

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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Jan 29
Rev C Buenger
5026 19th Ave

Pastor Hans Kollar Moussa

To thousands of us the tidings of the decease of Hans Kollar Moussa came as a painful surprise and their effect was in the nature of a decided shock. Not only St. Peter's Church of Fond du Lac, but our whole Wisconsin Synod, yea the entire Lutheran Church of our land is bound to feel more or less keenly the loss we have sustained in the sudden termination of the career which death has so abruptly broken off. In all humility have we here cause to bow before the eternal wisdom of God and to exclaim with St. Paul: "How unsearchable are his judgments, and his ways past finding out!" Truly hath He spoken: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

The deceased was a man of singular gifts of heart and mind, and for their application to the highest ends there was added the further grace of humility and balance. Thanks to the thorough Christian training received in his youth, he brought to the many duties of his later life not only a broadness of mind and a quick conception of principles involved in a given case, but also modesty, loyalty, and a pronounced sense of justice which recommended him for varied service in the Kingdom of God. On April 13th he wrote to his fellow-workers on the Northwestern Lutheran: "Am sorry I must again beg your indulgence and ask for patience. My health is not what it should be. Have to go to Rochester. Operation very probable. Perhaps I can make up when I am well again." His persistence and obedience to the call of duty as he understood it had kept him at his post when service must have

been painful and a heavy tax on his failing strength.

The journey to Rochester was made under the best possible conditions which consideration for the invalid could suggest. The operation followed, but not with the outcome toward which the patient had hopefully set his gaze; it merely made clear that his malady was incurable. On April 27th, supported by the prayers of those dearest to him he welcomed the hour of blessed release and his soul winged its flight to the abodes of peace. The sum of his earthly sojourn was 44 years, 10 months, 9 days.

The last rites over his mortal remains were held at Fond du Lac at noon on May first. The number of pastors, parishioners, and friends who assembled in last tribute to the deceased was so great that St. Peter's proved far too small to accommodate the throng; the large auditorium of the new school house was pressed into service and double services held. Prof. J. Meyer of Wauwatosa

delivered the German sermon and Rev. J. Brenner of Milwaukee preached in English. Rev. O. Theobald of Oshkosh read a review of the life of the deceased. After the service, which was of marked simplicity, the mortal remains were conducted to Burlington, Wis., and committed to their final resting-place. Rev. August C. Bendler of Milwaukee officiated at the grave.

Hans Kollar Moussa was born June 18, 1883, at Genoa, Mich., and was a son of Pastor Albert Moussa and his wife Walburga. After his confirmation at Manistee, Mich., where his father was pastor for many years, the lad Hans entered



† Pastor Hans Kollar Moussa †

Northwestern College at Watertown, Wis. His classical training at this institution was followed by a course in Theology at the seminary in Wauwatosa. Graduation from here found him still so young that he delayed entering into the ministry, accepting instead a call to Northwestern College, where he served in the capacity of assistant inspector. He was ordained on attaining his majority, in 1904, in his father's congregation at Manistee, the family friend Rev. A. C. Bendler assisting at the ceremony. In the need of President von Rohr for an assistant at Winona, Minn., a sphere of activity opened to the young candidate at this time which he entered upon for the period of one year. The period which followed found him at Chicago University, but not for the study of theology. He had, however, not completed his second year at this place when the death of his father led to an entire change in his plans. At the time of his death his father held the pastorate at Burlington, Wis., which now turned to the son with the request that he follow in his parent's steps. He followed the call to Burlington, but it was not for long; in 1909 he returned to Northwestern College at Watertown as a member of the faculty. Yet the ministry seemed to him to be his proper sphere and when a year later the call to the pastorate of Jefferson was extended to him he accepted it. To the duties of the pastorate here others were soon added: The Alumni Society of Northwestern College elected him president, he became a member of the Board of Northwestern College, he was appointed associate editor of the newly-created organ of the Synod — The Northwestern Lutheran. In every instance he proved himself a man of ability, circumspect and loyal to the cause for which he stood.

The last epoch of his life came for him when he became pastor of St. Peter's at Fond du Lac. The Synod had re-elected President Bergemann to be its official head while his congregation insisted that their pastor be not overlaid by a double burden. Hans Kollar Moussa was the solution of the dilemma. His became the responsibility of the local pastor and in the spirit of complete harmony did the work of the two go on to the very end. The building of a new parish school house and the founding of the Winnebago Academy, a Lutheran High School, are examples of the constructive work done in this time.

On June 16, 1921, the deceased entered wedlock with Adela Wetzel. The days of their united sojourn were singularly happy. The next of kin who with her mourn the loss of the departed are his mother, Walburga, and his brother Herbert.

Our heavenly Father in His abiding love, made manifest to us in the gift of His dear Son Jesus Christ our Lord, comfort them that mourn and fulfill to us His promise: "Your sorrow shall be turned into joy."

G.

THE TWENTY-SIXTH PSALM

The Christian's Associations

A man is known, generally at least, by his companions, and still more by his friends. The associations he chooses and keeps will almost invariably exert their influence on his life and character. If the companions he chooses are of pure and lofty ideals they will be an uplift to him; if the contrary, they will drag him down. Someone has justly said, morally pure companionship is more bracing than pure air to the body. Lofty standards furnish a tonic more invigorating than mountain altitudes. On the other hand the influence of impure companions with low ideals will debase more than barren soil and meager diet.

Man, however, naturally seeks companionship. He must have associations of some kind, he cannot be without them, he is born for companionship. Yet the companions and associations he chooses will largely be after his own make-up. An evilly inclined person will not find himself at home with people of pure moral character, and so the reverse.

A Christian will not keep close fellowship with such as are avowed infidels. Though a Christian is in the world, yet he is not of the world. He may indeed associate with all sorts of people in the business world, in his daily calling, eat and drink and argue with them, but he will not allow them to drag him down to their plane of thinking and living. In other words, a Christian will keep aloof from all associations and societies that are anti-Christian in their tendencies and principles.

A vivid illustration to this effect we find in the following words of the twenty-sixth Psalm:

"I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evildoers; and will not sit with the wicked."

Of course, the one speaking here is the Psalmist. But whom does he represent? Is he speaking only for himself? We will surely not go amiss, in accepting that the holy writer here speaks in behalf of all true children of God — the Christians. This is evident from the preceding words of the Psalm. "Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide. Examine me, O Lord, and prove me; try my reins and my heart. For thy loving kindness is before mine eyes: And I have walked in thy truth."

One who thus communes with God has certainly the marks of a Christian. The favor or friendship of God is an object of intense desire with him. He desires nothing more sincerely than that God be his friend. For this reason he prays that God would search him. He would not dare to trust his own judgment for fear of self-deception. What can be more deceptive than self-reliance in spiritual matters!

And what can be more desirable than to have sufficient evidence that God's friendship is one's own! And, of course, such evidence no one but God can give by trying the sincerity of one's faith.

Above all a Christian trusts in the Lord, as is further stated, in the Lord, his Savior, and His Word. Him who has redeemed him from sin, death and the power of the devil, he makes his hope or confidence; and this confidence he bases on the promises of God's Holy Word. For that reason a child of God has God's loving kindness ever before his eyes; he remembers God's kindness in the past, he dwells on it in his present thoughts, and he hopes in it for days to come. How could a Christian ever forget what the heavenly Father has done for him in His grace and mercy by sacrificing His only Son for his redemption? "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

The fruit of such faith and trust in God is walking in His truth. "I have walked in thy truth." A Christian cannot but regulate his life by the truth, that is, he leads a life of uprightness and holiness. Justification and sanctification cannot be separated. When there is true faith there is also sanctification of life. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

From the preceding it is clear what constitutes a Christian. He is a follower of God in Christ, a member of the true Christian Church, the communion of saints. All children of God in Christ constitute the Church. Outside of Christ there are no children of God, and therefore no Church of God.

The question now arises, has this any bearing on a Christian's attitude towards associations and societies which are anti-Christian in character and principles? We answer most emphatically, it has. Our Psalm leaves no room for doubt on this point. This we shall see in our next meditation. J. J.

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Correction:—In the previous article of the undersigned on page 131, column 1, the following correction is to be made. This is the unavoidable consequence of rejecting Christ crucified. J. J.

COMMENTS

On Whom Shall We Draw? On whom shall we draw? We asked this question recently in connection with the raising of the moneys for our New Ulm building project, calling attention to the fact that requisitions will soon begin to come in, and that they should be met with cash ready for this purpose.

We are glad to learn that this question has been taken seriously and that the brethren in the synod are finding the answer.

One brother writes: "Enclosed please find the answer of the _____ Congregation in _____, to your query in the Northwestern Lutheran, 'On whom shall we draw?' Our people read the article, and the enclosed check is the result."

It is more than interesting to learn that the members of this congregation, recognizing the fact that the work of the synod in the end depends upon the individual Christian, without waiting an appeal from their pastor, set about to collect their quota. They, in fact, exceeded it. The congregation in question does not boast of many members, and its members are by no means wealthy. They have sufficient burdens of their own, but felt that they should and could in addition bear their share of the common burden.

The pastor rightly says: "If New Ulm profits, we at _____ profit the more," for the Lord promises: "To every one that hath shall be given, and he shall have in abundance."

—From time to time contributions come to us from an individual giver. She is a widow, not at all abundantly blessed with this world's goods. In her sons who are serving the church, she has already given far more than most women give, but she is not ready even now to forego the pleasure of serving the cause of the Lord. Coins of small denominations are laid aside from day to day, and when a sufficiently large sum has been gathered, this is remitted to us. The donor is most anxious to see the work begun.

—Nor are these isolated instances. We are confident that our collection can be carried to a successful end, if only the appeals appearing in the papers from time to time would reach all church members. It is to be deplored that there are only too many homes in the synod that are not entered by either the "Gemeindeblatt" or the "Northwestern Lutheran." These members are thus almost entirely cut off from the work of the synod, unless a faithful pastor makes it his business to keep the synod before his people.

That this is effective when done we know, having observed many cases of a wonderful change in the attitude of congregations to the synod.

One of our files contains the correspondence of the former treasurer of the Committee with a certain church. This church had made some remittances, but then answered the courteous appeals to finish the work with curt refusals, offering criticism of almost everything connected with the synod's work. "Nothing more to be expected from here."

Now the present pastor writes us: "Kindly inform me as to what is considered the quota for _____ Church at _____. We would like to know the exact amount. We are again earnestly striving to raise our

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share for the new seminary, etc." And, after another remittance, "I hope that we will make the goal in the near future." The same members, and yet not the same. They have grown. Their vision has been broadened. Enriched spiritually, they have become more fruitful.

We draw on them not only for the funds required for the Lord's work, but also, or rather chiefly, for encouragement and brotherly cheer. And this cheer we herewith pass on to the membership of our synod.

—On account of the large number of contractors desiring to figure on the seminary the opening of the bids has been postponed to May 7th. J. B.

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The Church Militant The world would have us know that to her mind the Church deserves the adjective "militant" not so much because it is waging continual warfare against the powers from without that carry the battle to that body and threaten its destruction but because it is continually troubled by strife within its own household. This is often advanced by worldly people as one of the reasons why they do not seriously contemplate identifying themselves with the Church. To such, a recent editorial from the pen of Dr. Frank Crane which was widely broadcasted offered encouragement. The article was copyrighted so we naturally refrain from reprinting it; but there is nothing to hinder us from making some comments on the line of thought he follows.

He deeply deplores church quarrels, as he styles them. We, of course, are entirely agreed with him there. He points out that especially warfare of this nature is generally most bitter; and who would deny it. When you consider that those carrying on the battle are poor sinful mortals, you can easily understand that very often a deal of personal animus enters the struggle — to the great harm of the cause and the clouding of issues. A quarrel with these side characteristics is the devil's delight and he does all he can to stress these features and make them prominent.

In such times of stress it is particularly the Church's interest and only salvation that it watch and pray for divine guidance and freedom from these taints.

But when the Doctor quite generally states the object of such warfare to be the attainment of mere temporary victory; when he says warfare defeats the very ends for which the church was founded — that of co-operation and conciliation; we must beg to differ.

The Church stands for the Truth as it is revealed to us in Christ Jesus. That is not ours to bargain and barter with — it is of God. We must stand to it, no matter if the most bitter and prolonged struggle be the result. Nor did our Lord lead His disciples to expect anything else when He gave them His parting instructions. The history of the Church up to the present day bears out the Savior's words spoken of the Church's future.

What the Doctor says of charity, co-operation, and conciliation tends to promote the spirit of false unionism so strong at our time: religious slackerism with the slogan "Peace at any price." That is the spirit which we must oppose with every spiritual weapon in our power; but while we do so let us keep close watch on ourselves, lest we harm the cause which we profess to uphold; let us prayerfully seek guidance from above that each may bear himself "as a good soldier of Jesus Christ." 2 Tim. 2:3. G.

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The Personality of the Teacher At a recent banquet of the public school teachers of Saginaw County, Professor Howard Yale McClucky of the University of Michigan stressed the importance of the personality of the teacher in the training of the child.

The Saginaw News quotes him as follows:

Prof. McClusky said there are definite causes why people are "that way" and that teachers through their attitude, tone of voice, control of temper in meeting problems and dispositions can change the personality of the child to reflect the personality of the teacher.

"It is not so significant what a teacher teaches as it is what she is that is important," the speaker said. "If a teacher lives in the triumphs and successes of her pupils, meets problems with sympathy and learns to understand children she will change their personality. I believe it perfectly possible that if the soil of personality were worked over enough and given a proper culture we could grow beautiful, strong and congenial women with power and stamina."

Apparently Prof. McClusky does not take into account a very important element that here comes into consideration, the total depravity of our nature. Work over the human heart as much as we will, it will never become fruitful in good works, for the seed of holiness is not in it. All we will be able to do is to cultivate, train and prune, the thorns and thistles in the human heart to make them look more presentable. Whatever good is found in any man has been brought into him from without by the Holy Ghost through the

Gospel of Jesus Christ. Ephesians 2 we read: "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

It is within the power of our sinful heart to resist every influence for good notwithstanding the best environments and the contact with persons of the highest character. We can do no more than to bring to bear on the heart of the child the only power that is able to sanctify the child unto the Lord. In this work the teacher comes to the aid of the parent, upon whom primarily rests the responsibility for the training of the young. Next to that of the parent, the influence of the teacher is, perhaps, the most important factor in the development of the character of the child.

And now Prof. McClusky says: "It is not so significant what a teacher teaches as it is what she is that is important."

To this we subscribe, however, with the qualification that in religious instruction the paramount thing is what is taught.

What Professor McClusky wants to say is this: The teacher of your child is not merely imparting to it information on the particular subject which he is teaching. He is a personality. He has, whether he knows it or not, a certain philosophy of life, and this he will inculcate into his pupils. In his work he expresses his inner life and thereby influences the soul life of the pupil, no matter what his subjects may be. By entrusting your child to a teacher you therefore place it under the powerful influence of his personality that will to a very great extent shape and direct its life.

The reader who sends us this clipping therefore rightly says: "When we hear that educators of state schools hold that the personality of the teacher is of the greatest significance in the training of the child, that it is more important than the subject matter itself, then, I should think, it is high time for all of us to sit up and take notice and select Christian teachers only for our children."

And, we would add, the fact of the importance of the personality of the teacher should imbue every one engaged in the training of children with a sense of the great responsibility resting on him, impelling him in daily repentance prayerfully to seek from above grace to lead a consecrated life, wisdom, faithfulness and patience, to minister according to the will of the Lord to the souls of the little ones bought with the price of his precious blood.

J. B.

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A Lutheran University Southern California is to have a Lutheran university if plans do not miscarry and sufficient funds can be raised. A splendid 100-acre campus site overlooking Santa Monica Bay was dedicated Sunday, March 25. Ground is to be broken this sum-

mer. Buildings for the first 2,500 students will cost \$5,000,000, and a southern Latin architecture adapted to local contour and climate will be followed. The site is in the Beverly Hills, inside Los Angeles City limits and a half mile from the ocean beach at Palisades Del Rey. It commands a fine view of Beverly Hills, Culver City and Hollywood.

This whole project is planned on a big scale, and it is announced as "a deliberate blow at the reckless criminal tendencies of to-day. The institution will be devoted to the making of good loyal citizens." The promoters of the undertaking, however, should know that "education is no deterrent to crime." Knowledge that it is wrong will keep no man from committing a crime. The criminal becomes what he is because his moral makeup is faulty and because he does not have the will to desist.

Educationally speaking, Los Angeles University will be "one of the broadest of universities," but will insist upon excellent behavior, obedience to the ten commandments and loyalty to the United States." "Completely equipped with all the ramifications of a great institution of higher learning, it is planned for the general public as well as the graduates of the 173 Lutheran colleges, seminaries, and academies in America.

It sounds well, but we would like to know more of what is back of the project and how Lutheranism as such is to be safeguarded. We feel that "Lutheran" is to be but a label. Chicago University is supposed to be a Baptist institution, Northwestern University, a Methodist, etc. A denominational label tacked to a university in America won't stick, unless it be a Catholic institution like Georgetown University.

—The Lutheran Companion.

To our ear, we are relying solely on the information given here by The Lutheran Companion, this does not even sound well. If the Companion is right in "feeling" that 'Lutheran' is to be but a label," the interests of our church will not be furthered by this university. This program will, in fact, create in the mind of the public an entirely wrong conception of Lutheranism.

J. B.

THE LUTHERAN CHURCH IN INDIA

You have no doubt all at some time heard that mission work is being carried on in India. How long the work has been carried on, what results have been achieved, what peculiar difficulties present themselves to the missionary — those are things of which possibly your knowledge is very vague. Nor does our Wisconsin Synod maintain a mission in that distant land. Our sister synod Missouri does. It had eight workers there at the close of 1927 and then eight more departed from New York to take up their labors there. A special news bulletin, issued by the National Lutheran Council, on Lutheran work in India recently came to us and since it is highly informing we present it to you in the following:

Address Delivered at the Public Free Missionary Conference, Held under the Auspices of the Lutheran Foreign Missions Conference at Chicago, Ill., January 18, 1928

By Prof. Rajah B. Manikam

One of the things that has amazed and amused me a great deal during my stay in the United States, is to

hear ecclesiastical dignitaries and learned divines, declare from pulpits and platforms that William Carey was the first Protestant missionary to India. Almost a century before Carey set foot on the Indian soil there landed at Tranquhar, then a Danish possession in India, the German Lutheran Ziegenbalg, accompanied by Pluetschau, sent by the King of Denmark. The speaker comes from that mission. During my boyhood, when my father was the principal of the Swedish Lutheran Mission High School, I was connected with the Church of Sweden Mission, and to-day, because of the Andhra Christian College, I am affiliated with the United Lutheran Church in America. Thus, in a sense at least, among the Lutheran Churches of Denmark, Germany, Sweden, and United States, I stand as a connecting link — I trust, not the missing link!

The Finished Task

It is hard to speak of the Lutheran Church in India as if it were a single entity, since there are at present in India eleven distinct Lutheran bodies at work. In December, 1926, an important step towards a more inclusive Lutheranism was taken in the organization of the Federation of Evangelical Lutheran Churches in India, which includes six of those eleven Lutheran agencies. It is to be hoped that more and more effective steps would be taken to bring about, some day, a strong "United Lutheran Church in India."

The task that Ziegenbalg voluntarily undertook when he came to India, and which is to-day so valiantly carried on by a noble band of men and women, is almost a Herculean task, for the conversion of India's masses to Christianity means the conversion of a good and respectable proportion of the world's population. In a country which is only half the size of the United States is gathered together a population that would be equivalent to the population found in Alaska, Canada, 48 states of the United States, Mexico, Central America, the whole of South America, England, Scotland, Wales, Ireland, France, Belgium, Denmark, Holland, Norway, Sweden, and Finland — all this in about half the territory of the United States — an elementary fact which so many people who write books on India seldom remember or give its political, economic, social, and religious significance!

The small seed sown in the days of Ziegenbalg has to-day grown into a mighty tree, bearing its fruit of 329,744 Lutheran Christians. The Lutheran Church in India will stand second only to a very few in winning souls to Christ, in higher education, in research work in the cultural literature of India, in the relief of disease, in caring for the deaf and the dumb, in taking care of widows and orphans, in reclaiming fallen women, and in the uplift of the depressed classes. Indian Lutheran Churches, like the Andhra Lutheran Church, have been formed with admirable constitutions and endowed with authority to admin-

ister those affairs for which the Church is usually responsible. These results have not been achieved without cost, labor, sacrifice, and service, and the Lutheran community as a whole is a respectable, peace-loving, pious community in India, and to-day is becoming more and more a force to be reckoned with.

Thus far, the finished task of the Lutheran Church; but there is a great unfinished task yet before her.

The Unfinished Task

(a) Conversion of the High Caste

It is axiomatic to state that statistics by themselves never prove anything. It sounds big when I say that the Indian Christian Community numbers nearly five millions of people. But compare those five millions with India's population of 320 millions — what a small and negligible quantity, not even two per cent of India's population. And Christianity has been in India more years and centuries than it has been in America and some parts of Europe! Analyze this two per cent of India's millions and you find that nearly sixty-six per cent of the Indian Christians are from the outcastes! To take one Lutheran mission as example: It reports 145,000 Indian Christians, out of which only 2,914 are from the caste people. In other words, only two per cent of her adherents are caste people, and the rest, ninety-eight per cent, outcastes! Perhaps, you say, her location explains this. Nay, on the contrary, she is situated in that part of India where ninety-two per cent of the people are caste people and only eight per cent are outcaste people! This picture is generally true of the other Lutheran missions also. Hence, do you wonder if Christianity in India has the reproach of being a "religion for sweepers and scavengers."

But thank God Christianity has always been the religion of the poor. Even Christ came first to the poor. If Christianity has not helped the depressed classes of India, I know of no other means by which they could have been helped. To-day there are non-Christian agencies working for their amelioration, but, remember these agencies are the result of Christian impact on India. Has not the time come for the Lutheran Church in India to strive more and more to include the caste and outcaste? Christ died for both; dare we deny Him to the high caste? In this task the Indian Christian because of his birth and consequent advantages is not only a valuable asset but a necessary channel.

(b) Indigenous Character

There is another thing that the Lutheran Church in India should do if she must be a force in India. She must lose her alien character. It is to be said to the glory of Christ that He is never inimical to the self-expression of any nation, Jesus is a mysteriously inexhaustible personality in history. Different races

have apprehended Him in different ways. The Greek, the Roman, and the modern worlds have been struck with the different aspects of that Divine Life. It stands to reason therefore that India with all her religious heritage and culture has to appreciate and express Christ in her own way. Otherwise, the Indian Christian Community will always be a separate caste in India, as she unfortunately is to-day. Never should there be any compromise on the fundamentals of the Lutheran faith, but in such extraneous matters as the modes of church worship, church art, and church music, the Lutheran Church must be native to the soil.

(c) Gradual Devolution of Responsibility

Talk there has been, and I believe will be, (and plenty of it at that) that the Indian Church must increase and the Foreign Mission Agency decrease. But when it comes to the acid test there have been faltering, doubt, and hesitation. Power, authority, and domination have great attractions, and no wonder few are willing to relinquish them. I know intimately of one Lutheran body which has twice consistently discouraged suggestions regarding the cooperative control of things for which the native church cannot pay, but in which Indian leadership counts, and this, in spite of the definite recommendations of the mission body, which after all lives with us and works for us and gives of its best to us.

As long as the Indian Church cannot be a self-supporting, and, therefore, self-respecting Church, there can never be complete autonomy. To ask for it is sheer folly. Therefore, the devolution of responsibility must be gradual, and that emphasis must be Church-Centric, and not Mission-Centric. Since the Indian Christian Community is largely outcaste and poor, she can not fully support her institutions of higher education, medical relief, and industrial training. In these and such other matters as concern the Indian Christian, his voice must not be merely advisory but effective in representation. This is not claiming autonomy, but adequate and effective representation only. The day of dictatorship is done. The day of cooperative control has dawned. Single standards irrespective of race difference must be employed. Superiority complex must be replaced with the desire for fellowship and partnership in His Kingdom, without any idea of who shall be first in it. Imperialism in religion is to be more despised than imperialism in politics. Good training of Indian Christian leadership and making it effective is the crying need of the Church in India. In this respect practically every other important denomination has gone further than we. Even among the Lutheran bodies themselves, the Gossner Mission, the Tamil Evangelical Lutheran Church, and the Church of Sweden Mission, which includes nationals in her Mission Council,

are way ahead of other Lutheran bodies. The government of India has far outrun the Church in this respect. To-day the Indian Christians are proud of having contributed three of her sons to be ministers of departments in government service, two to be judges in provincial courts, one in the Viceroy's Executive Council, and a host of others in very responsible positions, sometimes with Europeans under them in government service. If the Lutheran Church does not expect to give India leadership, guidance, and encouragement, she cannot expect to retain her talented men and women.

I am not forgetful of some tragic instances of this devolution of missions. But are not failures after all stepping stones to success? Do we not all, Indian and non-Indian, learn by making mistakes? If Christ could have trusted the task of evangelizing the world to a group of fishermen, may we not exercise at least something of that faith in man and patience in service.

To sum up, if the Lutheran Church of the future is to be a force in India:

- 1) She must not sacrifice quality for quantity, but work hard to win caste and outcaste in India.
- 2) She must be native to the soil and indigenous in the external matters of modes of worship, art and music.
- 3) She must become Church-Centric and not Mission-Centric. Effective Indian representation — not autonomy, not advisory powers — on things India should be given.

Whatsoever Katherine Mayo, the author of "Mother India," and the people of her breed, the political scavengers of international affairs, and the self-appointed judges of nations who are too busy washing other people's dirty linen may write and depict, drawing only, and overdrawing, the dark and gloomy side of India, yet no sane-minded observer of India will deny that the Hindu people are unique in the world in their religious devotion and thirst for God. When to these people, handicapped by centuries of foreign domination, (the meek by the way do not yet seem to inherit the earth) by economic exploitation and consequent starvation and religious superstitions, comes the glorious Gospel of Jesus Christ, the Gospel of Love, Peace, and Life Immortal, it finds a ready response. How else would one explain that India is of all the mission fields the most fruitful? How else would one explain that recently every decade has seen the Indian Christian Community increase by thirty-six per cent. How else would one explain the tens of thousands of converts every year in India? To the real Mother India, still a maiden in her religious zeal, comes Christ and says "I am the Way, the Truth, and the Life" — the One that India has been seeking

all through the centuries at great sacrifice and suffering.

As you pass along the banks of a great river in India you notice not factories puffing out smoke in ceaseless activity, as you do on the banks of the Missouri or the Hudson, but Hindu temples, from whence prayer and chant constantly ascend to heaven. If you look on the water, perhaps you may see a ferryman piloting his canoe with a long bamboo stick, and singing his Vedic prayer:

"Lead me from the unreal to the real; lead me from darkness to light; lead me from death to immortality."

To that prayer comes the answer in Christ. In Christ India is slowly but surely seeing a new Reality, a new Life, a new Way, a new Truth, and a new Light.

In this appreciation and acceptance of Christ, not as a mere teacher of a heroic personality, but as a Savior come to save the world from sin, how necessary in India is the Lutheran emphasis of the Christian verities of truth. India has always been a land of Karma, of Caste Dharma, and of duty, and has pinned her faith upon salvation by works. To this India, is not the Lutheran message of Justification by Faith, the Lutheran perception of the spiritual truth of the inner depravity of man and the free grace of God to save him by the merits of the death of Jesus — is not this Lutheran Gospel a dire need, even more so than other denominational emphases?

Can the Lutheran Church in America afford to forget her heritage, and not follow in the footsteps of her first Protestant missionary to India and carry out the great command of Jesus to "Baptize all nations?" He entrusted this great work to a group of men, not women, for it was and is a man's job, though the woman has so nobly joined in and carried on the work. May the Lutheran Church in America never forget the Last Commission, but ever strive onward to give Christ, humanity's greatest Blessing, unto all the nations of the world!

* * * * *

The above is indeed an interesting portrayal of the needs and possibilities in one of the widest and most populous mission fields of the earth. What the speaker says of the necessity of Devolution of Responsibility, the trusting more and more to Indian leadership and control, might to us seem somewhat extreme, but he evidently knows the peculiarities of the field of which he speaks: he speaks of the necessity of "good training of Indian Christian leadership," he advocates that the suggested change be "gradual," and, who knows, perhaps the very change of policy which he sponsors would be a great help toward the much-desired end — the winning of the people of caste. When he advances as an example, if not an argument, that Christ "trusted the task of evangelizing the world to a group of fisherman," we might look at him askance

and aver, yes, but He said He would make them fishers of men and to that end kept them at His side for three years; nor, departing from them in His Ascension, did He send them forth until He had sent the Comforter to them. But the speaker asks a **gradual change** after **good training for leadership** has gone before; besides the Holy Spirit is active wherever the Word holds sway. God bless His Word in that land of millions to the salvation of many souls! G.

DILIGENCE

God takes no pleasure in a lazy, indolent, habitually idle, and slothful man. God created man to work and endowed him with the abilities for action. Even before the fall of man, Adam and Eve were told to labor. Work, it is true, was not irksome then, as it is to-day, but it was work just the same. The nature of Adam's occupation is described in these words: "And the Lord planted a garden eastward in Eden; and there He put the man whom He had formed, . . . and put him into the garden of Eden to dress it and to keep it." Gen. 2:8-15.

And after the Fall, Adam was by no means to cease from working. God said to Him: "In the sweat of thy brow shalt thou eat thy bread till thou return unto the ground." Gen. 3:19. This command of God for man to work stands for all times and includes all men. In the congregation at Thessalonica there were people who apparently doubted this fact; for the apostle addresses them in these words: "If any would not work, neither should he eat," and he exhorts them "by the Lord Jesus Christ" that "they work with quietness and eat their own bread." 2 Thess. 3:12. And the apostle is in earnest about it; for he commands the Christians to withdraw from those, to keep no company with them, who will not heed God's admonition to work.

God is displeased with idleness, not only because it constitutes a violation of His express command to work, but also because of what it makes of a man who lives in it. Idle men and women are "busybodies," says the Bible. Because they have no business of their own to mind and because nature calls for something to do, they mind other people's business, meddle in the affairs of others. And since it is possible for a person to wag his tongue without much effort and exertion, — there are few people too lazy to open their mouths, — and since they have no other occupation, they indulge in that pasitme freely. But the tongue is a dangerous member of the human body; "death and life are in the power of the tongue," although it is such a small member, and the idle man is not one who makes much of an effort to "bridle" his tongue. There is much gossip and defamation of reputation and grief because of his much speaking.

Then, God is dissatisfied with, and angered by, man's idleness because it represents such a deep humiliation of His highest creatures on earth. It places man beneath the ant, for instance, and the little honey-bee. It places him in the same class with the insects that destroy the gardens and harvests of men; for the idle man, like these insects, lives off the toil of others.

God hates idleness, finally, because it leads to intemperance in eating and drinking, enkindles sensual desires, and makes man an easy mark for Satan. David's downfall was due mainly to a moment of idleness spent on the roof of his palace. And idleness leads to bankruptcy and want, to misery and great sorrow.

Nothing short of an industrious application to one's calling, no matter what its nature may be, as long as it is an honest one, one which has the Lord's sanction, will please God. It is His desire that His children be found always about their own business, diligently performing the labors the success of their occupations requires. And the more they add prayer to their labor, the better He likes it.

All this applies to their spiritual calling as well as to their temporal one. Christians, excepting those only who are engaged exclusively in the Gospel-ministry, Christians generally have a double calling, one that is earthly and another that is heavenly. And they are to be diligent in exercising the duties of the latter as well as those of the former. If anything, they are to give more diligence to the latter than to the former. Christ says in this connection: "Seek ye first the kingdom of God and His righteousness; and all these things (the things that you need for your body, such as food and clothing) will be added unto you." Matt. 6:33. Let a Christian be faithful in his earthly calling; let him, if he is a farmer, show diligence in tilling the soil, in planting and cultivating and reaping; let him who is differently employed show the same spirit in his work. Jesus says: "He that is faithful in that which is least is faithful also in much." Luke 16:10. The diligence God requires of us in our heavenly labors will not suffer because of our diligence in a calling that is inferior to it. On the contrary, the blessings God bestows upon our faithfulness in our temporal occupations will help us better to perform our work in the Church. God has arranged it so that money is needed in the Church for its benevolences as well as for the preaching and spreading of the Gospel on earth. Only the diligent farmer and business man and laborer will be able to show diligence here, in contributing towards the needs of Christ's kingdom. The drone has nothing to give.

In order that a man may be active in the Master's service, it is necessary, first of all, of course, that he possess the willingness and ability to serve. He has

neither the one nor the other by nature. But the Lord, who finds him standing idle at the market-place of this world, through His Gospel calls him and tells him to go and labor in His vineyard. At the same time and by the same means, the means of grace, the Lord blesses him with willingness and cheerfulness and strength to do His bidding.

And now, when a man has been called by Christ, has been sent into His vineyard, and occupies a position as laborer in the Church, Christ continues to admonish him: "Be not slothful in business; be fervent in spirit; serve the Lord." Rom. 12:11. And regarding the nature of the service expected from the Christians — for they are the laborers in the vineyard of Christ — He says: "Endeavor to keep the unity of the Spirit in the bond of peace." (There is to be peace among the laborers and cooperation in the interest of the Church.) "Give all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." 2 Pet. 1:5-7. In these wonderful words we Christians have an enumeration of the things in which we should exercise all diligence in the Church that we may obtain their blessings for ourselves and for others. And to these things the Lord adds the Great Commission: "Go ye into all the world and preach the Gospel to every creature." Mark 16:15. As our Master, the Head of the Church, was ever found actively about His Father's business in all faithfulness, so should also His disciples be. Like Him all His workers should say: "I must work the works of Him that sent Me while it is day; the night cometh, when no man can work." John 9:4.

What a wonderful example of diligence we have in Jesus! How untiringly He labored in the interest of the salvation of men during His sojourn on earth! How He labored by the sweat of His brow, bloody sweat, until He could truthfully say: "It is finished!" We know He had worked before that. "All things were made by Him, and without Him was not anything made that was made." He is working to-day, upholding "all things by the word of His power." And He is laboring together with us in behalf of the salvation of all those who are yet in the bondage of Satan and sin. His Spirit daily grants us anew faith and love and courage to go and do the task allotted to us in the Church. He strengthens us for the work with the promise of His presence, for He has said: "Lo, I am with you always, even unto the end of the world." "Fear not," He says, "for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Is. 41:10.

Having such a diligent and faithful Master, who has given us such surpassing promises as these to encourage us to be diligent in the performance of the duties of our heavenly calling, should we disappoint Him? Behold, He has never yet disappointed us, and He never will!

Let us be diligent, then, in all things. God's blessings will not fail us. Concerning the diligence of our hands in our earthly callings, the Bible says: "He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich." Prov. 10:4. "The soul of the sluggard desireth and hath nothing; but the soul of the diligent shall be made fat." Prov. 13:4.

Greater still is the reward of grace that shall come to us because of faithfulness in our heavenly calling. St. Peter writes: "Brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1:10-11. Can you conceive of a greater reward than this?

And so we close with the words of the apostle: "We desire that every one of you do show the same diligence to the full assurance of hope unto the end, that ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6:11-12.

—C. T. Spitz in Lutheran Witness.

THE "INDIVIDUAL" WORK OF DEACONESSES

To visit the old and shut-ins is my delight. Many of these people have little diversion. So many things have entered into the lives of most of them that they want to share their joys and sorrows with some one. Some of them have learned to love God's Word and are always ready for further study.

I also find many who are "religious," but not Christians. There are many who are influenced by false teachings. Books and tracts are freely distributed.

One day, while visiting an old lady, a relative of hers who lives upstairs came down. I asked her if she had any church connections. "O yes; I go to the Truth Center. It's a wonderful place." I asked her what those people teach. "They teach the truth. You know there really is no sin and sickness is only imagination."

That same day I visited another woman. I said I had never seen her in church. "But I go to all the churches; they are all good." She showed me books and tracts which were given out by the Truth Center, by Christian Scientists, Russellites, and Latter-day

Saints. She did not realize the danger and was thankful when I showed it to her.

There are also found conflicts with social ills. The source of these is the human heart, in the passions and ambitions of individuals. Families have been broken up; poverty and physical and spiritual wretchedness have been the result. On entering a house, I heard a great commotion. The husband was just about to beat his wife in the presence of several small children. He had a look of fury on his face. My coming in kept him from carrying out his intention. After a little while he said that he had no use for God or the Church. "But," said I, "do you know that God loves you? And do you know that you could not do that which you were about to do if you loved Him?" With that he left the house. These people can be saved from the power and condemnation of sin by bringing them the Gospel. Such work is difficult because there are so very few people who realize the great need for work with individuals. So much stress is laid upon "crowds." Individual work does not seem worth while to many — except as unto Him. I often remember the ministry of our Lord to a "congregation" of only one: Nicodemus, the woman of Samaria, and Zacchaeus.

We find the same conditions at present as they were 1,900 years ago. Jesus had just made a tour of the cities and villages of Galilee, "teaching in the synagogues and healing every manner of sickness and every disease among men." What He saw of the spiritual and physical wretchedness of the multitudes filled Him with compassion, and this compassion found utterance in the words: "The harvest, truly, is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." — Parish Deaconess.

MEN NOT SAVED IN MASSES

Some one relates that Julia Ward Howe, author of the "Battle Hymn of the Republic," once wrote to an eminent Senator of the United States in behalf of a man who was suffering great injustice. He replied, "I am so much taken up with plans for the benefit of the race that I have no time for individuals." She pasted this into her album, with this comment: "When last heard from, our Maker had not reached this altitude." That person who has no interest in individuals, and who never tries to rescue even one lost soul, has a spirit different from that of the Master, whose personal words and work made up the bulk of his life record. "He who waits until he can save many souls will never save one."

—The Michigan Christian Advocate.

CARROLL'S STATISTICS

The churches of the United States gained 573,723 members, over and above all losses, during 1927, according to the tabulations of the Rev. H. K. Carroll, LL. D., published in the April 14th issue of Christian Herald. The increase is equivalent to almost one and one-half per cent on the 48,000,000 membership reached in 1926.

Lutherans will be particularly interested to note

that the gain of 67,879 communicants in the twenty Lutheran bodies, constitutes the third largest gain of any of the churches, being exceeded only by the Methodist and Roman Catholic groups. Further, the coveted third place among Protestant churches, which the Lutherans lost last year has been regained with a substantial margin.

Dr. Carroll's complete summary table of Denominational Gains and Losses is as follows:

Denominations	Ministers	Churches	Summary in 1927				Gains in 1927	
			Communi- cants	Ministers	Churches	Communi- cants		
Adventists (5 bodies)	1,567	2,935	151,862	*3	*84	971		
American Rescue Workers	554	170	7,926	29	5	70		
Assemblies of God	1,457	1,353	72,143	187	279	10,101		
Baptists (14 bodies)	52,133	60,010	8,712,607	*451	*2,093	41,712		
Brethren (Dunkards) (4 bodies)	3,304	1,286	162,034	*29	*23	5,266		
Brethren (Plymouth) (6 bodies)	....	633	22,961	....	164	9,244
Brethren (River) (3 bodies)	209	114	4,986	43	25	109		
Buddhist Oriental Temples	34	12	5,639	....	....	....
Catholic Apostolic	13	13	2,768	....	....	....
Catholics (Eastern) (10 bodies)	696	684	762,425	12	7	8,245		
Catholics (Western) (3 bodies)	25,923	18,438	16,854,691	1,211	944	183,889		
Christadelphians	....	78	3,980	....	*1	*81
Christian and Missionary Alliance	410	392	25,000	10	16	1,900		
Christian Church	1,177	1,157	109,641	160	141	*4,495		
Christian Union	390	325	18,200	....	....	....
Church of Christ, Scientist (a)	3,926	1,963	....	*650	*325	....	
Church of God Reformation Movement	1,921	927	34,709	97	250	4,659		
Churches of God (Winebrenner)	424	466	28,606	*28	*22	*405		
Churches of God and Ss. of Christ (Col.)	200	94	3,311	99	....	....
Churches of God, General Assembly	300	200	4,628	*623	*466	*16,448		
Churches of Living God (Col.)	185	200	5,000	30	....	*1,000	
Church of the Nazarene	2,855	1,583	68,612	354	35	4,789		
Communists (2 bodies)	....	13	1,577	....	....	*207
Congregationalistic (b)	5,510	5,636	914,698	....	....	....
Disciples of Christ (2 bodies)	9,781	14,140	1,799,313	403	*442	44,801		
Evangelical Church	1,990	2,184	217,935	13	41	9,764		
Evangelistic Associations (13 bodies)	650	272	17,847	206	65	3,914		
Evangelical Synod of North America	1,197	1,301	236,118	30	*23	3,451		
Free Christian Zion (Col.)	29	35	6,225	....	....	....
Friends (4 bodies)	1,364	913	113,605	*5	*51	*1,847		
Jewish Congregations	721	1,901	257,135	....	....	....
Latter-Day Saints (2 bodies)	6,287	1,716	645,158	*4,116	33	8,769		
Lutherans (20 bodies)	10,727	15,448	2,656,158	*68	6101	67,879		
Mennonites (12 bodies)	1,581	966	97,544	57	*52	7,234		
Methodists (16 bodies)	45,598	62,864	9,119,575	1,177	291	150,910		
Moravians (2 bodies)	155	172	29,941	*2	....	822	
New Jerusalem Churches (2 bodies)	113	96	6,521	10	3	*31		
Non-sectarian Bible Faith Churches	119	106	6,281	....	....	....
Pilgrim Holiness	750	441	15,040	32	23	640		
Holiness	28	32	861	....	*1	*65	
Pentecostal Holiness	282	192	8,096	....	....	2,743
Pillar of Fire	14	19	784	....	....	....
Presbyterian (9 bodies)	14,429	15,398	2,597,136	*9	*106	*13,580		
Protestant Episcopal	5,830	7,845	1,190,938	37	14	17,259		
Reformed (3 bodies)	2,408	2,737	553,641	*13	13	6,617		
Reformed Episcopal	70	68	8,622	....	....	....
Salvation Army	4,670	1,704	81,224	56	49	3,535		
Scandinavian Evangelical (3 bodies)	606	505	48,590	*20	28	5,332		
Schwenkfelders	7	6	1,666	....	....	77
Social Brethren	21	22	1,800	....	....	....
Spiritualists	600	690	75,000	....	....	....
Temple Society	2	2	164	....	....	*96
Unitarians	466	370	62,240	*16	2	3,527		

United Brethren (2 bodies)	2,130	3,454	413,818	*95	*50	3,187
Universalists	492	546	48,221	26	*58	*1,573
United Evangelical Church	120	152	21,533	10	....	470
Volunteers of America	512	133	28,756	....	....	1,855
Independent Congregations	267	879	48,673	....	....	.....
Grand Total in 1927	217,204	235,991	48,594,163	*1,387	*1,470	573,723

* Decrease. (a) the Losses are only apparent, occasioned by inclusion of readers and churches in foreign lands. (b) Statistics are for 1926. Those for 1927 will not be ready until May.

The statistics of Lutheran bodies, supplied to Dr. Carroll by Rev. G. L. Kieffer, statistician of the National Lutheran Council, who in turn compiled them from the latest published and unpublished data prepared by the statisticians of the different general bodies, are as follows:

Lutherans in the United States Only, 1927

Synod	Ministers	Congregations	Baptized Members	Confirmed Members
United Lutheran Church	2,944	3,679	1,235,048	890,671
Joint Synod of Ohio	752	883	247,773	158,800
Iowa Synod	588	1,046	217,657	149,068
Buffalo Synod	34	41	9,267	6,941
Jehovah Conference	4	3	1,100	750
Augustana Synod	814	1,197	311,425	224,529
Norwegian Lutheran Church	1,245	2,790	471,471	294,227
Lutheran Free	177	391	46,633	30,750
Eielsen Synod	5	15	1,200	900
Church of Lutheran Brethren	25	30	1,700	1,000
United Danish Church	135	182	29,259	19,013
Danish Church	67	96	18,921	12,488
Icelandic Synod	6	15	2,038	1,582
Suomi Synod	56	180	34,954	20,410
Finnish National Church	19	66	8,082	5,400
Finnish Apostolic Church	5	100	50,000	25,300
Missouri Synod	3,130	3,844	1,034,404	645,345
Wisconsin Synod	589	675	229,242	150,395
Slovak Synod	34	56	14,759	7,064
Norwegian Synod	48	80	8,344	5,785
Negro Mission	38	65	5,871	3,140
Independent Cong.	12	13	3,008	2,600
Total	10,727	15,448	4,032,156	2,656,158

BRAHMS GERMAN REQUIEM

The Requiem by Johannes Brahms, 1832-1897, is to-day classed as one of the noblest masterpieces of all choral works in larger form. The fact that it was composed by a Lutheran and for the Lutheran Church places this colossal composition among our heritage where it should not be overlooked by conductors of our church choirs who desire to offer something of a more serious and difficult nature.

A few lines regarding the composer and his masterpiece may here be in place. Brahms was born in Hamburg, where he spent his youth and the days of his study. He associated with the two great violin virtuosos of his day, Joachim and Remenyi, with whom he concertized. After 1871 he resided in Vienna, where he spent the remaining days of his life, continuously active in the art of musical composition.

Brahms was never married, but spent all of his years with his mother as long as she lived. The master had a deep love and devotion for his kind mother

to whom he erected a magnificent monument in the form of his German Requiem, the work which was to bring him his first universal fame. This composition consisted originally of three parts: I. Blessed Are They That Mourn, For They Shall Be Comforted. II. For All Flesh Is As Grass. III. Lord, Make Me To Know Mine End. In this form the Requiem was first produced in Vienna. In the following year the second rendition took place in Bremen. For this occasion Brahms composed three additional parts: IV. How Amiable Are Thy Tabernacles, O Lord Of Hosts. VI. For We Have Not Here An Abiding City. VII. Blessed Are The Dead Who Die In The Lord, Henceforth. Following the Franco-Prussian War, Part V, Ye Therefore Now Have Sorrow, was added in 1871.

Brahms, the modern classicist, was not an originator of new musical forms. Nevertheless, we find in his art depth, devotion, serene beauty, earnestness and majesty, which, brought together by his genius,

typical to Brahms alone, gave to the musical world an art in composition which was not heretofore experienced. His art was a due outgrowth of his knowledge of Bach and Beethoven. Robert Schumann considered Brahms a pathfinder. Hans von Buelow acclaimed him the third of the three great "B's" (Bach, Beethoven, Brahms).

Brahms was well read in Scripture. This we can see from the selection of texts in his Psalms, Motets, and that of the Requiem. His intelligent musical setting and portrayal of death, consolation and judgment, his beautiful picture of the heavenly mansions, show us that the composer was deeply inspired. This Brahms Requiem is truly stamped as a Lutheran choral work and therefore worthy of its rendition in our churches.

The Dr. Martin Luther Chorus with the assistance of the Ev. Luth. St. Paul's Choir, 210 voices combined, will render this Requiem on Tuesday and Wednesday, May 15 and 16, at the Ev. Luth. St. Paul's Church, New Ulm, Minn., beginning at eight o'clock. For this purpose an extra platform will be erected so as to seat the large chorus. The accompaniment will be played alternately by two students from the normal classes.

Friends of the institution and lovers of true church music are herewith invited to attend this musical church service. The Requiem will again be rendered on Thursday, May 31, the evening before the closing exercises, for relatives and friends of our students and also for such friends of the institution and former students who have made it a custom to attend our commencement exercises.

E. D. Backer.

FROM OUR CHURCH CIRCLES

Synodical Conference of North America

The Synodical Conference of North America meets in Omaha, Nebraska, August 8th to 13th.

Papers: Jesus Christ, our Highpriest, by Prof. W. Arndt.

L. Fuerbringer,

Vice-President of the Synodical Conference.

Eastern Pastoral Conference

The Eastern Pastoral Conference will meet June 5th and 6th at Waukesha, Wis. (Rev. P. Brockmann). First session on Tuesday at 10 A. M.

English services with Holy Communion on Tuesday evening.

Sermon: E. Sponholz (A. Krueger).

Papers: Exegesis of 2 Tim. 2:14ff (H. Wojahn), and Col. 2:8ff (P. Kneiske). Employment of Genesis in catechetical instruction (Herman Gieschen).

Timely announcements are requested by the local pastor.

E. W. Tacke, Sec'y.

North Wisconsin District

God willing the same will convene in the midst of the Ev. Luth. Bethlehem's Congregation at Hortonville, Wis., from the 24th to the 29th of June a. c. (G. E. Boettcher, pastor loci).

Opening services will be held Sunday morning at 10 o'clock.

All the lay-delegates are kindly requested to hand their credentials to the secretary immediately after the opening services; they must also be signed by the chairman and secretary of the respective congregation.

Any petitions that are to be brought to the knowledge of the synod, must be in the hands of the president, the Rev. E. Benj. Schlueter, by June 13th.

All requests for lodgings should be directed to the local pastor before May 15th, all later cannot be considered. Please also state whether or not you are coming by auto, and whether only dinner is wished.

G. E. Boettcher, Sec'y.

Western Teachers' Conference

The Western Teachers' Conference will, by the grace of God, convene on May 18th at Tomah, Wis.

- 1) A Lesson in Nature Study—3rd Grade—Ruth Janke.
- 2) A Song by Rote—Ruth Bolle.
- 3) The Use of the Period and Question Mark—2nd Grade—Bertha Wilbrecht.
- 4) Bible Story—Lower Grades—Verna Haefner.
- 5) Christi Himmelfahrt—O. Boerneke.
- 6) Analysis—Lumbering and Shingling—M. Hackbarth.
- 7) Why Invert the Divisor and Multiply—5th Grade—H. Gurgel.
- 8) Alaska—P. Hippauf.

Please announce yourself before May 7th to Chas. Kelpe, 523 Superior Ave., Tomah, Wis.

W. G. Albrecht, Sec'y.

West Wisconsin District

God willing, the West Wisconsin District will meet in regular session June 20 to 26 in Menomonie, Wis. (Rev. Wm. Keturakat). Opening service on Wednesday morning at ten o'clock. The delegates are kindly asked to hand the secretary their credentials immediately after the divine service. Credentials must be signed by the chairman and the secretary of the respective congregation. Prof. J. Meyer will read a paper on "The Difference Between the Law and the Gospel," and Pastor Gerh. Pieper will lead a discussion on "Divorces."

Pastor Keturakat's congregation offers board and lodging gratis. It is only fair to him and his members to apply for reservations early enough to avoid inconvenience and embarrassment.

Paul Froehlke, Sec'y.

Dakota-Montana District

Said District will meet at Zeeland, North Dakota, on May 31st and will continue in session until June 5, 1928.

The opening services will be held on May 31st, at 10 A. M. The delegates of the various congregations will please file their credentials with the secretary immediately after this service. The credentials must be signed by the president and secretary of the respective congregations.

Prof. Henkel of our Seminary will deliver the paper.

Please announce yourself and your delegates as soon as possible to Rev. S. Baer, local pastor.

K. G. Sievert, Sec'y.

Eastern Delegate Conference

The Eastern Delegate Conference of the Southeast Wisconsin District will convene, D. v., June 10th, at 10 A. M., at Tess Corners (Rev. Ewald Tacke).

A. Koelpin, Sec'y.

New Ulm Delegate Conference

New Ulm Delegate Conference convenes, D. v., at Wabasso, Minn. (Rev. E. Baumann), June 5th, 1928. Opening of session 9 a. m.

Hy. Bruns, Sec'y.

Report of the Winnebago Lutheran Teacher's Conference

The Winnebago Lutheran Teacher's Conference met at Kaukauna, Wis., from April 2 to April 4, 1928. About forty-five teachers were present at the meetings. The sessions were opened Monday evening, April 2, by the chairman, Mr. L. Serrahn. In his opening address he spoke to the assembly on the topic, "This is a lost world to be saved and not simply an ignorant world to be educated."

The following practical lessons were delivered: "The Crusades," by K. Oswald; "Singing in the Primary Grades," by Miss Dommer; "The Creation," by Miss Arndt; "Christ, the God-Man," by M. Hoffmann; "Adverbial Modifiers," by T. Lau; "Percentage," by M. Leyhe; "Occupations of Norway," by A. Pape.

Although all practical work was presented profitably and discussed with lively interest, especial enthusiasm was shown in the singing lesson. Miss Dommer illustrated an interesting method of teaching rote songs and of developing individual singing, with the result that the conference decided to have a complete course for all grades presented at the next session.

Among the theoretical papers presented was "The Dalton Plan" by L. Serrahn. The advantages claimed for this plan of instruction were discussed from the viewpoint of the Christian teacher. The general

opinion seemed to prevail that some benefits could be derived for our schools, although not many advantages did seem probable.

Mr. M. Dommer presented a treatise on "The relation between teachers at the same school." After describing the proper relationship of cooperation and harmony, as it should be among Christian teachers, he proceeded to call attention to several causes that might bring a strained relationship which chiefly have their origin in avarice, prejudice, and envy. He concluded by suggesting that these undesirable conditions might be remedied by rigid self-examination in the light of the Word of God and by frequent and diligent prayer to the Lord.

Another timely question that was treated by Mr. Braun was "What can a Lutheran teacher do to meet the movie evil?" He showed that the movie is an evil, and that the best that can be done is to bring the matter before the Lord in prayer. It was also emphasized that the Christian teacher has a wonderful opportunity by means of the Gospel to establish Christian principles in the hearts of his pupils which will create an aversion to undesirable pictures.

As a whole it may be said that every teacher who attended the conference will carry its blessing with him into the sphere in which the Lord has placed him. May the Lord bless our endeavors in His behalf and grant us strength to glorify His name among us and the children entrusted to our care.

Kurt F. Oswald, Sec'y.

Attention Delegates to the Synodical Conference

Now that time and place for this year's convention of the Synodical Conference has been set for August 8th to 13th in Omaha, Nebr., all delegates will kindly conform with the regulations of the Synodical Conference and procure a three-fold copy of their credentials, signed by the president and secretary of their synod or district synod, and mail one copy to Prof. L. Fuerbringer, D. D., acting president of the Synodical Conference, one to Rev. Paul E. F. Rohlfing, 1907 Spring St., Omaha, Nebr., and one to the undersigned secretary.

H. M. Zorn, Sec'y.

Joint Mission Board

The Joint Mission Board will convene in St. John's School, Milwaukee, Wis., on Monday, May 21, 1:30 P. M.

Julius W. Bergholz, Sec'y.

Notices

Meeting of Joint Committee on May 22nd at 2 P. M. at St. John's School, Milwaukee, Wis.

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Committee on Assignment of Calls meets the same week.

G. E. Bergemann.

Inasmuch as all attempts to carry out the resolution of Synod: That the officers of the District and the Theological Faculty deal further with Pastor Hass were frustrated through his continued opposition to the calling of a congregational meeting for this purpose, in utter disregard of the conscience of these members, who demanded such a meeting, the undersigned officers of the West Wisconsin District herewith publicly declare that brotherly relations between Pastor Hass and us are severed.

G. M. Thurow, President.
 O. F. Kuhlow, 1st Vice-President.
 Wm. Nommensen, 2nd Vice-President.

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Immanuel's Congregation of Town Deerfield, Wis., has two large brass Chandeliers with oil lamps to donate to some congregations. For further information write to Walter E. Zank, R. 3, Waterloo, Wis.

Fortieth Anniversary

The 15th of April was a day of rejoicing for St. Paul's Church at Tomahawk, Wis. Forty years had passed since April 6, 1888, when five members founded the congregation, and on April 13, 1888, incorporated under the State laws. The snow storm which had raged for several days previous to the celebration failed to dampen the spirit of the members, although the impossible roads prevented many from reaching the scene of rejoicing.

The German sermon in the morning service was preached by Pastor L. Kirst. In the afternoon Prof. E. E. Kowalke delivered the English sermon. Pastor M. Glaeser spoke in the evening service. Dinner and supper was served by the Ladies' Aid to all guests and members.

The following pastors have served St. Paul's Church during the past forty years: J. Dejung, Sr., 1888-1896; J. Dejung, Jr., 1896-1897; C. F. Voges, 1897-1901; G. H. Voss, 1901-1906; L. C. Kirst, 1906-1911; E. E. Kowalke, 1911-1912; A. P. Sitz, 1913-1918; M. Glaeser, 1918-1926; G. Krause since July 18, 1926.

May our gracious Lord bless His Word and Sacraments among us in the future as He has in the past forty years.
 G. O. Krause.

Installation

Pastor H. Klaus, called as pastor of St. John's Church at Stanton, Nebr., was installed on April 15, 1928, at the request of President J. Witt, by the undersigned, assisted by Pastor G. Tiefel.

Address: Rev. H. Klaus, Stanton, Nebr.
 F. Brenner.

Acknowledgments

Acknowledgment is herewith made of the receipt of the following donations to our Seminary in Wauwatosa: From the congregation of Rev. F. Koch at Caledonia, Wis., twelve laying hens; from the Congregation of Rev. M. Rische at Kirchhayn, Wis., four; from the Congregation of Rev. H. H. Heidel, at Kewaskum, Wis., 39 dozens of eggs. We thank the donors.
 John Ph. Koehler, President.

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In behalf of the First Ev. Luth. Church of Gary, South Dakota, the undersigned herewith makes grateful acknowledgment to Mr. and Mrs. G. Barr of the Ev. Luth. Congregation of Grover, South Dakota, for the donation of a beautiful German Pulpit Bible.

May God bless the kind givers.
 Herbert Lau.

Change of Address

Rev. A. Baebenroth, 883 39th St., Milwaukee, Wis.

ITEMS OF INTEREST

Adopt Julian Calendar

At a meeting in Alexandria of the Synod of the Greek Orthodox Church, it was decided to discontinue the use of the Julian Calendar and to adopt for all places where the Eastern Church is established, the Gregorian Calendar. On October 1, 1928, Greece, Bulgaria, Rumania, and several other countries will drop 13 days from the calendar and continue upon the same schedule which is used by the remainder of the civilized world. In Russia the change from Julian to Gregorian took place immediately after the Bolshevik Revolution.

Four New Papers Appear

One new Protestant publication and three new Lutheran Church papers have recently appeared upon the horizon. In Riga the International Inner Mission and Diaconate Union has begun the issuance each week of the "Russian Evangelical Press Service," whose aim is to inform Christians in Western European lands concerning the true situation of the church in Russia. Concerned largely with the Lutheran Church, the "Pressdienst" is being edited by Dr. Schabert, pastor of St. Gertrude Lutheran Church, in Riga, with the cooperation of Dr. Gruehn of the University of Dorpat, and other men who are familiar with Russian affairs. The paper has placed at its masthead the 26th verse of the 12th chapter of 1 Corinthians, "And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it."

In Hungary, Gotthold, a semi-monthly Lutheran paper published in Agfalva has established a new children's paper, "Der Kinderfreund," which, beginning with March, will be issued and mailed each month as a supplement to its parent journal. In Switzerland the Swiss Church Union has established an Evangelical Press Association, which, in conjunction with the Swiss Protestant Press Association, headed by Prof. Hess and Dr. Adolph Keller, has begun the issuance of a new "Press Service."

In St. Louis, Missouri, the Concordia Historical Institute of the Missouri Lutheran Synod has begun the publication of

an official "quarterly," the first number of which is dated April. Prof. W. G. Polack, of St. Louis, is editing the quarterly with the assistance of Prof. Theodore Graebner and Prof. R. W. Heintze.

Gives Valuable Books

Augustana College and Theological Seminary, Rock Island, Ill., has received word from Dr. Gustavus N. Swan of Sioux City, Ia., that he has drawn a will giving the institution his library of several thousand books in different languages collected in different lands, together with "furniture and fixtures including bookcases, desk, chairs, shelving, picture and bric-a-brac," and \$1,000 to cover the cost of moving and of binding various periodicals and unbound books. The library is said to contain a number of books of great rarity and worth, including some of which it is believed that there are no other copies in this country. A layman, and a student at Augustana College, fifty years ago, Dr. Swan has also provided a \$4,000 bequest for building and endowment purposes and has made a \$1,000 gift to the institution during its present appeal.

Surprised? Overwhelmed!

Surprise parties for the pastor are rather a common thing in most communities. One of the most striking and significant of these is reported from St. John's Lutheran Church, Des Moines, Ia. The pastor, Rev. Frederick J. Weertz, with the church council, made arrangements for the annual Every Member Canvass, and appointed a Sunday when this would take place. In preparation thereof a dinner of the workers was called for the Friday evening preceding. When the dinner was held, the men of the church laid on the table before the pastor signed pledges totalling ninety per cent of the budget for the ensuing year. The men had determined to surprise the pastor, and had secured team allotments from the church secretary and gone out very quietly during the week to visit most of the members of the church. At the dinner they promised Pastor Weertz that the remaining ten per cent of the budget would be taken care of on Sunday afternoon.

Lutheran Brevities

The Trans-Caucasian Synod in the Georgian Republic, whose congregations include about 20,000 Lutherans, has decided to unite with the Evangelical Lutheran Church in Russia.

Three congregations for the deaf recently established by the Pennsylvania Ministerium have organized as one parish, adopted a constitution, and elected a council. The three have chosen the names: St. Philip's, Philadelphia, St. James', Allentown, Pa., and St. Andrew's, Reading, Pa. Rev. Edwin F. Karcher, the first deaf mute to graduate from Mount Airy Theological Seminary, will serve the parish. Immediately after organization, the three congregations subscribed \$150 toward the Ministerial Pension Fund of the United Lutheran Church.

RECEIPTS FOR SEMINARY AND DEBTS

Month of April, 1928

Rev. E. R. Gamm, Mobridge, S. D.	\$ 41.00
Rev. Carl Bast, Trinity, West Mequon, Wis.	12.70
Rev. Theo. Volkert, First Luth., Racine, Wis.	475.05
Rev. W. J. Hartwig, St. John's, Montello, Wis. ..	169.00
Rev. Gerhard Schuetze, St. John's, Sheridan, Minn.	25.00

Rev. E. E. Prenzlow, St. Paul's, Stanton, Nebr. ..	15.00
Rev. H. Knuth, Bethesda, Milwaukee, Wis.	50.00
Rev. Christ. F. Doehler, Escanaba, Mich.	5.00
Rev. John Brenner, St. John's, Milwaukee, Wis. ...	41.00
Rev. W. E. Pankow, St. John's, Markesan, Wis. ...	46.00
Rev. L. Kirst, St. Stephen's, Beaver Dam, Wis.	18.00
Rev. W. J. Schaefer, Zion's, Colome, S. D.	55.36
Rev. Rud. F. W. Pietz, St. John's, Lomira, Wis. ...	21.00
Rev. J. Klingmann, St. Marks', Watertown, Wis. ...	31.00
Rev. O. Hoyer, St. Paul's, Winneconne, Wis.	266.20
Rev. J. F. Zink, Trinity, Bay City, Mich.	66.00
Rev. G. Theo. Albrecht, St. Peter's, St. Peter, Minn. .	148.70
Rev. M. F. Stern, Immanuel's, Plum City, Wis.	26.00
Rev. M. F. Stern, Trinity, Waverly, Wis.	5.40
Rev. E. Arnold Sitz, Grace, Tucson, Ariz.	24.50
Rev. E. Hoenecke, St. Matthew's, Marathon City. .	52.44
Rev. C. Hoeppler, Trinity, Dundee, Wis.	22.50
Rev. E. P. Pankow, Friedens, Green Lake, Wis. ...	257.60
Rev. J. Guse, St. Paul's, Litchfield, Minn.	50.00
Rev. Henry Albrecht, Zion's, Town Lynn, Minn. .	20.00
Rev. Wm. Petzke, St. John's, Frontenac, Minn. .!	323.50
Mrs. E. Schaller, Milwaukee, Wis.	1.00

Total	\$ 2,268.95
Previously acknowledged	480,649.19
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	\$482,918.14

Congregations That Made Their Quota In April, 1928

144. Rev. W. J. Schaefer, Zion's, Colome, S. D. ...	\$360.86	\$6.22
145. Rev. W. Petzke, St. John's, Frontenac, Minn. .	\$891.00	\$5.40
Dr. Martin Luther College Fund	\$22,839.39	

John Brenner.

WEST WISCONSIN DISTRICT

March, 1928

Pastor:

Arthur Berg, Sparta	\$ 91.50
Arthur Berg, Sparta	95.10
J. W. Bergholz, No. LaCrosse	146.00
F. F. Ehlert, Eitzen	23.00
G. W. Fischer, Madison	30.93
E. C. Fredrich, Helenville	207.21
P. Froehлке, Winona	121.69
J. Gamm, LaCrosse	448.17
Henry Geiger, Randolph	27.98
J. G. Glaeser, Tomah	66.00
Walter Gutzke, McMillan	50.00
Walter Gutzke, March	15.00
J. Klingmann, Watertown	172.18
O. W. Koch, Lowell	205.21
Phil. Lehmann, Richwood	37.30
Phil. Lehmann, Hubbleton	19.70
J. Mittelstaedt, Wonewoc	52.10
J. Mittelstaedt, Hillsboro	16.75
Wm. Nommensen, Columbus	286.70
Wm. Nommensen, Columbus	483.05
Aug. Paetz, Friesland	23.32
E. H. Palechek, Tp. Hamburg	50.00
H. A. Pankow, Hustler	22.50
J. M. Raasch, Lake Mills	14.93
E. Schoenecke, Leeds	39.00
C. W. Siegler, Bangor	62.83
F. Weerts, Cambria	25.00
H. R. Zimmermann, Cochrane	10.50
H. R. Zimmermann, Buffalo City	4.50

Budget	\$2,838.90
Non-Budgetary	9.25

Total for March	\$2,848.15
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H. J. KOCH, Treas.