's in the secular branches — reading, writing, and arithmetic. Religious education is rather a work of the Holy Ghost, a work which He does according to the measure of His grace. Most plainly is this indicated in the words of our Psalm, verse 5: "Oh that my ways were directed to keep thy statutes!" Why does the Psalmist so earnestly desire that his ways or course of life be directed in order to keep the Lord's statutes? Because, as he would intimate, it is not within man's province, either to learn the statutes, the eternal truths of God, or to keep them. It is God the Holy Spirit that must enlighten our mind

to understand those truths by which man is regenerated and becomes a child of God. That applies to all religious education. It cannot be gained by learning it mechanically, it must be given us — worked in us by the Holy Spirit through the means of grace.

"Then shall I not be ashamed, when I have respect unto all thy commandments," the Psalmist continues. Having received such religious education at the hand of the Divine Teacher a child will have no occasion to be ashamed; he will not be disappointed; all his hopes will be realized. He will have full evidence of being a child of God through faith in His Savior; he will enjoy the comforts which he desired to find in religion, and will feel assured of ultimately obtaining eternal life. All this a child is assured having learned respect to all commandments of God, to the whole of His eternal councils for man's salvation and His will concerning man's sanctification.

Surely, it is a grace worthy of unlimited thanks, to be taught so blessed a calling as Christian religion is, a matter of the most grateful concern to receive a Christian education. One cannot but join in the words of the Psalmist, verse 7: "I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments." The purpose of religious education — what is it? For the glorification of man and his works, or for the amelioration of this life only? Ah, too many would look upon it as such. But no, its chief purpose is the glorification of God, and that is exemplified by humble and faithful service to Him and our fellowmen, trusting in His strength and wisdom alone: "I will keep thy statutes: O forsake me not utterly." The more we shall have learned of God, the more we shall see in Him to praise, and the longer our experience, the more our hearts will be disposed to magnify His glorious name by true and humble service; and this is the fruit of Christian education.

Such are the requisites of a true religious education, and these are met in our Christian day-schools. Due to the fact that the Word of God rules there, exercising its sacred influence on the minds and will of the pupils instructed there, our parochial schools are, under the present conditions, the best solution of the religious education of our youth. It is there our children are trained for true service, service to God, and service to our country. In conclusion we would quote words of Luther concerning schools: "Above all, in schools of whatever description, the chief and most common lesson should be the Scripture. . . . Where the Holy Scriptures do not rule, I advise no one to send his child. Everything must perish where God's Word is not studied unceasingly." "The soul can do without everything except the Word of God. Without this it suffers want; but when it has God's Word, it needs nothing more."

God bless our Christian day-schools!

J. J.

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COMMENTS

Home Missions To-day The oldest organized congregation of those which formed the Wisconsin Synod more than seventy-five years ago was Oakwood, a rural church. At the time of its organization the Synod met at Granville, also a rural community. In those days new churches were organized more readily in rural communities than in the cities, though the cities were not overlooked. For many years, almost up to the end of the last century the new congregations coming into the synod were largely rural. To-day things are quite different.

In these central states available farm lands are occupied. Even the more unsettled portions that might attract a new generation of pioneering farmers rarely invite the establishing of rural churches. Such newly opened sections usually find village or city churches near enough.

To-day home missions are just as important as they ever were; but to-day the missionary will find the unchurched whom he is sent to seek in the rapidly growing industrial centers, that is, in the larger cities. Not infrequently there is a sudden blossoming of some little town into a city if a large corporation decides to establish a branch in its environs. The opportunities to do work in such centers usually arises over night. Too often the months that pass before our synods and commissions are ready to act mean that the delay has made our efforts futile. We are often too late.

We are late, in many cases, not because there was no desire to work, nor even because there was no understanding for the new opportunities. We are late because we have not the men at liberty to do the necessary work. It cannot be done in odd moments. It requires the close attention of a competent missionary. Neighboring pastors can do little more than point out the new opportunities.

Needless to say, when there is no prompt survey of promising fields to determine the actual needs and possibilities, we are now and then prone to establish missions "on hope." And often enough our hopes are

unfounded. The delay that comes from lack of field men causes us to miss many opportunities and sometimes when we try to make up for lost time we are hurried into obligations that become a burden without doing much good. In short, our method is likely to be costly and is often unproductive. This was not our fault. We had no choice. More than the lack of money it was the lack of men that made us conduct our home missions in the manner in which they were conducted.

For years this has been recognized and often the obvious remedy has been suggested. On many occasions synods and conferences all but resolved to inaugurate the needed change. This year the North Wisconsin District (and perhaps others) has seriously resolved to ask for a change in its own limits. It is asking for a field missionary who can be directed to such fields that become promising through the sudden shifts of industrial migrations. The North Wisconsin District has not the largest missionary opportunities, yet in recent years it has seen many a promising field go into other hands — the less promising fields remained and were zealously worked. No one begrudges these smaller fields the attention they are receiving yet it is obvious that the district is able to do but a limited amount of such work; when its resources are exhausted the work is curtailed. If such fields that are soon able to take care of themselves could be found and worked, there would remain the work among the others just as before and there would be more help in doing it. Let it be repeated: in recent years we lost good fields because we were unable to appear on the scene in time. Sometimes the Kingdom at large did not suffer, for there were other Lutherans to do the work and for that we are grateful. But sometimes the Kingdom *did* suffer. In any event, it should be through no fault of ours that harm comes to those whom the Gospel has made children of God.

If we have men who are free to make surveys of new fields at a moment's notice we are doing the work that our day requires to be done in the proper manner. If we fail to provide such workers we are seriously endangering our future. Our future would not matter much one way or another if we were but "an organization," but do we not recognize ourselves as the custodians of the Truth of the Gospel in a world that is discarding it? It is not the desire to bigness and the prosperity of numbers that sharpens our interest in missions, especially home missions, it is, or should be, the conviction that we have the invaluable talent of the Gospel, and we must not bury it.

We have an illustration of the quick changes wrought in American life by industrial influences in our highly successful Negro missions. Within the last ten years all of our larger Northern cities have absorbed whole communities of Southern Negroes. The Synodical Conference has promptly authorized

measures that suited the new conditions. That was right. We should see the same influences at work among other population elements and do our part in offering them spiritual nurture in the new surroundings. Our missionaries will not have to confine themselves to Lutherans with letters of dismissal from established congregations, nor even to such Lutherans who have become estranged from their church. There are countless thousands to-day who may have been anything in the forgotten past and who are to-day as genuinely heathen as undiscovered Central Africans. We have a mission for them, have we not? We would not have it understood that we are advocating proselyting; Lutherans should not do that. But sometimes we are inclined to err in the opposite direction; we are easily persuaded that the man who tells us he is a Methodist must not be "molested." If we took the trouble we might find out that our Methodist friend so denominates himself because in the town in which his grandmother died the Methodist preacher was the only one available to bury her. Ever so many Americans acquire their denominational classification on slenderer grounds than that. That is one reason why the hastily compiled house-to-house canvass has never inspired us with much respect for its accuracy.

A hasty canvass of a community is not the kind of survey that should serve as a basis for missionary work. There we need a competent and necessarily more leisurely inspection. Of all church censuses those arranged by civic bodies are the most worthless and at the same time the most amusing. We have in mind a community that was subjected to such a census. Subsequently the cards that showed membership or preference for any particular church were turned over to that church. Examining the cards one was startled to find a very large number of Roman Catholics stating their preference for a certain Lutheran Church. This was an enigma, indeed. It took some time to arrive at the solution: These Catholics were members in good standing in their various churches but they interpreted the alternative "state preference" (if you are not a member of any church) as an invitation to give their "second choice" in the way of churches. This amusing misunderstanding was quite flattering to the Lutheran Church of that town but it would have been a most unreliable basis for missionary work.

And once again: conditions to-day are different. We do not need new tricks and new schemes to do our work. We must do the same old work. But we need new men, more men to do the same old work. It is the opinion of many that the field missionary is the first and most necessary requirement to meet the new condition. If we cannot have one in every district, could it not be managed to select several districts where such an innovation could be tested out?

H. K. M.

"Whiles Thou Art In the Way" "Agree with thine adversary quickly, whiles thou art in the way with him."

There was to be a suit for a divorce. The attorneys were busy preparing their case. Naturally, each of the contestants would try to fix the blame on the other. It does not require a wide experience in such matters or even a lively imagination to know about how their stories would run.

But these stories were never to be told in court. Before the case came up for trial, one of the parties to the quarrel died.

We wonder what the thoughts of the survivor would have been if he had sat down beside the casket that held the still form of the one to whom he had solemnly vowed love and troth unto death to read the charges prepared by the attorney upon the information given by him.

Matters look entirely different in the presence of death. It is one thing to present accusations before a human court and another to have them go up to the Eternal Judge who searches heart and reins. That which had appeared so very important shrinks into insignificance; that which had been so readily slighted is seen to be of the gravest importance.

Perhaps the deceased had been chiefly at fault; but had there not been at least some provocation on the part of him who survived; had he not greatly exaggerated the faults of his spouse; would love not have been able patiently to bear his faults, yes, even to help him overcome them?

"What God hath joined together let no man put asunder." During the quarrels, it had seemed so insignificant a thing, this word of our God; but now, when death reminds of His judgment, it assumes momentous proportions.

Oh, if I had only chosen a different course! Oh, for one more opportunity! Too late; "whiles thou art in the way with him," the Savior warns. All his burning tears are of no avail.

True, there is forgiveness for the penitent and healing for his wounds; but the scar will remain during life and bitter regrets will often harrow the soul.

—A boy had run away from home. No need to attempt to describe the anxiety of the parents. The boy was found and brought into court. "What if your mother had died in the meantime?" the judge asked him, to impress on him what pain he had caused by his disobedience.

A few minutes later, a messenger appeared with the report that the lad's mother had just died in one of the hospitals of the city.

Perhaps this boy had chafed under the restraint of the home, failing to recognize the love that sought only his good and foolishly believing himself sorely abused. Or, was it merely the spirit of adventure that caused him to slight the precious treasure of a mother's love?

"Whiles thou art in the way with him." If he had only thought of it that he might lose his mother any day, would he not have understood her better when she was seeking to keep him from things that would bring him harm? Would he have preferred adventure to her loving care? Would he have wasted his opportunity to show her his gratitude and to give her joy?

If he only were able to go back to his home to find her there. Surely it would be his greatest pleasure to do what would make her happy, to make her forget the grief he has caused her. He would even welcome a reproof from her lips.

But it is too late. All his regrets will not bring her back. He has had his opportunity and has wasted it.

—"Whiles thou are in the way with him." These are not isolated cases. There is something in them that applies to all of us.

Do we not frequently forget that we must die and that the people now about us will die? We are walking with them now, but some day we will be parted from them by death.

Would matters not appear to us in a different light, if we kept this fact in mind? Living as men that are dying we would see things in their true proportion. Would there be so much enmity and strife? Would there be so many duties neglected and opportunities lost?

"Whiles thou art in the way," the Savior reminds us. J. B.

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Do We Deserve It? Words of praise for Protestants recently fell from the lips of a Roman Catholic prelate. Cardinal O'Connell was addressing a conference of the St. Vincent de Paul society at Boston and is reported to have uttered the following words: "Our people get suddenly rich and lose their heads and hearts. Protestant people of to-day, if they seem to be lacking in external — what shall I say, demonstrations — of religion, have become wonderfully charitable. If they do not go to church they give to every worthy cause and do not close themselves up and hold tight to every dollar that is coming to them."

Another statement reads: "Sudden attainment of wealth often leads Catholics to the silliest kind of pride and vanity: Riches for Protestants, on the other hand, mean greater opportunity for charity and, in the end, divine blessing."

Was the Catholic prelate rather trying to urge his own people to greater effort than seeking to bestow credit where it was due? Anyone that has calmly observed the "drives" of these last few years will willingly concede that an intelligent Catholic is well in a position to know how many Protestants give. When a Catholic drive is on, we all know, the net is set very wide; and when a general charity drive is

being carried through Catholic projects have a fatal accuracy for finding a place on the list of institutions who are to benefit by it. The prelate is probably in a position to know whereof he speaks.

But there is another item which, perhaps, we ought to consider. When we read the above sweet words of praise we could not help thinking of the old adage whose burden is that we are to beware of Greeks bearing gifts. These are the days of great propaganda, honest and otherwise — mostly otherwise. The club has gone out of use as a means of suggesting the advisability of signing on the dotted line; it has been replaced by a very fine order of craft. America, that is Uncle Sam's part of it, has been repeatedly patted on the back and publicly commended. Big men have toured about and borne the burden of its hospitality. Its sons have been mantled and hatted; its people especially blessed. Gorgeous pageants with a wealth of blare and insignia and color have made their appeal to the heart of the fond American public. The banners of nation and church have been carried, unfurled, and draped in such intimate nearness as if they both in reality stood for the same ideals. An attitude of friendliness and well-meaning concern has been shown by the men of the church for the questions whose solution troubled the political leaders of the nation; we even received the suggestion that the pope help us solve one of our most vexing problems. In Milwaukee there has been opened a Hall of Fame for the distinction of civic merit; all classes were invited to take part in the necessary activities but — it was under the auspices of the church. In Chicago the Eucharistic Congress, with its near-tragic ending, was held. That was advertising on a stupendous scale. The papers stated that it was the greatest gathering the world has ever seen: to some it appeared like a demonstration in force.

What is the meaning of it all? Is it all a part of a deep-laid scheme?

There is a way for the preservation of freedom which ought to appeal to every Protestant worthy of the name. It is the way pointed in the Savior's words, John 8:31-32, "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." There is no real freedom where the Word is despised. That is, however, what the cardinal thinks Protestants are doing. "If they do not go to church they give to every worthy cause." It is only too plain that many so-called Protestants are to-day holding the Truth negligible and seeking their salvation in externals. Such a condition of affairs may well please the cardinal and he may hail its evidence with delight, for it is identical with his own. A people which has inwardly lost the Truth has lost its freedom and is a slave of the lie. It is only a matter of time when that people will outwardly accept "the external demonstrations

of religion" for the real thing — if for no other reason then to cover up and mask the awful void which is left when Truth and freedom have departed. In a multiplicity of doing a cloak is sought for the lack of the real peace with God which comes only by believing. We fear that as a people we do deserve what the cardinal says. Let us heed the advice which his judgment upon Protestants implies and — hark back to the Word from which alone comes freedom — of believing and doing.

G.

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A Race With Time A race with time — that is how our work in the congregations during the next few weeks might be characterized.

We are more than pleased with our experiences at the District meetings we attended personally and with the reports from meetings we were not able to attend.

The idea for which the Seminary Building Committee has stood these last three years evidently has taken hold quite generally throughout our Synod, that every one of us should not only contribute at all, but should assume his honest share of the burden. We have begun to realize more clearly that joint endeavor cannot succeed without an adequate individual effort.

We found not so much a spectacular enthusiasm, but, rather, a quiet, firm determination to do all within our power to complete the unfinished task as soon as possible.

And so it is to be a race with time. The season is advancing, and time is speeding on. Before we realize the fact, it may have become too late to begin building operations in fall, even though it would be found very advantageous to do so.

There can be no thought of starting before the moneys necessary to liquidate the "old debt" are all in. To this the Committee agrees cheerfully. There is a mighty appeal in the prospect that a debt-free Synod will dedicate its new seminary in due time, an appeal that we should not like to see weakened. A people that sees that the realization of its fondest hope is in sight will not be slow to act.

But this means that we will have to act with decision. A special meeting of your congregation in the immediate future would be quite in place. We are confident that every congregation that is made acquainted with the situation will catch the spirit of the occasion and be stirred to vigorous endeavor. A few weeks should suffice to get the full quota subscribed and a sufficient sum promised for payment before October first to enable the Committee to proceed with the work.

We would appreciate it greatly if those congregations that have not yet replied to our latest, we had hoped it would be the last, inquiry would write us without waiting for another appeal from us.

John Brenner.

Our Chronicle The Eucharistic Congress has received so much notice during the past month that further comment hardly seems necessary. Every reader has surely had ample occasion to make his own comments and the material was wellnigh inexhaustible. — A reader from Waukegan sent us a marked copy of his paper which did contain unusual information worth passing on. Cardinal O'Connell of Boston, the highest ranking Romanist of America, was officially received by the city of Waukegan when he and his party docked at Waukegan on the way to the big doings at Mundelein. This was strange enough but no more so than the lickspittle conduct of all the high and mighty city authorities of Chicago. But the Waukegan celebration was unusual for its reception committee. This committee included a Jewish rabbi, some protestant clergy, and a Lutheran pastor! Shades of Martin Luther! When these worthies were introduced to the Cardinal, even he, accustomed as he must be to the incongruous was moved to remark, not without cynical scorn, we fancy, "Well, that's fine — Jew and Gentile!" Jew and Gentile, indeed. "Jud und Heide," couldn't they scare up a Turkish Imam to make the comedy more complete?

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Like every first class show the managers of the congress offered many interesting sideshows which could be visited before the doors of the main tent were opened. There was the collection of relics of St. Therese, "the Little Flower," the largest in America. This saint, newly created last year and dead but a few years is one of the most "popular" of the newer saints. At the Carmelite Church in Chicago she has her shrine with 578 (count 'em) electric crystal roses. In little more than a day 95,000 visitors have taken communion at the shrine and more than that have viewed the relics and heard the messages sent by the saint's four sisters, all of whom are nuns in France. The Mother Superior of the French Carmelites sent the following message for the occasion: "Tell the women of America that if they desire the favor of the Little Flower they must not follow fashion when fashion demands immodest dress." Romanist apologists always minimize the significance of the saints in their worship. It would be interesting to have some opinions of straightforward Romanists on the meaning of the phrase "the favor of the Little Flower."

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We trust you did not miss the inspiring photograph showing "Babe" Ruth in baseball uniform on his knees kissing the cardinal's ring. We feared that some publicity features might be overlooked in the rush of events. When we saw "Babe's" picture we were reassured.

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"For the first time," we read, "in the history of church and theater a sacred blessing and the gratitude of a king and nation was bestowed on a theater, its

audiences, and its owners when Cardinal Reig, archbishop of Toledo and primate of Spain visited the Uptown Theater. . . . The performance was stopped for ten minutes while Cardinal Reig bestowed his blessing." The King of Spain and his people get in on this because the owners of the Uptown Theater have built and decorated it in the Spanish-Moorish style. The Cardinal was invited to bestow his blessing because the owners of the theater had granted the use of their theater for chorus rehearsals. The owner of the Uptown are those eminent Spanish grandes, Balaban & Katz.

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It is not a matter of record how "father" fared in other places, but in Chicago he was completely ignored on "Father's Day," June 20th. Research showed that only one sermon was preached in his honor. Poor father! On that particular day Chicago was busy with its many guests, but even so, couldn't some little recognition have come his way? It's impossible, father simply cannot compete with mother; her day is a success, his is too completely ignored to be classed as a failure. But the churches whose calendar is made up of these special days must feel that they have committed high treason by their forgetfulness.

* * *

On the next Sunday after the Father's Day fizzle we note that "the Lutherans" put on a Sesquicentennial celebration of their own in the Chicago Stadium, where but a few days before the great Romanist masses had been held. We get this information from a picture printed in the Monday edition of the Chicago Tribune. We looked through the whole paper to find out who "the Lutherans" were that gave vent to their patriotism in this public manner, but we looked in vain. There wasn't a line about it in our edition. All our information is from the picture. That proves conclusively that there was such a thing, but nothing more. If it was planned as a competitive demonstration it was a total loss. If it was thought of as a publicity device it was a failure both before and after the event and couldn't be otherwise coming on the heels of the great Romanist pow-pow. If it was a genuine and spontaneous outburst of patriotism we might still deplore the unfortunate choice of time and place which suggested other motives. The most wholesome Lutheran sentiment is deeply patriotic, as witness the church prayer, but it does not lend itself to nationalistic demonstrations. That very thing which it values most highly in the American state forbids such display, and that is the liberty of conscience, the separation of Church and State.

H. K. M.

It is better to go with a few to heaven, than with a multitude to hell, and be damned for the sake of company.

—Dr. Parr.

SOME THOUGHTS ON STINGINESS — ALSO ON MINISTERS' SALARIES

(This article gives some of the observations and impressions of one of our readers. It may be read with profit by all, though the experiences of some may be widely different.—Ed.)

Editor Northwestern Lutheran: On general principles, "Willst du gute Tage sehen, so schweige deine Zunge," is very good advice indeed. No one realizes this better than the humble writer of these lines because his tongue generally gets him in bad. There are times though when one should speak out boldly and unafraid. However at present being muzzled, so to speak, by hoarseness superinduced by a bad cold he is resorting to the pen to express his views on the subject heading this article. He is not a minister but just the average individual who has met sin and the devil face to face, in various forms and phases, so it can not fairly be charged that this is written at the behest or request of the "gentlemen of the cloth."

So here goes. Often I have wondered why so many of our churchgoers are so downright stingy that God, in altogether too many instances, is pauperized and rudely pushed aside like a beggar.

Now brothers, and sisters, too, with your permission I will cite a few illustrations drawn from my personal experience. Some few years ago while in Milwaukee I was very much impressed by the generous, yes lavish, display of wealth and grandeur manifested in art, science, stores, factories, the movies and theaters with their silk and satin interiors. Turn where you would, the golden calf, personified by the almighty dollar, was there "with boots on." I had just come from Wauwatosa where I had given our Seminary and surrounding buildings the "once over." There were the weather-beaten brick and stone buildings, gray with age and altogether too small, and, perhaps, starting to crumble. Here and there the modest and unassuming dwellings of the professors were pointed out to me. The whole aspect was almost severe in its rude simplicity. Compare this humble layout with the large and stately halls of learning that we find at Madison, Appleton or any college town. Yet, men have learned to love this alma mater and many a one has sallied forth from there to battle valiantly for the cause of Christ.

When I beheld these two contrasting pictures, Wauwatosa and Milwaukee, country rube that I am, I was staggered, stunned, awed. Sick at heart I came back home, a sadder but a wiser man.

The next Sunday I attended church. On that particular Sunday, I confess, I was in a somewhat rebellious frame of mind and instead of devoutly listening to the services, my thoughts were scattered and I cast side-glances at my fellow-worshippers. The contribution box was passed and I then got "the thrill that comes once in a life time." In the neighborhood where I sat the usual shower of pennies went in with clock-

like regularity. Well-to-do farmers, well-paid laborers, prosperous merchants, all gave their cent. It was amusing to see one pious and sanctimonious old gentleman, in fact a pillar of the church, hold his cent in the hollow of his hand in such a way that none should see; but God saw, "Irret euch nicht: Gott laesst sich nicht spotten."

When special collections are held for the Synod or other purposes these people give about a nickel or a dime instead of the usual cent. Perhaps the reason why so many pennies fall, is because the government does not make anything smaller.

So much for the collection. By way of variation here is another experience which happened at a conference in our little village where ministers and delegates, representing rather a large area, assembled to discuss the vital issues of that time. One delegate was shown every courtesy. For pleasure and entertainment he was given a long auto ride to a neighboring city. While there he casually inquired if there was a ten-cent store in that town, because as he expressed it, "My wife has worked hard and faithfully all summer and I thought I would buy her a little present to show my appreciation." In he went and true to instinct, true to form, he paid ten cents for a chunk of "cut glass." (?) That I imagine was triumphantly delivered to his better half and probably occupies the place of honor on the mantle shelf.

This man was wealthy. He knew his song book, knew his Catechism and knew his Bible. In fact he could quote pages of Holy Writ from memory. But in the worship of his money he broke the first commandment just as truly as though he knelt down to an image of wood or stone. "Was huelfe es dem Menschen, so er die ganze Welt gewönne und nehme doch Schaden an seiner Seele?"

And this delegate was not alone in his stinginess. He is typical of many others.

Much has been and can be said in regard to the duties of our ministers. Also the compensation they receive. We all know before a man is qualified to preach the Word of God he must spend eleven long years in the preparation for this glorious work. During this time the average layman, can if he chooses, lay by quite a store of this world's treasure; while the minister (in the making) is spending his time, talents and money. On the other hand if a layman takes a special course of training, in any other vocation or profession, which is equal in time and money to a theological education and then accepts the same parsimonious salary that we dole out to our ministers the world would call him a fool.

Most of those in other callings to-day generally have ways and means of looking out for number one. The laboring man in the city, skilled or otherwise, is ably represented by his union. The

farmers have numerous organizations and some two hundred newspapers and periodicals to look after their interests. When the postal workers want a raise in salary the wires to Washington are kept hot until their wishes are granted. The railroad brotherhoods keep wages at a high level. But our ministers having none of these agencies, dare not throw out "the signal of distress," no matter how hard the shoe pinches. For spiritual as well as material consolation and comforts they are supposed to look on high. They are like a package of Spearmint chewing gum, "Five cents before the war, five cents during the war, five cents now." The congregations do not expect the price of ministerial service to change with the times.

It is not difficult to substantiate the above. Take, for instance, the average funeral procession. Heading same is the meek and humble ambassador of Christ, generally driving a dilapidated and broken down Ford with curtains flapping in the wind. Next comes the polished and finely appointed funeral car containing the corpse. This is followed by the pall bearers, mourners, relatives and friends, all riding in Pullmans by comparison, in their costly and luxuriantly furnished cars of all makes and descriptions.

While on the subject of cars I cannot refrain from asking, "Why can't a minister at least have a car that is representative of the congregation he serves?" He could if his salary were right. He is supposed to be ready for all emergencies at a moment's notice, and his car is expected to be in perfect mechanical condition at all times. This is especially true in making sick calls. Suppose brother Smith, six miles out, is sick unto death. The minister goes out there and back; distance twelve miles. Reckoned at commercial rates, two dollars for the trip, would indeed be very reasonable, to say nothing of the spiritual consolation. But brother Smith's time has not yet come. Out goes the minister again and again; perhaps six times in all. Financially the minister is out twelve perfectly good dollars in actual wear and tear on his car. Finally when Smith does give up the ghost, we will assume the minister is paid a fee of three dollars, five would be high, and in some cases nothing. Instances like and similar to this are duplicated time and again. This leads me to inquire where all this extra revenue comes from that many church members believe is showered so bountifully upon our pastor? At least I have never yet heard of any of them getting stoop-shouldered carrying the load. Neither are members exactly falling over each other in the struggle to buy the minister a new car once in a while or to pay for high garage bills and "Red Crown."

In conclusion I will say, it has always been my contention, that no matter what a man's calling is, he can do his best only, when his mind is free from the petty worries of this life; such as meat, grocery, fuel, light, doctor and garage bills, etc.

We are all selfish enough to expect and demand a high degree of efficiency in our minister. He is supposed to be a diplomat, friend and counselor. He must be a Christian. He is the captain, ever on the alert, with great responsibility, who guides our souls with clear vision into the harbor of eternal salvation. A good captain sticks to the ship to the last and goes down with it, if need be. But it is up to us to so reward them, out of our surplus of the riches of this world, that they can at least maintain themselves and their families in decency and self-respect. Only if we do this can they continue to "carry on." Verily the Scriptures express an eternal truth when they say, "Der Geiz ist die Wurzel alles Uebels."

—A Layman Reader.

A DAY IN SCHOOL

From The Deaf Lutheran

At six in the morning the alarm clock rings, to call from a well-earned night's rest the matron, the cook, and others working in the household. At 6:15 the matron calls the children from sleep. How is this done? In the home, the mother calls, by name, the child when it is time to arise. This method, however, cannot be used when the child is deaf. In institutions for hearing people, where students live, gongs or bells are used to call the slumberers from sleep and dreamland back to earth and reality and the day's work. In OUR institution even such a method would prove only slightly successful. The method employed to waken deaf children is that the matron goes from bed to bed, tapping the foot end of the bed. Almost instantly the deaf child becomes conscious of the vibrations passing through the bed and its own body and sits up, wide awake.

In this connection it might be interesting to know some of the alarm clock substitutes used by the deaf in their own homes. A very prevalent device is a pillow suspended over the body of the sleeper and attached to a long cord running over pulleys to an alarm clock. The end of the string is attached to a clamp which fits loosely over the thumb piece by which the alarm is wound. When the clock is wound the clamp is put on this thumb piece in a horizontal line. When the alarm rings in the morning this piece begins to turn with the unwinding of the spring. When the clamp has reached a straight up and down position the weight of the pillow pulls the clamp off the clock and the pillow falls on the body of the sleeper and shocks all sleep out of him. Another contrivance connects the alarm clock with a tilting device containing a billiard ball. When the alarm rings the thumb piece tilts the device, the ball rolls on the floor with a thud, and the vibration caused by the fall wakens the sleeper. Some use a timing device connected with a brilliant electric light bulb. This is lighted automatically at the time wanted and the brilliant light wakens the sleeper. But, let us go back to our subject.

The children are given fifteen minutes to dress. Such as are young or somewhat helpless are assisted by older children. To the credit of these older children it must be said that no brother or sister of the blood could take better care and gentler care of a younger brother or sister than do these older deaf children of their small fellow pupils who are not one with them by blood relationship, but only by the same affliction. After dressing and performing their toilets, they line up, at seven o'clock, to march into the dining room. Standing at their places, a table prayer is spoken by all in unison, and they sit down to a good breakfast of fruit, a cooked cereal, whole wheat bread, peanut butter, milk, or an excellent cereal coffee. After breakfast the children make their beds, the newcomers being taught the trick by the matron, the teaching often covering several weeks, the bedrooms and halls are swept and tidied, the dishes washed and the tables reset for the noon meal. In this way the children are taught to be self-reliant and to know and do the daily tasks of every household. When the building has been put in order, each one of the older pupils having a certain part to do, the children are made ready for school. Ten minutes to nine the children, clean and neat from head to foot, are assembled in the room used as a chapel. A short devotion lasting from five to eight minutes is held, after which the children are lined up by classes and march to the school rooms, of which there are four. It would lengthen this article beyond the limits of this number of the Deaf Lutheran were we to give in detail the happenings, hour by hour, in each of the four classrooms. For that reason we are going to limit ourselves to a description of the work done by the two highest classes, pupils doing sixth and seventh years' work.

The pupils of these classes range from twelve to fifteen years of age. Occasionally a pupil may be older. In this class room, as in all other rooms where deaf children are taught teacher and children are close to one another, giving the impression of a father or mother being with, and teaching, their children. The first thing on the program in these classes is the rendering of a certain part of Dr. Luther's Small Catechism. This rendering is done in writing, by speaking, by spelling, by signing, so as to make the catechism text familiar to them in all manners of expression known to the deaf. When the child has finished school it knows the six chief parts of the catechism, the prayers for morning and evening, before and after meals, and the Christian questions with their answers, and it knows them as well as most hearing children do. Recitation done, the class is given the understanding of the Luther text, the doctrinal exposition. The material used for this instruction is not in print. A doctrinal exposition, the result of many years of teaching, experimenting, and testing, comprising all essentials necessary for faith and a holy life, in a form suited to the language scope of the classes is given each child in a mimeographed form. This course can be thoroughly given in one year, and is given each child

two years in succession, on the principle that giving a short course twice is of more benefit than giving a long course once. When the child has finished this course the second time it has a very good understanding of the doctrines contained in Luther's Catechism. It is ready for communicant membership in our Church. Difficult it is to give the deaf child the ideas and language of heavenly, spiritual things. Yet, this great difficulty is compensated by the great diligence with which the children study their lessons, the rapt attention they give the teacher, the love they exhibit for God's Word, their obedience to this Word, and their gladness to pray. Some of the pupils we had in recent years have passed away and gone to be with Jesus. The letters of their parents, telling us how their child died confessing its sins, holding to the crucified Savior, praying for steadfastness, happy soon to be with Jesus, give the teachers renewed vigor to carry on this blessed work which does not loom big in the eyes of men. Blessed, indeed, are those deaf children of our Church whose parents love them enough to send them to our School. That first hour in the class room, each morning, gives them a treasure with which nothing else can compare!

However, the children also get secular knowledge. The chief branch is the acquisition of the English language, the basis on which all other instruction stands. Without language nothing can be taught. The first three years of school life are given up almost wholly to the teaching of language and the acquiring of speech and lipreading. Drawing is given, and in arithmetic the fundamentals are begun. But the great effort is given to the teaching of language in speaking and writing. The deaf child knows no words, has no grammatical expression of any kind. Word by word, step by step in sentence construction, language must be taught. The sentence work in the two classes of which we are writing consists chiefly in the teaching of clauses and phrases used in sentences, relative and participial clauses pertaining to the subject and object, adverbial phrases pertaining to the verb, the predicate. All this is taught by illustration from pictures and actions, by the constant use of these sentence forms whenever occasion offers. It is made permanent in the mind and fluent in use by written exercises, by conversation, by journal and letter writing, by reading. The deaf child that gets a perfect score in English is rare indeed, but the very most of them advance so far that they can read and understand, and write, common English.

The third period of the morning is given over, in part, to the teaching of arithmetic. The subject matter taught in these two classes being the finding of cost, making out bills, the knowledge of the different weights and measures and the money system, the working out of problems, the understanding of and simple operations of simple, small fractions. Working with figures comes easily to most of the hearing children, also the solving of problems. But it surely does not with the deaf. The

language connected with it gives the trouble mostly. That the word "leak" means "subtract" and "fill" means "add" comes natural to the hearing child, but it takes much optical demonstration to make the deaf child see it. This one example could be multiplied many times. Yet, when all has been said and done, after seven years of schooling, most of the children can work safely the four operations with numbers only, with the weights and measures, with simple fractions, they can find the cost of goods, the amount of bills and wages for work done, and they can get along in life. The deaf person excelling in arithmetic is not found frequently. Twice each week a part of this last hour in the morning is devoted to drawing and penmanship. In drawing and penmanship the deaf do not take a back seat for anybody. Where the eye comes into play the deaf are at their best.

Now it is twelve o'clock. The children leave the class rooms, wash and comb themselves, and form in line to march to the dining room, where a good dinner of potatoes, baked or boiled in their jackets, meat, vegetables, whole wheat bread, butter and jelly, some kind of dessert, is relished by all, grace being said in unison before and after the meal. After dinner, as also after breakfast and supper, all march out, each one carrying his dishes to the kitchen. In a half hour the dishes are washed, the tables reset, and now the children have time for play and recreation till twenty-five minutes past one. At one-thirty the afternoon session begins. The first hour is devoted to Bible stories, one year of the Old Testament, the other year of the New Testament. Bible story teaching is begun in the fourth year of school, although the main ideas of the great works of God for man are given in the second and third year from pictures only and the story written from what can be seen from the picture. The Bible stories in the classes we are speaking of are also mimeographed and given in language adapted to their understanding. While in hearing schools one story a day is given, we devote one week to a story, sometimes two weeks, sometimes a little less than a week. Everything in each story, words and sentence construction as well as the ideas, must be gone over minutely. Pictures and action work are used throughout to clarify new ideas.

The last hour of the day is given over to geography, physical and political, though only on a small scale, and to physiology acquainting them with their bodies and how to keep them healthy.

At three-thirty school is dismissed. Now the children assist in the house and outdoors, and have time to play till 7:30, with the exception of supper time which begins at 5:30. At 7:30 the children of the beginning class go to bed after washing themselves thoroughly, the rest go into the study room. These study hours are supervised by a teacher. The children of the second and third year study till 8:30, the balance till 9. Short devotion is held before retiring. At 9:15 all are in bed, having finished a day full of activity from morning till night, and soon

all are sound asleep, the holy angel being with them as they had asked in the evening prayer.

While the children are sleeping, let us who have deaf children whom we are not sending to our Lutheran School for the Deaf read and ponder deeply the following thoughts taken from another article. These are the thoughts.

"It is a grave mistake to think, as some parents do, that it suffices to send a deaf child to a state or city school and have it instructed while at such a school or after leaving it. While we may admit that INSTRUCTION can be given TO SOME EXTENT and IN SOME CASES, TRUE EDUCATION, a BRINGING UP in the nurture and admonition of the Lord, CANNOT be done in this manner. St. Paul lays emphasis on the words 'bring them up.' This means more than just teaching and instructing. It means the inculcating of Christian doctrines and principles AND the APPLYING of these to the daily life in all its relations to God and the neighbor FROM YOUTH UP. This holds true with hearing children, and holds DOUBLY true with the deaf, for they have not the opportunity to come into contact with the Gospel of Jesus Christ, in later life, as the hearing have. Therefore parents should, above all, send their deaf child to a school where the Gospel of salvation by faith in Jesus Christ rules, and such a school is our Lutheran School for the Deaf in Detroit. Here it is taught to love and please Jesus who died for us on the cross. Let us remember God's command to parents 'Bring your children up in the nurture and admonition of the Lord,' and let us consider that a deaf child, because of its sore affliction is more in need of such bringing up IN A SCHOOL than a hearing child, then we shall thank God for having given us such a school and we will gladly make use of it for our deaf child." Wm. Gielow.

OBSERVATIONS ON THE EUCHARIST CONGRESS

A Letter

Dear Brother and Friend:

In answer to your request that I put down some of my impressions of the last day of the Catholic Eucharistic Congress for the Northwestern Lutheran, I am sending you this open letter, which you may use as you see fit. The Celebrations of the last day of this widely advertised Congress were held in the little town of Mundelein, about two miles from my home. At Mundelein is a famous new Catholic seminary. It is built on grounds that enclose a lake and cover 1200 acres, mostly wooded. These grounds are another monument to Catholic taste for beautiful building sites. The seminary buildings themselves, with the exception of the chapel, which is a replica of a Congregational church in Connecticut, impress, as so many things Catholic, not by their intrinsic beauty, but by their magnitude. They do not approach the buildings of the new St. Louis seminary in beauty.

On these grounds and in view of these buildings were to take place the two great ceremonies of the final day of the Congress, the last Mass in the morning and the Eucharistic Procession in the afternoon. I repaired thither early in the morning. About 750,000 people were expected. Personally I do not think there were more than half that number. But even 350,000 is an immense multitude, especially when it has to be transported for many miles. One can not escape the almost depressing effect of numbers and lavish display which were so in evidence during this whole Congress. It makes the publicity bureaus and stunts that have recently arisen in our church seem rather sickly in comparison. One is tempted to tell our good Lutheran publicity experts that if it is desirable to brag about our achievements, then we had better learn from that church which is a past master in this art.

Due to my knowledge of the grounds and also to my physical stature (slim and, like Saul, higher than any of the people from the shoulders upward), I was able to get very near to the grand Mass that was begun at ten o'clock before a monstrous outdoor altar. What on earth is at once more tedious and more beautiful than a mass! There is beauty, more than we are wont to realize, in the graceful, solemn movements before the altar, in the gorgeous vestments and canopied thrones, in the chants and responses of the choir. But apart from the brilliant spectacle, why all this mummery? The papal legate who celebrated the mass, was dressed and undressed (nearly) about a half dozen times in, and out of, at least two dozen different pieces of apparel before the first part of the mass was over. Catholics pride themselves on being true to the spirit of Christ. Did they get the notion of these rich and manifold vestments from Him who had only one coat, and that without seam (the mark of poverty)? I have a lamentable weakness to think of ludicrous things in the midst of solemn moments. When I stood in the glaring sun in the midst of that pressing throng witnessing all those changes, I thought of another crowd at a county fair in which I stood years ago watching a comedian pull off twenty vests and still having enough on to pass the demands of the Vigilance Committee.

The view of the mass from where I was standing was partially obscured by numerous umbrellas held aloft by nuns in front of us to shield themselves from the blazing sun. A cry of dissatisfaction arose from those behind: "Down with the umbrellas." A few added: "They are no better than we." That spirit pleased me, for usually the Catholic observes a cringing attitude towards nuns and priests. So, I thought, there was some freedom of spirit at any rate. But my pleasant reflections received a rude shock almost in the same moment in which they were conceived. A priest had been standing unnoticed in our group. He turned on these blasphemers sharply: "You must be Socialists!" The terrible offenders were crestfallen. A guilty hush descended on those around me. Some more umbrellas ascended.

During the energetic and soundly doctrinal Catholic sermon that followed by the Cardinal from New York, I moved to the rear and passed through the open tent of the newspaper men. Here were camera men and developing rooms. Here were long lines of reporters whose glowing accounts we read in the dailies. Messenger boys stood at their side ready to take each finished page to the telegraph men. A complete telegraphic wiring system was installed. Other reporters were listening to the sermon with ear-pieces and at the same time transmitting the words in the code. What efficiency! Overwhelming is this modern world with its scientific achievements. Yet they must not obscure in our minds the real values of life. Greater than all those pompous words which are written and transmitted over the world in a flash, eternally greater, were the quiet words of a humble Master, spoken to twelve unschooled men on the hills of Galilee long ago. Those words have also travelled around the world, not by the power of electricity, but by the greater power of faith.

I did not listen to the end of the Mass. It takes a training in Catholic schools to do this good work with good grace. That is why there are so many Catholic schools. I moved through the grounds. Every third person seemed to be a nun or priest. Most of them were the centers of adoring coteries who listened to their words as though they had been jewels, like those that dropped from the lips of the maiden in the fairy tale.

There is on these grounds an exact replica of the Grotto of the Virgin of Lourdes, France, which is famous for its miracles. There was a fervent multitude pressing outside this shrine. People of all descriptions from saintly mothers to ruffian-like young blades were making their way into the grotto to cross themselves before the virgin's statue and drink of the holy water. Each deposited a coin in a peculiar contraption all ablaze with candles, made for that purpose. The coins entered metal slots and fell into a metal container below. There was a constant jingling as the coins made their way from the hands of the faithful down the metal slot.

What fascinating music. It conjured up a delightful picture before my eyes. I saw splendid buildings arising as from the dust. I saw richly clad bishops and cardinals and popes in magnificent palaces whose power and influence extended all over the world. Such music must the Evil One have used when he showed our Savior all the kingdoms of the world and their riches. I hastened away from this Siren music. May God preserve our church from it!

It is now afternoon. People in dense throngs line the roadside for nearly three miles, along which the Eucharistic procession is to march. Presently mounted police and shrieking motorcycles announce the coming of the procession. Almost endless it seems. Societies of laymen with seas of colored banners, Columbians, Foresters and most numerous of all, those of the Holy Name. Most of the men are in full dress with stove-pipe hats.

I didn't think there were as many silk hats extant in the United States, as I saw in this procession. There were huge floats representing very picturesquely the coming of Catholicism to Europe, of Columbus to America, of Marquette to Chicago, and many others. There were bands from all the different institutions, some of boys under ten years. There were nuns in a hundred different garbs. Then followed the monks and parish priests. Nearly 3000 of them, four abreast. Imagine how long it takes. They are chanting and praying. Each order has its own garb, its own history and its own chants.

And now there appear the ranks of the bishops in their purple regalia and splendid trimmings. What other institution in the history of the world could muster such an imposing array of magnificence!

But a change is creeping swiftly over the scene. The sun has become obscured by clouds. A storm is about to break. A propaganda item in one of the Chicago papers stated that the praying of the priests on one of the preceding days had warded off an imminent rain. Coupled with those remarks there were others in which the Notre Dame football victories were ascribed to the intensive prayers of the players. The priests were praying now as they looked at the lowering clouds. Their persuasive power with God would receive another boost in the minds of the faithful if the storm were to pass over. But this time it didn't, as though in answer to those blatant remarks about prayer, quoted above. In a minute a torrent of rain and hail came down on those richly accoutred prelates. I was fortunate enough to get into an empty car near by. The cloudburst lasted for about ten minutes. Sinner that I am, I could not repress a smile as I looked at those dripping priests marching on, unable to seek refuge. This morning's paper states that the loss in costly garments will amount to \$200,000.

The great moment is coming now. A long procession of Knights of St. Gregory in full dress, acolytes chanting and bearing censers, little mass bells ringing, herald the canopy under which is the papal legate wheeling the Holy Sacrament in a blazing golden sunburst, called the ostensorium. The mass of people fall on their knees though the ground is wet with puddles. The censers are smoking. I alone am standing and wondering how Abraham felt when he looked at the smoke that arose from the cities of the plain.

The cardinals follow the Eucharist in their robes of fiery red, each attended by bishops and knights and train-bearers and all of them still dripping. What mighty fellows they are! It seems that the church appoints by virtue of physical, as well as spiritual, solidarity. In fact, I looked almost in vain for a slim priest in that whole procession. Fasting evidently does not always reduce. That was the end. It is true the papal legate would bless the assembled at the end of the march with the "holy father's" blessing. But, feeling that I could dispense with that, I made for home. E. C. K.

DEDICATION OF NEW CONCORDIA SEMINARY AT ST. LOUIS

Our sister synod Missouri, with whom we are affiliated in the Synodical Conference, has just completed the great task of building a new theological seminary. Numerically far stronger than we and covering a far wider field of labor, her requirements which her seminary must supply are, of course, far greater. The task of gathering the great sum necessary to successfully carry through the building operations was no easy one; willing hearts and open hands were required. The grace of God made both available and under His blessing the great work was accomplished. To His service and the glory of His name it has now been dedicated, the dedication taking place June 13th.

Among those taking a prominent part in the dedicatory services were, Prof. F. Pieper, D. D., president of the seminary; Rev. F. Pfothauer, D. D., president of the Missouri Synod; Rev. J. W. Behnken, vice-president of the Texas District.

In the following we present an article by O. N. O. in *The Lutheran Companion* which furnishes our readers more details on the work completed:

The New Concordia Seminary

The Missouri Synod has added another important link to its wonderful chain of educational buildings in its new seminary building at St. Louis, Mo. Apart from purely practical considerations the building by means of nearly two hundred emblems and ornaments embodied in painted and stained glass medallions and carved tablets aims to present the history of the Lutheran Church in its ecumenical character. These emblems range from the ancient emblems of the Roman catacombs, dating from the martyr age to the most recent history of the Lutheran Church. Prominent are the reproductions of the coats of arms of the cities which first embraced the Lutheran Reformation.

Memorials have been provided for American Lutheranism outside the Synodical Conference or Missouri Synod. Swedish Lutheranism is represented by a number of medallions, the work of the D'Ascenzo Studios in Philadelphia, which decorate certain windows in the Dining Halls which are one of the chief glories of the group. There are two windows dedicated to the early Swedish settlements on the Delaware, one of them displaying the coat of arms of New Sweden, the other the Wilmington Church. Sweden is likewise recognized in a memorial window by a Viking ship emblematic of Sweden, and another, emblazoned with the coat of arms of Gustavus Adolphus. To the Lion of the North, an archway is dedicated. This archway, connecting the quadrangle with the athletic field, was built at a cost of \$10,000. A beautiful memorial tablet, suitably inscribed and showing in relief the battle scene of Luetzen, has been installed in this archway. I should say that the Gustavus Adolphus Archway, like the Tyndale Archway,

is only incidentally ornamental; they are necessary passages for communication between the enclosed courts.

The history of the Norwegian, Danish and other branches of the Lutheran Church in America is similarly depicted.

The committee's endeavor has been to make every embellishment of the new Concordia Seminary historically significant and embodying the gratitude of a great church for the spiritual benefits which it has received from many sources. The symbols of the Twelve, the emblems of early Christianity in Italy and Egypt, reminiscences of Wycliff, Hus, Savonarola, as well as the history of the Missouri Synod and its districts, have contributed to this symbolism in stained glass and carved stone, which is, I believe, without parallel anywhere in this country or in Lutheran lands abroad.

The building was dedicated June 13, 1926, in connection with the triennial convention of the Missouri Synod in St. Louis.

The Concordia Seminary building complex, which has just been completed and dedicated is a notable achievement. It comprises an Administration building, a Lecture Hall, an Assembly Hall containing seating space for 860, a Library, two Dining Halls, a Service building, a Power House and ten Dormitories, offering accommodations for 400 students. The architecture is the Collegiate Gothic. The architects are Day and Klauder. The buildings cover two miles in circumference, constructed of stone of a brown-blue-pink color blending. The cost of the buildings alone is about \$2,000,000, other work \$500,000. This is undoubtedly the largest building project for educational purposes ever undertaken within the Lutheran Church in America. G.

FROM OUR CHURCH CIRCLES

Central Delegate Conference

The Central Delegate Conference will convene August 3rd and 4th in the congregation of Pastor E. Fredrich, at Helenville, Wis.

Services on Tuesday evening. Confessional address: M. Taras (R. Wolff).

Papers are to be delivered by the Pastors J. Haase, E. Walther, R. Wolff, W. P. Hass.

Early announcement requested.

Theodore Thurow, Sec'y.

Synodical Conference Convention

The 30th convention of the Ev. Luth. Synodical Conference of North America will be held in the church of Pastor Herm. Meier of Lockport, N. Y., beginning August 18th at 10 a. m. Delegates are required to have credentials signed by the president and the secretary of their synod or district synod, and to send one copy to the president of the Synodical Conference, the Rev. C. Gausewitz, 96 Juneau Ave., Milwaukee, Wis., another to the Rev. Herm. Meier, 120

Saxton St., Lockport, N. Y., and a third to the undersigned secretary. Kindly attend to this at once. Each delegate is also requested to write at once to Rev. Meier, informing him of his intention to attend the convention and stating his exact address.

H. M. Zorn, Sec'y.

Michigan Lutheran Seminary

The 16th school year at Michigan Lutheran Seminary, Saginaw, Mich., closed Friday, June 18. The total enrollment for the past year was 50. Of these eleven were in the graduating class (nine boys and two girls). Eight of the boys intend to continue their studies and further prepare themselves for service in the Church.

The graduation exercises took place in the evening of the day in the school hall of Holy Cross Congregation. Rev. Oscar Peters of Wayne, Mich., delivered the commencement address. His theme was: "True success in Life." Declamations by three boys of the graduating class (H. Eckert, G. Winterstein and E. Stuempfig), a piano solo by G. Peters, two hymns ("A mighty fortress is our God," and "Abide with me") by the Seminary Choir, under the direction of Prof. Schaller, made up the rest of the program of the evening.

In the afternoon of the commencement day the second annual field day was held on our beautiful campus. Quite a number of former students and graduates of the institution and other friends of the school were present. In the evening, after the graduating exercises, the M. L. S. Club met in the dining hall of the refectory for its annual meeting and "gemuetlichen Abend."

May the Lord be with us as He has been in the past.

O. J. R. H.

Dedication

Grace Ev. Luth. Congregation, our young mission at Muskegon Heights, Mich., dedicated its first church on the second Sunday after Trinity. On account of the rain — it rained all day — the usual services before the doors of the church had to be dispensed with. Rev. Arnold Hoenecke, the pastor of the congregation, read the dedicatory prayer and was assisted at the altar by Rev. Oscar Peters of Wayne, Mich., and by Dir. O. Hoenecke. Three services, all conducted in the language of our country, were held during the day. In spite of the unpleasant weather these were well attended. Rev. O. Peters, a member of the Michigan Mission Board, preached in the morning, Dir. Hoenecke in the afternoon, and Rev. C. Lederer of Conklin, Mich., in the evening. The congregation was aided in praising the Lord for His gift of a house of worship by Mr. and Mrs. M. E. Pahlberg of Muskegon Heights, the male choir and a quartet from Conklin, Mich., both under the direction of Teacher M. Merz.

The church is a frame structure with a foundation and full basement of concrete blocks. It has a floor space of 34x60 feet and a seating capacity of about 250. The interior is finished in golden oak, the windows are of art glass. The church is fully equipped. The organ, the carpet, altar and pulpit hangings were furnished by the Ladies' Aid; the pulpit is a gift of Mr. Wm. Braun and Mr. Karl Knauf; Bibles for altar and pulpit were donated by Mr. Anton Manschesky and 10 hymnals by Mrs. August Manschesky; the lace coverings for altar and pulpit are a gift of Mrs. B. Northam. The altar and baptismal font were donated by some congregation of Milwaukee, Wis., and from the Trinity Congregation at Jenera, Ohio, the Grace congregation is to receive a bell.

May the gracious Lord protect this house of worship, may it continue to be an abode of the pure Gospel to His praise and the salvation of many souls.

O. J. R. H.

Anniversary of Wedding

On the 7th of June the Lake Superior Pastoral Conference celebrated the 15th wedding anniversary of the Rev. and Mrs. C. S. Henning, at Town Grover, Wis. During the course of a short service in the afternoon, the Rev. Geo. Schroeder, the chairman of the conference, briefly addressed the couple and in the name of the conference presented a suitable gift. In the evening of the day, Pastor and Mrs. Henning were further agreeably surprised by the members of the congregation, who came in large numbers to celebrate the event, and on their part presented their pastor and his wife with a sum of money.

H. K.

Notice

The matter pending between the Rev. F. Manteufel and the officers of the Dakota-Montana District has been settled in a Christian manner. The suspension of the above named brother has therefore been lifted.

W. F. Sauer, President.

Notice — Nebraska District

Teacher Eggers was appointed to fill the vacancy on the School Committee, as Teacher Trettin has accepted a call to Milwaukee, Wis.

* * *

Mr. Zeitner, Mission, S. D., will serve as trustee of the Nebraska District during the unexpired term of Mr. W. Ruehter who was called to his eternal rest.

J. Witt, President.

ITEMS OF INTEREST

First Meeting of New Synod

On April 15th history was made in Jugoslavia. While at quarter hour intervals bells rang in every Lutheran Church in the land, at Novi Vrbas 36 pastors and 38 laymen, the oldest 72 and the youngest 28, gathered solemnly to organize the first Lutheran General Synod of Jugoslavia. A result of long plan-

ning on the part of Lutheran congregations, and made possible through a proclamation of the King, the first meeting of the Synod aroused such interest throughout the country that the movement of people to Novi Vrbas was likened by one reporting paper to a "migration." "Out of curiosity they came, out of sympathy for the cause, or with a burning desire to witness the development of new life within the church."

The opening of the meeting was preceded by a divine service, when Dr. Philip Popp, of Zagreb, preached a festival sermon, taking as his text, 1 Peter 2:5-8. As the Yugoslavian Lutheran Church is composed of many different nationalities, a prayer was offered in four different languages — Serbian, German, Magyar and Wendish. The congregation united in repeating the Apostles' Creed.

Deeply moved, Pastor Wagner, president of the district, greeted the representative of the government department of religious affairs, the representatives of the authorities, the groups from friendly churches and the members of synod. Dr. Michael Marcekcic, representing the department of religious affairs read in the Serbian language the ukase of His Majesty, the King, which approved the meeting of the synod.

A program of work suggested for discussion by the president of the synod, Dr. Roth, included such question as "Constitution of the Church"; "Pension Laws"; "The Uniform Regulations Regarding the Budget of the Church"; "Instruction as to Qualification and Election of Pastors"; "Marriage and Divorce Laws"; "Laws Regulating Elections"; "The Handling of Church Funds"; and "The Sphere of Action and the Rights of Church Officers." Some parts of the program were discussed during the two-day sessions but the time was too short to arrive at any decisions. Committees were appointed to study these questions and report at the second meeting of synod which will take place in August of this year.

"Luthers" Meet Again

The second family reunion of the descendants of Martin Luther was held at Eisenach, Germany, on June 12th and 13th. There are now recorded 608 living descendants of Martin Luther, of whom 537 are descendants of Luther's son, Dr. Paul Luther, and 71 of his daughter, Margaret, according to Pastor Sartorius, of Dankelshausen, who has spent much time in locating these people and tracing their descent. In the near future, Pastor Sartorius will publish for the "Union of Luthers" a new book, "The Descendants of Martin Luther Through Four Centuries," which will list approximately 1,200 members of the family, living and dead, proof of whose descent has been established up to date. — News Bulletin.

MISSION FESTIVALS

Second Sunday after Trinity

Newtonburgh, Wis., K. F. Toepel, pastor. Speakers: Wm. Mahnke, A. Petermann, Wm. Kuether. Offering: \$320.00.

Third Sunday after Trinity

Town Forest, Wis., St. Paul's Church, Herm. C. Klingbiel, pastor. Speakers: W. Pankow, W. K. Pifer, H. Kleinhans (English). Offering: \$141.90.

RECEIPTS FOR THE SEMINARY AND LIQUIDATION OF DEBTS

Month of June

Rev. F. Manteufel, Balaton, Minn.	\$ 12.00
Rev. E. H. Sauer, Goodhue, Minn.	28.65
Rev. W. Fischer, Merrill, Wis.	16.40
Rev. Wm. Petzke, Frontenac, Minn.	25.00
Rev. A. Habermann, T. Hartland, Wis.	30.50

Rev. A. Habermann, T. Angelica, Wis.	25.00
Rev. G. A. Schmelzer, Sebewaing, Mich.	30.00
Rev. H. Gieschen, Sr., Milwaukee, Wis.	22.00
Rev. Henry Albrecht, T. Lynn, Minn.	20.00
Rev. W. Baumann, Garrison, Nebr.	35.70
Rev. H. J. Anger, West Bend, Wis.	2,102.51
Rev. E. Walter, Randolph, Wis.	25.00
Rev. W. K. Pifer, Fond du Lac, Wis.	30.00
Rev. A. Lederer, Saline, Mich.	82.00
Rev. A. Eickmann, Twp. New Hartford, Minn. ..	42.00
Rev. W. R. Huth, Slades Corner, Wis.	15.00
Rev. C. Strasen, Plymouth, Mich.	100.00
Rev. H. W. Koch, Friesland, Wis.	17.50
Rev. H. W. Koch, Dalton, Wis.	9.25
Rev. H. R. Zimmermann, Cochrane, Wis.	88.75
Rev. H. R. Zimmermann, Buffalo City, Wis.	20.45
Rev. A. Dasler, T. Manchester, Wis.	2.00
Rev. Wm. C. Mahnke, Milwaukee, Wis.	201.00
Rev. John Brenner, Milwaukee, Wis.	10.00
Rev. O. Kuhlow, Jefferson, Wis.	300.00
Rev. W. P. Haar, Prescott, Wis.	200.00
Rev. H. C. Westphal, Marinette, Wis.	68.82
Rev. W. T. Meier, Raymond, S. D.	13.00
Rev. M. F. Sauer, Brillion, Wis.	100.00
Rev. J. Ruege, West Allis, Wis.	857.76
Rev. E. E. Kolander, Rozellville, Wis.	86.00
Rev. P. Pieper, Milwaukee, Wis.	1,172.38
Rev. Wm. Parisius, Globe, Wis.	175.00
Rev. H. H. Hoenecke, Detroit, Mich.	100.00
Rev. J. G. Pohley, Ladies' Aid, Menasha, Wis.	50.00
Rev. Henry Lange, Alois, Wis.	10.00
Rev. P. J. Witt, Norfolk, Nebr.	30.00
Rev. J. Mittelstaedt, Wonewoc, Wis.	44.00
Rev. M. Lehninger, Plymouth, Nebr.	46.50
Rev. F. Brenner, Hoskins, Nebr.	45.00
Rev. H. W. Schmitt, Rhinelander, Wis.	73.61
Rev. A. B. Tacke, Milwaukee, Wis.	100.00
Rev. Ad. von Rohr, Hartford, Wis.	65.00
Rev. W. G. Voigt, Monticello, Minn.	16.00
Rev. H. A. Kuether, Smith's Mill, Minn.	30.00
Rev. F. Graeber, Milwaukee, Wis.	397.20
Rev. Carl C. Henning, Peshtigo, Wis.	176.00
Rev. Gustav Vater, Cataract, Wis.	37.00
Rev. Theodor Bauer, Mission, S. D.	40.25
Rev. O. J. Peters, Wayne, Mich.	100.00
Rev. A. C. Haase, St. Paul, Minn.	500.00
Rev. E. C. Hertler, La Crescent, Minn.	5.50
Rev. C. F. Kock, Belle Plaine, Minn.	5.00
Rev. C. F. Kock, Blakeley, Minn.	45.00
Rev. A. C. Krueger, Minneola, Minn.	120.00
Rev. Geo. W. Scheitel, Echo, Minn.	142.50
Rev. F. H. Albrecht, Lake City, Minn.	55.00
Rev. R. J. Palmer, Willow Lakes, S. D.	5.00
Rev. G. Hoenecke, Shirley, Wis.	112.00
Rev. A. F. Herzfeld, Black Creek, Wis.	103.50
Rev. P. Monhardt, Wilton, Wis.	82.00
Student Body, N. W. College, Watertown, Wis.	188.30
N. N.	5.00

\$ 8,693.03

Previously acknowledged \$363,415.94

\$372,108.97

Expenses, June, 1926

Remington Typewriter, Rent	\$ 7.50
Frieda Kempf, Secretary	22.20
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	\$ 29.70