

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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"WIST YE NOT THAT I MUST BE ABOUT MY FATHER'S BUSINESS?"

Luke 2, Verse 49

I must be about my Father's business!
Filial duty calls to faithful toil.
Well He merits all my heart's devotion.
Should proud self-will cause me to recoil?
Nevermore! In childlike, true obedience
Willing hands I place upon the plow.
His paternal love shall e'er constrain me
To His sovereign, holy will to bow.

I must be about my Father's business!
He has made me in His image blest,
And He sent His holy Son from Heaven
To obtain for me eternal rest.
My Redeemer died on Calv'ry's mountain
To secure salvation full and free.
O how blest to know my sins forgiven,
And to know His Spirit dwells in me!

I must be about my Father's business!
Of His grace my willing tongue must tell!
And my feet must go to bring the straying
Back to Him Who loves His flock so well!
I must give the Living Bread from Heaven
To the hungry hearts who pine below!
I must lead the thirsty to the Fountain
Where the streams of Living Waters flow!

I must be about my Father's business!
Harvest fields are white and toilers few!
Soon the shades of eventide will gather;
What His Word commands me I must do!
Not until His wheat is in the garner
Will the earth-embracing task be done!
Not until He calls me Home to glory
Will the crown He promised me be won!

I must be about my Father's business!
Earthly pleasures, power and wealth and pride
Are not mine to strive for, or to covet,
Since for me my Savior bled and died.
O, I'll be about my Father's business
Till this mortal clay lies cold in death!
Sweet will be my rest in mansions yonder
With the risen Christ of Nazareth!

Anna Hoppe.

Here are multitudes of professing Christians making money, getting rich, eating the fat and drinking the sweet, is there not one to go for Christ? Men travel abroad for trade, will they not go for Jesus? They even risk life amid eternal snows. Are there no heroes for the Cross?
— Selected.

THEIR OWN COMPANY

And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

Acts 4:23.

The men who had just let Peter and John go were in a way no strangers to these two. They were men of the same race and nationality. In many respects their life was closely linked up with that of the apostles. And yet the two left their presence as if homeward bound from a strange and unfriendly land.

There was no hesitation in the movements of the apostles. Almost instinctively they turned their steps toward the house where they knew they would find "their own company."

Yes, the people they call their own company were Jews; but so were the members of the council.

Peter and John were fishermen. There were other fishermen in that group; but by no means were all of them men of that occupation. In fact, it was a rather mixed gathering, the group they call their own company; and it would have been difficult to determine at a glance just what interests these people differing so widely had in common and what was the bond that united them in so close a fellowship.

For Peter and John this difficulty did not exist. They had been arrested for preaching the Gospel of Jesus Christ, delivering the message committed unto them by the Holy Ghost.

The people to whom they were now wending their way believed with them that Jesus Christ is the Son of God; the members of the council declared him a mere man and, therefore, a blasphemous impostor, as he had called himself the Son of God.

Peter and John with their company proclaimed the victorious resurrection of Jesus; the council denied it.

Peter and John's company confessed of Jesus: "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved"; the men of the council believed the way to life is that of the fulfillment of the laws of Moses.

The company of Peter and John worshiped, loved and confessed Jesus, intent on having all men know him and believe in him; the members of the council cursed and reviled Jesus, bent on rooting out his very name from among the people.

Rev C Buenger Jan 28
5026 19th Ave

The Gospel of Jesus Christ stood as a barrier between Peter and John and the council; the Gospel of Jesus Christ united them with those who are here called "their own company." Paul puts it thus: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Peter and John went to their own company. They went with eagerness. Not that they absolutely needed this company. Their faith was a work of the Holy Ghost; it was sustained by the Holy Ghost. They had their Redeemer and needed no man and no group of men for their salvation. Christ was sufficient unto them.

Yet they hastened to their own company. They regarded the fellowship their Lord had given them as a great blessing. They yearned for it and knew what precious benefits they were reaping from it.

From the scene of sinful blindness and bitter hatred they were in a place where they would find love, sympathy and understanding. After the stormy sea, the quiet haven. After the burning desert, an oasis with its refreshing shade and cooling waters.

Only to be permitted to sit in that circle of friends and brethren would already have meant much to them after their trying experiences.

But they found more than merely helpless sympathy. Note how the assembly in its prayer brings to these men the words of the second psalm, God's own word, that tells them that such persecution must be expected and assures them that all the powers arrayed against the Gospel will finally go down in defeat. Those words brought them the comfort and the strengthening they needed in an hour like this one.

And there was more. The people assembled here were with few exceptions not rich; nor were they powerful and influential. And still were they rich enough to enrich others, and powerful to shelter and protect.

These were people that held the promise of the Lord: "Verily, verily, I say unto you, Whatsoever ye ask the Father in my name, he will give it you." And they appealed to God in their prayer to get for the apostles and for the whole church the blessing and the protection of the all-rich and almighty God.

That this prayer was heard, we learn from the report: "They were all filled with the Holy Ghost, and they spoke the Word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things in common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

Whom do you call your own company?

God has given you your church, with preaching, public and private, of the Word, the administration of the sacraments, brotherly admonition, pastoral care, common prayer, love, sympathy and understanding. He wants you to recognize and appreciate your fellows in the faith, in the common task, in your suffering and battles, in your joys. He wants you to receive from others what he has given them for you; he wants you to impart to others what he has entrusted to you for their good.

Do you call those of your church your own company? Or do other, often wrong, interests bind you more closely to those who do not confess Christ with you?

If that should be the case, turn about and go to your own company, the company that God has given to you. There is where you will find comfort and encouragement, strengthening and spiritual help, while those who are not of the company can only step between you and your Redeemer to the eternal harm of your soul.

And then, learn to give as you receive. Are you a brother to whom those who are in doubt, who are in sorrow and affliction, who are suffering persecution for their faith's sake, who are being tempted, can go for help? God wants to make you such a helpful brother. Ask him for the necessary gifts and seek them in the Scriptures by which they are imparted to us. There is abundant opportunity for most blessed service in our own company.

J. B.

COMMENTS

Straws An old saw tells us to watch the flying straw if we would know the direction in which the wind blows. That means that little, seemingly inconsequential things are often eloquent of great happenings, if you but understand their language. Three little items, clipped from a Roman Catholic paper by one of our readers, were mailed to us for comment. In doing so we would say that only indirectly, in the policy revealed, have they a bearing on things American, — they are just straws. Here is the first:

Warsaw, Poland.—President Ignace Moscicki, representing the Pope, in a grand ceremony at the presidential palace, conferred the red hat on Archbishop Hlonda of the diocese of Posen. The youngest cardinal in the world, he is the second to be created in new Poland. At this ceremony, which serves to emphasize the close relationship of the Polish government with the Vatican, the Rev. A. Zubowicz of South Bend, Ind., represented the United States.

When we read this the first time we thought it an example of loose diction, the writer, of course, meaning to say, "represented the Catholics of the United States." Then we went on and read this one:

Vilna.—On July 3, in the presence of President Moscicki, Premier Pilsudski, two cardinals, 20 bishops and diplomats among whom was the American minister, Cardinal Kokowski, Archbishop of Warsaw, crowned the picture of the Blessed

Virgin walled in the gate of the old fortifications. This act fulfilled the vow of King John Casimir in 1655 to crown the Madonna's picture in evidence of his country's dedication to her.

This is plainer, and in the light of it we accept the first item as it is written. The writer, addressing his Catholic readers, pictures some "doings" peculiar to his church; in both instances he is at pains to relate that the United States was "represented." The intent is obvious. The reader is to think about in this wise: The United States is one of the world powers, the Vatican is one of the world powers; being friendly powers they look in on one another's receptions, and teas, and "crownin's." Why, with being "represented" back and forth, over here and over there, the impression grows on you, — they're getting to be regular pals. You might protest, why this is highly confusing to any one who is trying to keep in mind that Church and State are separate and distinct, as some prominent Catholics are just now emphasizing in our country. But, some causes thrive where confusion reigns; besides, if real harm threatens you know the Pope always stands ready to speak words of fatherly counsel, which though they do not enlighten will at least point the way he wants his children to go, so that the Church may take no harm. And what of the interests of the State? Oh, well; they are in good hands if the lines of demarcation between the two become somewhat indistinct: the Church would not harm the State, would she? If people would not insist on thinking and having ideas, there would be no need for the powers that be to cause confusion now and then. That Rome takes the matter of "representation" seriously and teaches her children its importance to their best interests, is borne out in the following two instances:

Prague, capital of Czecho-Slovakia, reports that President Masaryk and other high government officials were "conspicuously absent" from the celebration marking the anniversary of the death of John Hus, last Wednesday. These officials attended the observance last year, which led to the withdrawal of the Vatican's representative there. It became apparent some time ago that the government regretted the incident, and realized its mistake, and expressions to that effect were given out.

With the nomination of the new Argentine bishops for the Sees of Catamarca, Cordoba, Parana and Santiago, it is believed in Vatican circles that the tension between the Holy See and the Argentine government is definitely ended. Difficulties arose some months ago over the nomination of the Archbishop of Buenos Aires.

— Catholic Herald.

If you bear in mind what is related above it will help you better to understand the Vatican's policy and to put a fairly correct valuation on Catholic assertions, which are set forth more and more prominently as the presidential nomination draws nearer. By the way, the same paper from which the above items are clipped in an editorial set forth that the Church of Rome is not in politics!

G.

The Perils of Emotionalism in the Church

Since the members of the Church are human beings, the Church must be on guard against the corruptions that human failings and weaknesses may bring into it. The Church is perfect; it is God's best; and Christ is its head. But its members may be afflicted with such damaging blemishes and weaknesses that God may withdraw His living self from such men who make of their illusions that which they would call the Church. Such are left with an empty shell while the substance has gone. When God brings us to Himself He gives us new things to know and enlighten our minds and He gives us new things to feel, He enriches our hearts. This new knowledge and this new joy is the Christian life. If either one of the two were to dominate or to reign exclusively then the subject could not well be human. Scripture does not contemplate such an impossibility; the man of faith, as the Apostles know him, is always a man of knowledge and of joy. That is, his mind and his emotions have both come under the light which God has given him.

Mind and the emotions can exist and do by nature exist outside the sphere of God's grace. Man's nature being sinful, his mind and his emotions respond to impressions in such a way that God is ignored and opposed — that is man's sinful flesh. For that reason an unconverted man, no matter how keen his mind or how sensitive his emotions, will never know and approach God. The most brilliant unbeliever is in the light of God's light utterly ignorant; his mind just carries him further from God and the Truth; his feelings and emotions are nothing but froth.

Among those who are within the churches the Old Adam, our sinful flesh, will try to assert himself by corrupting the Truth either by goading on the mind, the intellect, to make demands on its own account, or by demanding for his carnal emotions such considerations as though they were of themselves evidences of divine endowment. So the Church finds itself perpetually assailed by these two influences that would break it down. The one would make of religion an intellectual accomplishment, the other would make of it an emotional ecstasy.

The intellectualists in the end always find themselves where our modern civilization finds them: in skepticism and denial. For them religion is nothing more than acceptance of a conventional, but rather doubtful morality. God is a figure of speech. Christ is a symbol. The Gospel (to them there are many gospels) is an everchanging social program. The churches (to them there is no Church) are but different schools of the same pattern; they differ, if one would speak of differences at all, only as schools of painting may differ. The most courageous of the intellectualists turn their backs on everything that deals with religion and treat it as an hallucination.

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The emotionalists are often considered by the unwary as the real Christians. When they go off on their wildest goose chases into mysticism and spiritism they are easily recognized as unsound; when they indulge in the physical releases of shouting, jumping, and rolling they are laughed at — but many of those who laugh at them are just as emotional, only they release their emotions in different fashion. Emotions cannot be made to order at all times. Where emotions rule as the standard of religious experience the way is wide open for insincerity and hypocrisy. Often enough the emotional outbursts are genuine, that is, the person involved has successfully freed his physical reactions from rational control — that has nothing to do with religion, it is an affliction. But in circles where that passes for religion the temptation is present to simulate the symptoms of ecstasy just for the purpose of living up to the peculiar standard that prevails. Emotionalists always go from bad to worse; if the "spirit" speaks through one, he will speak through others also; if the ecstatic feelings of one subject are respected, then there is no reason not to honor the wild outbursts of the next with the same respect. It is more than human flesh can stand and in the end all emotional displays burn themselves out. They may have been going on within the church but that does not make them Christian or religious.

Those who profess to maintain biblical authority seem to be peculiarly exposed to the corruption of emotional excesses. Unsound individuals begin to translate all reference to the Holy Spirit into equations with their own unholy emotions and the damage is done. If there is not the fine balance of doctrinal clearness there are too many well-meaning people who are unable to draw the line between the Spirit of God and the feeble moanings of the spirits of men.

Dr. John Roach Straton of Calvary Baptist Church, New York, known as a defender of biblical truth, has been unable to keep his church free from emotional extravagances. By his stand in defense of biblical truth he has attracted, it seems, a motley crowd of

followers who applaud his efforts and seek shelter under his wing for their emotional dramatics. They are against modernist intellectualism not because it defies the Bible but because it disavows their hysterics. And Dr. Straton is unable to separate their motives. That makes plain that Dr. Straton is a feeble prop indeed for the biblical defense. He was unable to keep the new complication out of his own family. We read that his nineteen-year-old son was "visited" by the "spirit." The lad lay prone upon the floor, uttered unintelligible sounds, and sang beautifully in an unknown language. The Doctor defends this conduct of his son as a genuine visitation of the Spirit. Naturally this is but one of many similar episodes in the life of Calvary Church.

A direct result of these goings-on was the resignation of five deacons from the board of Calvary Church. These men declared that they were "wholly at variance" with their pastor "upon certain fundamental points of doctrine and church conduct."

"We are particularly concerned," they go on to say, "by the recurrence in connection with certain services in this church of manifestations of a nature commonly associated with pentecostalism."

It was reported somewhat later that the church rolls were being purged of about five hundred names, probably including the five deacons and such others who are at variance with the pentecostal development. Still later we read of a somewhat unfortunate appeal for the return of the rebellious deacons on the part of Dr. Straton. In asking them to return Dr. Straton is quoted as having said: "I really believe these boys have hoped to help me by this thing. They have simply undertaken to give me a sort of spiritual spanking. I well know that such meetings must be wisely guided, but in God's name, let us not shut the door of this church against the Holy Spirit in our frantic fear that Satan may come in."

Dr. Straton is manifestly in the camp of the emotionalists. In these days when the Bible faith is more than ever in danger of being made sport of by its own "defenders," by these very emotionalists, it is wise to guard one's own house and it is equally necessary to recognize among those who are not of our own confession the fatal defect of disingenuous and un-Christian emotionalism.

H. K. M.

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"No Sermons" "Entertainment by the talent of the city, refreshments at cost price. no sermons or church talk," that is the program which a church proposes to carry out in its lecture hall — as the Milwaukee Journal relates in the following:

London.—The Rev. G. Walker of the Presbyterian Church at Wolverhampton has opened a cabaret in church lecture hall. Wolverhampton is an industrial town, and winter Sundays are generally dull in England's industrial centers. Consequently, the young workmen misbehave, with the result that on Monday the court has more cases than the reverend likes to see.

He informed the police authorities that he was going to open right away a cabaret dance where the young people could dance and be entertained by the talent of the city while a bar provided "all kinds" (not too wet) of refreshments at cost price. The organizer, the Rev. Mr. Walker, has made it plain that no sermons or church talk will be given there.

This program is frank and outspoken, if it is nothing else. Jesus said of His Church: "Ye have not chosen me, but I have chosen you, and ordained you, that ye shall go and bring forth fruit, and that your fruit should remain." Again, "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me you can do nothing." The program in which the Savior summed up the activities of His Church was simple, "Ye shall testify of me; Preach the Gospel to every creature." A church which professedly excludes Jesus and His Spirit from at least a part of its "work" is an extreme example and solemn warning to our time, where lines of distinction are fast vanishing and new programs, alluring to the eye, the ear, the sinful heart are so insistently presented for adoption.

Abide with Thy protection
Among us, Lord our strength,
Lest world and Satan fell us,
And overcome at length.

G.

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No Injustice That is a Lutheran verdict on the following judgment:

Arguing that "at least some of the speakers and literature sponsored by the National, Regional and State Y. M. C. A." conflict in viewpoint with their Christian beliefs, the Y. M. C. A. of Hampden-Sidney College (Virginia) has withdrawn from membership in the association, and has made itself an independent "Students' Christian Association." The Christian principles to which the local unit subscribes are: "We cherish the Evangelical faith in the Bible as the infallible Word of God and accept the fundamental truths of the Christian religion, such as the Trinity, the Virgin Birth of Jesus Christ, His deity as well as His human nature, the sinner's utter inability to save himself, the substitutionary atonement of Jesus, His bodily resurrection, and His second coming."

—N. C. L. Bulletin.

The Y. M. C. A. is well-known for the wideness of the platform on which it stands — we think it would be more correct to say, for its lack of platform and standing on anything doctrinal. This is not peculiar to the Y. M. C. A. but a characteristic of the American churches from which this organization draws its strength. The body bearing this name is, in a way, a sort of utterance of these churches. That, however, is foreign to the Lutheran mind. Let us emphasize this by denying them everything that may seem an endorsement or support.

G.

In the whole range of the Catacombs, hundreds of miles long, there is not even a hint of repining grief. Faith is everywhere triumphing. — Fullerton.

THE GREAT DOCTOR'S ASSISTANT

Young Jeremy Dean sat in the cheapest room in a cheap hotel in a little, strange town. He was on the way from his old church in Didn'tville to his new one in Gershom, and he was writing to Janey.

"How can I ever ask you to begin life with me in Gershom? It is as 'dead as the bulrushes around little Moses,' one of these towns where there is no church to speak of and no Bible school at all, and where the funeral of the neighborhood is carried on by the cracker-box and back-fence contingents. It is dead, Janey. Jarrett couldn't do anything there, and what can I do? No wonder he quit and went into the automobile business. Shall I—"

Leaving the unfinished letter lying on the table, Jeremy Dean went to bed. And he dreamed. He dreamed of Janey, and she was talking to him; not as he had ever heard her, for Janey was no talker, and he only divined that she was a mystic by the look in her gray eyes.

"Jeremy, you are not going about it right at all. You are doing it all wrong. You do not have to cure the world; you are not the Doctor. You are only an assistant to the great Doctor who never fails. All you have to do is to prepare the patient and take him to the Doctor. Don't worry so, love. He cannot fail."

Jeremy Dean awoke with that sense of comfort and well-being which he always had when Janey was around, or even when he had a good dream of her.

He was a man lying awake. And, directed by his dream, this is what he thought, as his mind turned to the situation of the dead church awaiting him in Gershom. He pondered the three test cases of the Doctor who never fails.

Raising the dead, now. Three cases, weren't there? The little girl who had just died; the youth dead several hours; and the strong and matured man, dead and buried four days.

The simple case of the little girl first. How delicately He did it. He put out those howling people who would excite and frighten her, and called in her father and her mother. And then, when He had taken her by the hand and said, "Little darling, arise," He told them to give her something to eat, so that the little brook of life would flow on hardly aware that it had been obstructed.

Then the case of the boy, "the only son of his mother, and she was a widow." Nobody asked the great Doctor to do that; it was one of the rare cases in which He volunteered. Nobody thought of asking Him, somehow. That is the way it is apt to be, with the boys in Nain or in Didn'tville or in Gershom. "It can't be helped; bound to lose them about that age," etc. But the great Doctor went up and touched the bier. Yes, yes; laid His hand on the boy's "environment"; ventured defilement in the eyes of those

onlookers — “not the preacher’s business. No use fooling with those boys. If they want to be bad, let them.”

No “Little darling, arise,” here, but a firm, ringing, manly recall: “Young man, I say unto thee, arise.” And He delivered him to his mother. Yes, yes; nothing in the soul’s health to separate a boy from his mother, no concealments, no secrets, all sullen avoiding of her eye gone forever. “And He delivered him to his mother.” Lord, give the boys in Gershom back to their mothers!

But the third test case. Anybody who could raise the dead at all would find it comparatively easy to call back a little girl, just dead, or a fresh-faced lad, dead a few hours — but a man, dead and buried four days!

There it is. They come to meet Jesus to tell Him Lazarus was dead. They’ll come to meet me before I’m off the train. “So-and-so is a helpless case; been that way for thirty years. Let him alone.” Why, even Lazarus’ own folk thought it hopeless. “If you had been here awhile back, you might have kept him from dying, but now he has been dead four days, and he — he — well, it is simply impossible, that’s all.”

Nothing here of that sweet, joyous serenity of “Little darling, arise”; nothing of the calm authority of the restoration of the youth to his mother; but “groaning within Himself, He cometh.” Why? Not because Lazarus was dead. Was it because of those other people, bearers of bad news, inquisitive, unbelieving? Jeremy Dean let his mind sink away from that mystery, which was too high for him, so he could not attain unto it, and, falling reverently back before that strangeness, he went on with the record of the case. “Take ye away the stone.” Oh, the stone which sealed the tomb of the dead church, prejudice, unbrotherliness, pride; **what was it there in Gershom? Roll it away.**

No raising by the hand; this is no biddable little girl and no youth; this is a strong man. “Come forth!” — as though he must do it himself. And, disregarding the impeding grave-clothes, Lazarus came forth? Where? O Lord, where should he go but unto Thee, who hast the words of eternal life? Would he ever go far away from those feet, which his sister Mary was one day to thank with her happy tears and her treasured alabaster vase?

The Great Doctor Can Do It

That covers the ground. He can do it; the great Doctor can do it. And His assistant can help. The children in Gershom to be taken gently by the hand and lifted up; the boys and girls brought back, and the strong and seasoned men, dead, awaiting that thrilling voice of challenge and command to arise —

The birds outside had begun. They had sung on other mornings, but Jeremy Dean was too worried and hadn’t noticed. There was a streak of light in the

east, and then a streak of gold, and the sun rose on Didn’tville, and on the cheap hotel in the little half-way town and on Jeremy Dean and on Janey and on Gershom, and, incidentally, on the rest of the world.
—Western Christian Advocate.

FREE MASONRY AN UNPATRIOTIC INSTITUTION

W. C. Paden, Pastor

No time like the present to emphasize the necessity of patriotism. Secretism in any government, and especially in a republic, excites suspicion. It has been truly said, “There is no good cause which may not be best accomplished by open methods and there is no evil cause which may not be best accomplished by secret methods.” Also “Publicity is the safeguard of truth and the destroyer of error.” Masonry, it is claimed, is organized for the protection of its members. Protection from what dangers, and how is this protection to be secured? Is there not government organized for that purpose? Are not courts instituted and in operation to try cases and secure protection? Certainly these secret societies are not needed under our republican government. These societies show lack of faith and confidence in government and its protection.

Imperium in Imperio

Really Masonry becomes a government within a government, and that is an absolute monarchy and despotism. In the Masonic ritual the following questions and answers occur: Question—“What makes you a Mason?” Answer—“My obligation.” Thus their obligation is the very foundation of their system. Now here is a part of his obligation: “I furthermore solemnly promise and swear that I will **conform to and abide by all the laws, rules, and regulations of the Master Mason’s degree and of the lodge of which I may hereafter become a member, and that I will ever maintain and support the constitution and edicts of the Grand Lodge, so far as the same shall come to my knowledge.**” Now that this is an absolute despotism is shown by the fact that the man who enters Masonry lays aside and vacates his right of **private judgment.** Jesus Christ in His gospel does not vacate our right of private judgment. Thus Luke 12:57, “Yea, and why even of your own selves **judge ye what is right.**” And also Paul in 1 Cor. 10:15, “I speak as unto **wise men; judge ye what I say.**” And also in 1 Thess. 5:21, “**Prove all things; hold fast that which is good.**”

Not so Free Masonry. This is plainly proved by the fact that a man proposing to enter Masonry must make all his promises and swear all his oaths **before anything** is yet disclosed to him for his consideration and his judgment and testing and proof! Be astonished, O ye heavens! Have men lost their reason?

Of course, he is assured that there are good men in the institution and even such good men as preachers,

and so he takes the strange step on this assurance! And also he is assured that he will find nothing in the society that will interfere with his duties to God, his family or the state or government. However, Mr. A. T. C. Pierson, a high authority in Masonry, says in his book, "Traditions of Masonry," p. 30, "The principle of submission and obedience runs through the whole system and constitutes one of the greatest safeguards of our institution. The Mason is obedient to the Master, the Master and Lodge to the Grand Lodge, and this in turn to the old landmarks and ancient regulations of the order. . . . **We may not call in question the propriety of this organization; if we would be Masons, we must yield private judgment.**"

This is a very shrewd proceeding indeed, seeing that a man is blindfolded and made to promise and swear, **before anything is disclosed** to him, that he will never reveal and ever conceal anything that shall hereafter be disclosed to him, and then, as soon as he is in, he finds that one of the requirements he has promised and sworn to obey is that he **may not call in question the propriety** of the organization in any particular. That is, his right of private judgment is taken away.

"'Tis not to make reply

'Tis but to do and die."

(Or not do and die.)

Explicitly, in "Webb's Monitor," an approved authority in Masonry, on p. 169, it is said, "Right or wrong, his (a member's) very existence as a Mason hangs upon obedience to the powers immediately set above him. The one unpardonable crime in a Mason is contumacy or disobedience."

How does this comport with government and its rights and authority? It is emphasizing obedience to the lodge's commands and requirements without reference to any other commands. Truly the candidate for Masonry is given the assurance before he enters that he shall find nothing in the lodge contrary to his duties to God, his family, and the state, but this is the judgment of those who are encouraging him to join them and is really a condition of his joining them and finding it so. But what if he discovers after he has entered that, according to **his judgment**, there is an interference with his duties to God, his family and the state? What then? According to sane judgment he is released and may properly step out as a free man and free to tell all he pleases, nay, he is in duty bound to do so — to warn others.

"Ever Conceal and Never Reveal"

Now let us consider this matter of the lodge interfering with his duties to his government or state. A man runs a great risk in obligating himself to conceal the secret workings of the lodge, made up of men the great majority of whom he knows nothing about. And further, as we find in the Master Mason's degree,

he obligates himself to hold the secrets imparted to him by a brother Master Mason as inviolate as his own, murder and treason alone excepted, and these at his own discretion. And then, in the seventh degree, the Royal Arch, this limitation of murder and treason is removed. Does this manifest loyalty to the state?

Also one can easily see the situation when a Mason is called in as a witness or to a place on the jury in the case of a Masonic prisoner. Also there is the solemn promise and oath to answer to the grand hailing sign of distress of a brother Master Mason. Many Masons claim they do not do it and will not do it. By the way, they are not likely to say that in the presence of other Masons! Why, then, promise and swear to do this very thing and then say they will not do it?

It has been truly said, "It is absurd to believe what a man says concerning an order when he openly declares that he considers himself bound to keep the truth from you."

Hence we see that the republic of the United States is nursing an enemy within its bosom. And we recognize also that the church of Jesus Christ gives large encouragement to the same enemy.

— Christian Cynosure.

A BRAND PLUCKED OUT OF THE FIRE

Many of our readers, no doubt, read in the newspapers that Rev. H. G. Sandvoss, city missionary in Chicago, accompanied a young murderer, Richard Evans, to the gallows in the Cook County Jail. Pastor Sandvoss tells the following: "For many months I visited him during his imprisonment, but, sad to say, God's Word, Law and Gospel, apparently made little or no impression on him. It was with fear and trembling and a sigh of fervent prayer for the salvation of his immortal soul that I entered the deathchamber Thursday night, the evening before his execution. A tremendous responsibility lay on my shoulders, and I felt the weight of that responsibility in full measure. An immortal soul, purchased with the precious blood of Christ, stood on the brink of eternity and was in grave danger of being lost.

"God answered that prayer, as He always does. His Word again proved to be 'quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow.' The condemned man confessed his sins and amid many tears, with shame and contrition, begged forgiveness of God and of all whom he had wronged, and declared his faith in Jesus, whose blood cleansed also him from all sin. Upon his request he received Holy Communion to strengthen his faith in the forgiveness of his sins and especially of the crime he had committed. On Friday morning I spent the hour preceding his death with him in reading the Bible and in prayer. He said to me: 'Pastor, if only others who are walking the wrong way that leads to hell would learn from my experience and

return to the Lord before it is too late. I strayed away from God, and that is the real source of my downfall. Now that I have again found my God and my Savior, I am happy because I know my sins are forgiven, and God will in mercy receive me as He did the penitent thief dying on the cross, to whom Jesus said, "To-day shalt thou be with Me in paradise." Kneeling on the floor with bowed head, the absolution was again spoken, and he went to his death calmly, not in the spirit of the hardened criminal, game to the end, but in the spirit of the penitent sinner who has found forgiveness of sin and peace with God in the atoning blood of His Savior. His last words were: 'I am paying my debt to society and have made my peace with my God!' The following morning he was given a Christian burial. 'There is joy before the angels of God over one sinner that repenteth.'

—Church Messenger.

THE DEATH OF JOE LUCAS

Joe Lucas is dead. Joe lived in Cleveland. He was the proprietor of a shoe-shining stand in a Cleveland store. He was a Negro. For twenty-six years he stayed at his stand, shining shoes, never taking a vacation. He had a good education. He might have attained a place of considerable prominence among his people. Booker T. Washington once tried to induce him to leave his stand in order to become Dr. Washington's private secretary. Joe Lucas figured that his place was in his established business, and refused to leave. Beside him, as he worked, there were always ten young Negroes. Every one of them was attending school. Some were in high school, some in college, a few, in night school. The stand could have been conducted with a smaller working force, but it was constantly maintained at that figure. For Lucas had figured it out that the earnings of the stand would pay the school bills of ten boys at a time. For more than a quarter of a century, this unknown, unsung colored man did just that — kept ten boys in school. His business had no other purpose. If the books of the kingdom of heaven are ever audited, it would be interesting to know what industrial enterprise in Cleveland ranked at the top during the first quarter of the twentieth century. It might be a shoe-shining stand.

—Christian Century.

CHURCH AND STATE

We have not yet come to the end of the discussion on the relation of church and state. It will wax warmer until the issue has been determined. An almost forgotten truth, vital to the discussion, needs to be restated.

The church is divine in origin. Conceded. As an institution founded by God, the church has its place in the scheme of human society. Its sphere is the spiritual.

Its function is to saturate all of life through and through with the spirit of God revealed in Jesus Christ.

The state is divine in origin, ordained of God to specific ends. This truth has been submerged in the discussion. God is the Head of the state. It is divine. Its sphere is the natural, the civic, the material. Its function is to guarantee order, security, right relations among men. The divine law is the inspiration of the state law. It is in the place of God to men.

The state is independent, free. It cannot be coerced. The church is not the head of the state. The state is not the head of the church. God is the Head of both church and state. The church is independent, free. It must speak when God speaks. It cannot be coerced. Each in his own place is supreme.

Vast disorder and immeasurable distress mar the pages of history when either church or state invades the sphere of the other. Herein lies the cause of much of the disorder in the world to-day. Peace cannot come by the church arrogating to itself an overlordship of the state. Nor can peace come by the state lording it over the church. God is Overlord of both state and church. The state protects the church in its independency while the church inspires the state by its teaching of the things of God. Each independent of the other and each dependent upon the other, and both forever dependent upon God, who is over all, blessed forevermore. Herein is liberty and herein is life.

—Western Christian Advocate.

MADISON MISSION

There was occasion for special joy at the East Side English Lutheran Church at Madison on Pentecost Day of this year. On this day 10 boys and girls were baptized into the name of the Triune God. Not that these were the first to be baptized within the congregation since its organization a year and a half ago, for previous to this twenty-five people, many of them adults, were made children of Christ through the "washing of regeneration", and 33 had been received into the church through the rite of confirmation. There was something different in this baptism on Pentecost Day.

At about the time when our mission was begun, a new subdivision 1½ miles from our church was opened. The lots were soon sold and many began to build their homes. Some were attracted by the beautiful park in the midst of this plat, others went there to evade high rents.

A canvass there showed that the people who had moved into this community were nearly all unchurched, some having drifted away from their church, others having never taken the opportunity to learn to know their Savior. The fifty and more children were attending no Sunday School. All efforts on the part of the mission-

aries in this section to win the people to their respective churches were of no avail. The community was unchurched, and would seemingly remain so. The effects of this worldliness was felt before a year had elapsed. The thinking people of the community knew that something had to be done. A Sunday School was considered, but that could not supply the need.

The Lord heard our prayers and opened a way. The Synod had offered to supply a teacher, one would be needed to open a school in connection with the mission. A year ago such a need was not felt by the members of the mission, since it was doubtful whether a school could be opened with a large and efficient city school only two blocks from the church having an enrollment of approximately 1,000 children. But here in the Gallagher Park Subdivision was an opening.



At a special meeting of our Mission Board it was decided to open a school, if the parents would be found willing to send their children. Mr. Gallagher, the owner of the plat, offered us a fairly large bungalow as a temporary school. It gave us a seating capacity for 25 children. February 1st the school was opened under the able direction of Mrs. Wm. Beschnett, who taught faithfully and successfully until the end of the year. A canvass made previous to the opening of the school revealed that only the first grades could be provided for. On the opening day admission for even some of these smaller children had to be denied. During the course of the term the school was always filled to capacity. Several moved away, but there were always some on the waiting list. One family moved up town, but their boy insisted on continuing with our school walking more than two miles to attend.

One by one these children came to church until at the end of the year practically all were attending services regularly. The parents, too, have been influenced through their children and we feel certain that in the course of time our school will have been a great boon for the entire community. On Pentecost 10 of these children were baptized.

A meeting of the parents was held shortly before the close of the school year. They were told, "When we

asked you to send your children to our school you did not know the nature of our school. Many of you did not know the meaning of Christian education. Now you know at least to some extent. Do you want us to continue with the school?" All said, "By all means continue." Several parents said that the children attending our school were different from their children who were not with us. They offered their time and what little money they had to erect a building and to call a teacher.

Property adjoining the park was given to us by Mr. Gallagher and a large play ground was placed at our disposal for perpetual use. We possess the choicest lots in the entire plat. At first it was decided to build, but owing to the lack of sufficient funds this was postponed. Mr. Gallagher, however, has agreed to remodel a house for temporary school purposes. This will provide room for 35 pupils.

The success of this project brought new problems. The parents affiliated with our church became interested in our Christian Day School. They felt the need of such training for their children. Besides, no one had thought that after hardly two years this mission would have an average attendance for services of nearly 200. More room for services is needed. There are 90 communicant members. The majority of our members are young people, many of them still attending school, so financially our mission is still comparatively weak. Besides, many fathers have been out of work for many weeks this past winter.

But again our fellow-Christians have come to the rescue. The Mission Board together with the congregation has decided to build a wing to the present church which will serve both as a school room and can be opened up to accommodate part of the congregation on Sundays. A school with the upper grades will be opened this fall.

It is worthy of mention that from the very beginning all our children have been attending services and all our parents have been present at Bible study on Sunday mornings. An article explaining the arrangement of this service will appear at a later date.

We ask our fellow-Christians to pray for the continued success of our mission. We appeal to them to remember the Church Extension Fund and our mission treasuries liberally, that our work need not be hampered because of a shortage of funds. The congregation is also seeking loans at a reasonable rate of interest and can offer good security. Further information can be received by writing to 2527 East Johnson Street, Madison.

God has blessed us and our joy is not so much that God, has added members to our local church, but has added members to the invisible church, the church of His Son. For this and this alone let us strive. Congregations may come and go, but the members implanted into the glorious Church of Jesus Christ, will abide forever.

G. W. Fischer.

THE STILL SMALL VOICE

Missionaries are human. Because they are human the thermometer of their missionary optimism does not remain constant. Comes a time when they look complacently forward to a gradual rising temperature of religious growth in their field and the Lord in His unfathomable wisdom apparently dispels all with a sudden cross. — I say "apparently."

Then again when one sees his altar shattered, and hides in the cave of his despair, sharing the complaint of Elijah at Horeb: "I, even I only, am left," — then the same Lord is again at hand to reprove one's self-centered conceit by showing that He is not in the wind, nor the earthquake, nor the fire, but in the still small voice.

Your missionary having heard this still small voice not so long ago thought that the earnest reader might be interested in what it said to him. The former was hidden in his cave, which ordinarily serves as study, when in walked Sinew R. a sincere young Apache Christian. Sinew is a Scout at Fort Huachuca and had just returned home on a furlough. Sinew is an open-hearted boy and delights in telling the missionaries stories of his own people. After but a few words of introduction he was again under way:

"You remember my grandmother? Yes? Well she died the other day. Something funny happened in her life once. She went up on the mountains one day about ten years ago to pack wood as she was accustomed to do. She believed in Jesus and she liked to pray. She would pray right out there in the woods or anywhere. She had learned that Jesus was coming back some day to judgment. That did not frighten her in the least. She thought much about that and always wanted to be ready when he called for her. Kneeling down to shoulder her wood she prayed again along these lines.

"Then before she was able to get up with the bundle on her shoulders she heard a whirring up in the sky that sounded like the noise of a harvesting machine. The sound would come nearer and grow into a roar and then grow fainter again. This happened several times. At last the thing that the sound came from circled over her head like a large bird. 'Its Jesus coming to get me,' she cried joyfully. 'How soon He has answered my prayers.' But now the object dropped gradually away from her and came to ground on the flat at Fort Apache. 'Now I must hurry to Him,' she said eagerly to herself. 'You bundle of wood stay where you are. I don't need you where I am going.'

"Arriving at camp she was told of the flying machine that had alighted at Fort Apache, the first one in these parts. This news did not disappoint her nearly as much as one would have expected. 'That's alright,' she said. 'He'll come back after me some other day.'

"Not long ago my grandmother died. You know sometimes when Indians are about to die they threaten to send evil spirits from the other side to make trouble

for their enemies. When my grandmother knew that her end was near, she said, 'I am going to Jesus now. I have no hard feelings towards anyone. There are no evil spirits where Jesus lives. Therefore, nobody need be afraid that I will send any back from there.'

"Well," continued Sinew, 'I must be off looking for a job because I do not wish to waste my furlough. Someday I will be back and tell you some more. Good bye.'

"Truly" mused the missionary, "truly the Lord is not in the wind, nor in the earthquake, nor in the fire, but in the still small voice. There were seven thousand in Israel which bowed not unto Baal and the Lord has his elect also in Apacheland." E. E. G.

FROM OUR CHURCH CIRCLES

Meeting of Joint Synod

The Joint Ev. Luth. Synod of Wisconsin and Other States will convene from August 17th to August 23rd in St. Lukas Church, Milwaukee, Wis. The first session of Synod will be called to order on Wednesday, August 17th at 10 A. M.

All delegates will receive lodging, breakfast, and supper gratis, if they wish. Dinner will be served for all guests and delegates at the school (50c.).

Requests for accommodations were to be in the hands of Rev. Ph. Koehler by July 15th.

Wm. Nommensen, Sec'y p. tem.

Meeting of Joint Mission Board

The Joint Mission Board is to convene in St. John's School, Milwaukee, Wis., on Monday and Tuesday prior to the meeting of the Joint Synod. The session on Monday, August 15, begins at 1:00 p. m.

Julius W. Bergholz, Sec'y.

St. Croix Valley Pastoral Conference

The St. Croix Valley Pastoral Conference will meet August 9th and 10th, 1927, in St. John's Ev. Luth. Church (Paul C. Dowidat, Pastor), in Minneapolis, Minn. The first session will begin at 10 A. M. Services will be conducted on Tuesday evening.

Papers: Exegesis, 1 John 3, A. C. Haase; Synopsis of the Book of Job, C. P. Kock; "Relation and Conduct of a Pastor toward Members of a Sister-Congregation," J. C. Gehm.

Sermon: G. A. Ernst (W. Franzmann).

Confessional address: O. Medenwald (M. Kunde).

The pastors are requested to announce themselves and to prepare themselves individually for the exegetical papers.

Arthur W. Koehler, Sec'y.

Red Wing Delegate Conference

The Red Wing Delegate Conference convenes at Nodine, Minn. (A. Eickmann), September 13th and 14th. Treatises: Hinz; Jul. Genz. Bring your Inter-

synodical Theses with you. Sessions begin at 9 a. m. German services Tuesday evening. Sermon: Jeske; Jul. Genz. Confession: Schroeder; Hertler. Conference host desires very immediate announcement.

W. P. Sauer, Sec'y.

Delegates to Meeting of Joint Synod

(Owing to a number of changes which have been made by several districts and reported to us, we consider it advisable to once more submit the entire list of delegates to our readers.)

Dakota-Montana District

1) Pastors:

- A. Birner (W. T. Meier).
- K. G. Sievert (M. C. Michaels).
- A. Lenz (H. Schaar).
- P. G. Albrecht (E. Penk).

2) Congregations:

- Grover, S. D. (South Shore, S. D.)
- Glenham, S. D. (Bowdle, S. D.)
- Mazeppa Twp. (Rauville Twp.)

K. G. Sievert, Sec'y.

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Michigan District

1) Pastors:

- C. Binhammer (R. Timmel).
- H. C. Richter (G. Ehnis).
- A. Lederer (D. Metzger).
- W. Schaller (L. Mielke).
- F. Cares (P. Naumann).
- A. W. Hueschen (B. Westendorf).

2) Teachers:

- W. Rudow (P. Mehnert).
- L. Luedtke (J. Gehm).

3) Congregations:

- Dowagiac (Sodus).
- Apostel, Toledo (Zion's, Toledo).
- Northfield (Saline).
- Frankenmuth (Flint).
- Batcheller (Chesaning).
- Pigeon (Bethel, Bay City).

Adolf Sauer, Sec'y.

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North Wisconsin District

1) Fox River Valley Conference:

- Rev. Kurt Timmel, alternate, Rev. J. Masch.
- Rev. Phil. Froehlke, alternate, Rev. Fr. Brandt.
- Rev. A. Werner, alternate, Rev. L. Baganz.
- Lay delegate or alternate to be elected by:
- St. Peter's Church of Sawyer, Wis.
- Immanuel's Church of Kewaunee, Wis.
- Emanuel's Church of Kolberg, Wis.

2) Lake Superior Conference:

- Rev. W. Wojahn, alternate, Rev. H. Hopp.
- Lay delegate elected by St. Petri Church of Stambaugh, Mich., alternate to be elected by Friedens Church of Abrams, Wis.

3) Manitowoc Conference:

- Rev. K. Machmiller, alternate, Rev. W. Schlei.
- Rev. M. Sauer, alternate, Rev. P. Kionka.
- Lay delegate from the St. John-Jacobi Church of

Reedsville, Wis., alternate, Trinity Church of Liberty, Wis.; St. John's Church of Two Rivers, Wis., alternate, St. Peter's Church of Mishicott, Wis.

4) Rhinelander Conference:

- Rev. W. G. Fuhlbrigge, alternate, Rev. W. F. Raetz.
- Lay delegate or alternate to be elected by the St. Paul's Church of Crandon, Wis.

5) Winnebago Conference:

- Rev. Wm. Wadzinski, alternate, Rev. O. Theobald.
- Rev. Ad. Hoyer, alternate, Rev. C. Aeppler.
- Rev. H. H. Heidel, alternate, Rev. F. C. Weyland.
- Lay delegate or alternate:
- St. John's Church of Montello, Wis.
- St. Paul's Church of Town Forest, Wis.
- Grace Church of Oshkosh, Wis.

6) Teacher Delegates:

- L. Serrahn, alternate, J. Harmening.
- H. Braun, alternate, W. Hellermann.

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West Wisconsin District

1) Wisconsin River Valley Conference:

Pastors:

- A. Sitz (E. Kolander).
- M. Glaeser (Wm. Fischer).

Congregations:

- Wisconsin Rapids (Goodrich).

2) Chippewa Valley Conference:

Pastor:

- Wm. Beitz (E. Etern).

Congregations:

- Prairie Farm (Rusk).

3) Central Conference:

Pastors:

- A. Werr (E. Dornfeld).
- E. Walther (M. C. Schroeder).
- L. Kirst (E. Fredrich).

Congregations:

- Waterloo.
- Ixonia (St. Paul's).
- Jefferson (St. John's).

4) Southwestern Conference:

Pastors:

- J. Mittelstaedt.
- Reimer (G. Vater).

Congregations:

- Tomah.
- Hustler (Baraboo).

5) Mississippi Valley Conference:

Pastors:

- Kurzweg (C. Brickmann).
- Aug. Vollbrecht (Herm. Zimmermann).

Congregations:

- North La Crosse.
- Eitzen, Minn.

6) Teachers' Conference:

- H. A. Jaeger (G. Groth).
- Paul Hippauf (M. Hackbarth).
- Jungkuntz (E. Ebert).

7) Representative of Northwestern College:

Dr. J. H. Ott (Prof. E. Wendland).

Paul Froehke, Sec'y.

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South-East Wisconsin District

1) Milwaukee City Conference:

Pastors:

W. Hoenecke (L. Karrer); J. Jeske (A. Tacke);
Ph. Koehler (A. Voss).

Congregations:

St. Matthew's; St. John's.

2) Eastern Conference:

Pastors:

F. Gundlach (W. Keibel); Ph. Hartwig (P.
Kneiske).

Lay Delegates:

Chas. Krohn (Wm. Parlow), North Milwaukee;
Geo. Lindner (E. A. Hoffmann), Waukesha.

3) Southern Conference:

Pastors:

M. Plass (H. Diehl); C. Sieker (A. Lossner).

Congregations:

Lake Geneva; Township Maine.

4) Dodge-Washington County Conference:

Pastors:

J. Uhlmann (A. Lengling); A. Von Rohr (Theo.
Gieschen).

Congregations:

Kekoskee (Lomira); Kohlsville (Twp. Lomira).

5) Arizona Conference:

Pastor:

F. Uplegger.

6) Teacher Delegates:

F. W. Curschmann (J. Bischoff); Henry Meyer (J.
Gieschen); E. Trettin (H. Eggebrecht); C. F.
Heine (W. Kirschke); F. W. Schultz (W. Man-
they); M. Garbrecht (H. Schnell).

W. Keibel, Sec'y. p. t.

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Minnesota District

1) Pastors:

E. Birkholz (L. Brandes).
H. Boettcher (J. Baur).
A. Krueger (W. Petzke).
C. Schrader (W. Haar, Sr.).
Paul Bast (G. Ernst).
Wm. C. Albrecht (P. Spaude).
Aug. Sauer (W. Lehmann).
W. P. Haar (John Schaefer).
A. C. Haase (W. Nickels).

2) Professors:

M. Wagner (A. Schaller).

3) Teachers:

F. Meyer (H. Luehring).
W. Blauert (C. Isberner).

4) Congregations:

Jordan (Mankato).
Echo (Redwood Falls).
Lake City (La Crescent).

Town Lynn (Rockford).

Trinity, St. Paul (St. John's, St. Paul).

Sanborn (Lake Benton).

Fairfax, (Emanuel, St. Paul).

St. John's, Goodhue (Grace, Goodhue).

Winthrop (Poplar Grove).

Arthur W. Koehler, Sec'y.

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Nebraska District

1) Northern Conference:

Rev. F. Brenner, alternate, Pastor W. Zank.

Rev. Theo. Bauer, alternate, Pastor B. R. Lange.

Teacher C. Fuhrmann; Teacher B. Albrecht having

been called to a different field, there is no alternate.

Lay delegate to be elected by Zion's Church of

Mission, S. D., alternate to be elected by Grace

Church of Burke, S. D.

2) Southern Conference:

Rev. A. B. Korn; alternate, Pastor Wm. Wietzke.

Lay delegate and alternate to be elected by Zion's

Church of Garrison, Neb. A. B. Korn, Sec'y.

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Pacific Northwest District

Pastor:

Reinhold Fenske.

Wm. Lueckel.

Dr. Martin Luther College

The new school year in Dr. Martin Luther College will begin August 31, 9 a. m. Our prime purpose is to prepare young men and women for service in our Christian schools. Thus far the demand for able teachers exceeds the supply by a goodly measure. It is therefore desirable that a large number of boys and girls that are capable and sincere apply for admission. For such as desire to become pastors we offer the four years of preparatory high school work, fitting them to enter the freshman college class at Northwestern. Finally we also offer such as desire a thorough high school training under distinctly Christian influence a very desirable course in general education.

For further information, catalog and application blank apply to

E. R. Blieferticht,
213 South Jefferson Street,
New Ulm, Minnesota.

A Bequest

Mr. and Mrs. August Steinbeck, Ulysses, Nebraska, Route 2, have bequeathed part of the estate of their sainted daughter, Miss Anna Steinbeck, for the following synodical purposes:

Church Extension Fund	\$200.00
Seminary and Liquidation of Debts	200.00
Indian Mission	100.00
Total	\$500.00

May many more of our Lutheran Christians, when making their last wills and bequests or dividing the estates of their sainted loved ones, remember the needs of our synodical enterprises in furthering the Gospel. God bless the donors. A. B. Korn.

Organ Dedication

Sunday, July 17, was a special day of rejoicing for St. John's Church at Caledonia, Minn., for on that day it was, by the grace of God, privileged to dedicate its new pipe organ to the service of the Lord. Rev. O. Schulz from Rushford, Minn., preached the German sermon in the morning service, and Rev. J. Bergholz from North La Crosse, Wis., spoke in the English language in the afternoon service. The latter also played the organ in both services, and by his masterful playing brought out the beautiful harmonies and tonal qualities of the instrument. The organ, built by the Hinners Organ Co., Pekin, Ill., contains one manual and six speaking stops. May it serve the congregation better to sing the praises of the Lord! R. Jeske.

Wedding Anniversary

On July 1, 1927, Rev. and Mrs. O. R. Sonnemann, of Sturgis, Mich., celebrated their 25th wedding anniversary in connection with the twenty-sixth anniversary of Rev. Sonnemann's ministerial work. The undersigned spoke on Psalm 103: 1-2. After the service the congregation gathered in the school house where ice cream and cake were served. Rev. and Mrs. Sonnemann received some valuable gifts.

May He who in the past has guided the jubilee couple be with them also in the future. D. Metzger.

Laying of Cornerstone

On the third Sunday after Trinity, July 3, St. Peter's Congregation of Florence, South Dakota, laid the corner stone of their new house of worship.

Otto E. Klett.

Anniversary of Installation

The congregations at Henry and Hague Twp., South Dakota, remembered the 25th anniversary of the installation of Rev. M. C. Michaels in their midst with a fitting service, in which the undersigned preached the sermon, basing his discourse on Acts 20: 28. K. G. S.

Installations

By request of the Rev. E. B. Schlueter, President of the North Wisconsin District, Rev. Ed. H. Kionka was installed on July 17th in the St. John's Parish at Newtonburgh, Wis.

Address: Rev. Ed. H. Kionka, R. R. 2, Manitowoc, Wis. Paul J. Kionka.

Upon authorization of Rev. W. F. Sauer, President of the Dakota-Montana District, the undersigned installed Rev. G. Schlegel in the mission field of Hazelton and Twp. Hartford, North Dakota, on the 5th Sunday after Trinity.

Address: Rev. Gustav Schlegel, Hazelton, North Dakota. S. Baer.

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On request of President J. Gauss, Rev. C. G. Leyrer was installed by me in the Zion's Congregation at St. Louis, Mich., on the 3rd Sunday after Trinity.

Otto J. R. Hoenecke.

Change of Address

Rev. P. Hinderer, c/o Rev. Alfred Baur, R. F. D., Corvuso, Minn.

MISSION FESTIVALS

Hazel, S. Dak., Emanuel's Church, K. G. Sievert, pastor. Speakers: Michaels and Lenz. Offering: \$345.00.

Trinity Sunday

Elmwood, Wis., St. Petri Church, O. K. Netzke, pastor. Speakers: E. Eickmann and A. Langendorf. Offering: \$107.65.

First Sunday after Trinity

Delano, Minn., Mt. Olive Church, E. H. Bruns, pastor. Speakers: Prof. K. Schweppe (English and German), H. Meibohm (English). Offering: \$291.83.

Second Sunday after Trinity

Lewiston, Minn., St. John's Church, H. W. Herwig, pastor. Speakers: J. B. Bernthal, Jul. Bergholz, P. Lutzke. Offering: \$593.56.

Morton, Minn., Zion's Church, J. Carl Bast, pastor.

Speakers: A. Sauer, F. Zarling, Wm. Lehmann. Offering: \$177.25.

White, S. Dak., Zion's Church, H. O. Sprenger, pastor. Speakers: W. Meier, R. Palmer. Offering: \$183.75.

Town Weston, Wis., St. John's Church, O. K. Netzke, pastor. Speakers: Edward Kolander and Ed. Bruns. Offering: \$193.00.

Fourth Sunday after Trinity

Rauville Twp., S. Dak., Otto E. Klett, pastor. Speakers: E. Hinderer, M. Gerike. Offering: \$175.00.

Eales, S. Dak., Grace Church, A. W. Fuerstenau, pastor. Speakers: E. Schaller and W. Herrmann. Offering: \$76.91.

Fourth and Fifth Sunday after Trinity

Goodwin, S. Dak., St. Peter's Church, Herbert Lau, pastor. Speakers: A. Lenz, E. Hinderer. Offering: \$164.10.

Fifth Sunday after Trinity

Pigeon, Mich., St. John's Church, G. F. Wacker, pastor. Speakers: Engel, Kutchinski, Hueschen (2). Offering: \$429.50.

Altamont, S. Dak., St. John's Church, and Gary, S. Dak., First Ev. Luth. Church, Herbert Lau, pastor. Joint Mission Festival. Speakers: H. Sprenger, Prof. A. Schaller. Offering: Altamont, \$49.00; Gary, \$60.55; Total: \$109.55.

Hancock, Minn., St. John's Church, W. F. Sprengeler, pastor. Speakers: H. L. Sprengeler, A. Gierke. Offering: \$128.65.

Ridgeway, Minn., First Ev. Luth. Church, Karl F. Plocher, pastor. Speakers: Waldemar Sauer, E. Abelman. Offering: \$266.00.

Sixth Sunday after Trinity

Lemmon, Wis., St. Luke's Church, D. F. Rossin, pastor. Speakers: L. Baer (German), E. Hinderer (English). Offering: \$77.00.

Rib Lake, Wis., St. John's Church, F. Kammholz, pastor. Speakers: H. Schaller, B. Stelter. Offering: \$116.80.

ITEMS OF INTEREST

Palestine Now Very Modern

Palestine has changed its entire aspect since the war — the population has greatly increased, modern cities with electric lights and power have been built, intensive agriculture and fruit growing is carried on — according to Z. Rubashoff, editor of a Palestine daily labor paper.

Mr. Rubashoff, a member of the Palestine house of representatives, spoke at Juneau Hall of the Auditorium at Milwaukee recently, following the exhibition of a motion picture, "The Song of Toil," which depicts the rapid economic development of the country.

"America has been the main source of support in the rebuilding of Palestine," Mr. Rubashoff said. He is visiting the United States as the representative of the Hebrew labor organizations to gain support for the campaign now being conducted for funds to further development of the country.

"Antagonism between Jews and Arabs, which was once a serious problem, is rapidly being done away with," he said. "The economic progress of the country has been almost without parallel, and the Arabs, who have been benefited by the raising of the standards of life, have changed their point of view.

"While modern buildings, factories and power plants have been erected, and agriculture has changed to a tractor and power basis, the ancient holy shrines have been carefully guarded and remain untouched by the modernization of the country.

"Agriculture is carried on with modern implements and is of the most intensive character. The Jewish farmers try to get everything they can out of the soil. It is curious to see the Arabs cling to their century old methods, alongside the Hebrew farmers, but the Arab is being converted to modern machinery by the greatly increased productivity of the present day methods.

"Jerusalem is still the most cosmopolitan city in the world, but it is not the same city it was before the war. The new suburbs which have been built are as modern as any city in Europe or America. There is an economic crisis in the life of the cities to-day, but it will be of short duration. It has not affected the agricultural sections of the country.

"Many of the factories which have been built in the country are conducted on the co-operative plan. The socialist organization is strong in the country and labor is well organized. There are 75 socialists in the house of representatives, which has 200 members." — Milwaukee Journal.

Christians Honored In Japan

A special celebration in Tokio, Japan, recently honored 32 persons who had distinguished themselves by their interest in social welfare work and bettering the condition of the people in that city. Eleven of them were awarded pensions for the remainder of their lives, and twenty-two of the group were professing Christians.

GENERAL TREASURER'S STATEMENTS

June 30, 1927

Receipts Distributed and Disbursements

	Biennium 1925-1927	
	Receipts	Disbursements
General Administration	\$238,146.31	\$ 70,480.92
Educational Institutions	235,246.15	365,533.29
Home for the Aged	14,776.79	13,323.64
Indian Mission	49,890.33	76,217.02
Home Mission	123,407.37	205,647.79
Negro Mission	29,652.71	29,652.71
Mission in Poland	1,633.60	13,797.21
General Support	29,136.00	29,921.01
	<u>\$721,889.26</u>	<u>\$804,573.59</u>
		721,889.26

Deficit \$ 82,684.33

Analysis of Budget Deficit

Disbursements for Operation and Maintenance	\$738,447.69
Collections and Revenues for Operation and Maintenance	707,686.80
Operating Deficit	\$ 30,760.89
Building and Equipment Costs..\$ 61,470.74	
Collections	9,557.30

Building Deficit \$ 51,913.44

Total Deficit as above \$ 82,684.33

Total Collections and Disbursements

Budget—Biennium 1925-1927

	Receipts	Allotments Actual	
		Receipts	Disbursements
Pacific Northwest	\$ 1,991.37	\$ 2,567.57	
Nebraska	20,786.79	14,837.76	
Michigan	51,377.56	56,486.72	
Dakota-Montana	24,320.47	18,294.36	
Minnesota	101,587.27	107,710.91	
North Wisconsin	116,495.85	145,200.74	
West Wisconsin	133,224.51	149,304.67	
Southeast Wisconsin	109,426.43	147,431.85	
	<u>\$559,210.25</u>	<u>\$641,894.58</u>	
From other sources	1,164.12	1,164.12	
Total Collections	<u>\$560,374.37</u>		
Total Revenues	<u>\$161,514.89</u>	<u>\$161,514.89</u>	
	<u>\$721,889.26</u>	<u>\$804,573.59</u>	
		721,889.26	

Deficit \$ 82,684.33

THEO. H. BUUCK, General Treasurer.

STATEMENT OF CASH ACCOUNT

Biennium 1925-1927

Cash Balance on hand July 1, 1925	\$ 12,526.04
Total Budget Collections and Revenues	721,889.26
Church Extension Accounts Receivable (Loans)	38,193.17
Church Extension Collections and Legacies	14,951.60
Church Extension Revenues	370.51
Funds to be remitted to Rev. Brenner	11.06
Funds to be remitted to Fund Administrator	6,952.21
Debt Collection by Seminary Building Committee	50,629.09
Jubilee Collection	53,168.48
Sale of Property (Indian Mission)	100.00
Fire Insurance returns (Fire Loss on Barn)	200.00
Total Accretions to Proprietary Interest	

\$898,991.42

Liabilities	
Notes Payable issued	\$128,837.57
Notes Payable paid	65,810.00
Balance	\$ 63,027.57
Non-Budgetary Collections	\$ 42,706.19
Non-Budgetary Collections Paid	41,350.61
Balance	\$ 1,355.58
Inmates Deposit	50.00
Borrowed Cash Balances	\$ 64,433.15
Paid Therefrom:	
Van Dyke Land Contract	\$ 10,000.00
Students Fund Deficit	3,630.70
1923-1925 Non-Budget Coll. paid	2,539.61
1921-1923 School Campaign	39.00
	\$ 16,209.31
Borrowed Cash	\$ 48,223.84
Total Cash	\$947,215.26
Synodical Disbursements	
Total Budget Disbursements ..	\$804,573.59
Church Extension Loans	55,298.89
Church Extension Expense	187.90
Bonds and Mortgages purchased ..	9,927.50
Cash advances	405.69
1921-1925 Perm. Funds remitted ..	2,856.61
Total Net Disbursements	\$873,249.58
Total cash on hand	\$ 73,965.68
Deposited as follows:	
Wauwatosa State Bank	\$ 47,897.28
The City Bank	23,106.93
Northwestern National Bank ..	2,961.47
	\$ 73,965.68

THEO. H. BUUCK, General Treasurer.

WEST WISCONSIN DISTRICT

June, 1927

Pastoren:

E. Abelman, Alma	\$ 29 00
E. Abelman, Nelson	8 18
C. H. Auerswald, Dallas	11.30
C. H. Auerswald, Prairie Farm	23.66
Wm. Baumann, Rusk	34.50
Wm. Baumann, Elk Mound	9.50
Wm. Baumann, Poplar Creek	26.00
Wm. Baumann, Iron Creek	51.00
Arthur Berg, Sparta	159.40
Ernst Berg, Ridgeville	62.45
Julius Bergholz, La Crosse	163.25
Aug. Bergmann, Town Maine	96.46
J. B. Bernthal, Ixonia	103.80
Leonard Bernthal, Town Trenton	30.80
H. Brandt, Neillsville	132.31
Karl Brickmann, St. Charles	27.85
E. Dux, Town Lincoln	3.60
E. Dux, Shennington	6.60
E. Dux, Town Knapp	3.00
Gerh. Fischer, Spirit	7.50
Gerh. Fischer, Tripoli	5.50
Gerh. Fischer, Prentice	2.00
Gustav Fischer, T. Washington	16 75
Wm. Fischer, Tp. Berlin	50.25
E. C. Fredrich, Helenville	75.30
Paul Froehлке, Winona	332.81
J. Gamm, La Crosse	396.30
Hy. Geiger, Dalton	4.87
Hy. Geiger, Randolph	51 80
J. G. Glaeser, Tomah	150 89
J. Haase, Cold Spring	20.00
W. P. Hass, Oconomowoc	170.00
J. F. Henning, Eagleton	192.82
H. W. Herwig, Lewiston	211.82

M. J. Hillemann, Marshall	51.51
F. Kammholz, Rib Lake and Greenwood	15.37
L. C. Kirst, Beaver Dam	219.25
O. Kehrberg, Mosinee	60.60
Theo. Kliefoth, Oak Grove	20.70
J. Klingmann, Watertown	741.64
Geo. Kobs, Kendall	43.90
Geo. Kobs, Dorset Ridge	14.15
E. E. Kolander, Green Valley	13.40
E. E. Kolander, Rozellville	81.00
E. E. Kolander, Rozellville	64.05
E. E. Kolander, Green Valley	12.25
R. P. Korn, Cream	31.25
R. P. Korn, Arcadia	36.38
O. Kuhlow, Jefferson	316.60
Phil. Lehmann, Hubbleton	44.45
Phil. Lehmann, Richwood	43.78
W. C. Limpert, Altura	14.00
Fried. Loeper, Whitewater	41.13
Fried. Loeper, Richmond	19.00
Wm. Lutz, T. Summit	14.05
Wm. Lutz, Mauston	41.53
Wm. Lutz, New Lisbon	31.10
P. Monhardt, Tp. Wellington	83.00
W. Motzkus, Globe	48.00
Wm. Nommensen, Columbus	785.98
M. J. Nommensen, Juneau	79.42
A. W. Paap, Johnson Creek	47.73
H. A. Pankow, Indian Creek	47.51
H. A. Pankow, Hustler	43.00
W. Parisius, Naugart	112.90
K. J. Plocher, Ridgeway	30.00
Rathke, Barron	21 05
E. C. Reim, Fox Lake	49.30
H. W. Reimer, Lime Ridge	4.10
H. W. Reimer, Tuckertown	33.75
A. W. Sauer, Winona	385.99
Chr. Sauer, Ixonia	34.60
E. Schoenike, Leeds	17.00
M. C. Schroeder, Pardeeville	183.72
H. C. Schumacher, Milton	20.65
J. H. Schwartz, West Salem	40.00
C. W. Siegler, Bangor	35.00
C. W. Siegler, Portland	10.00
F. E. Stern, Watertown	11.25
G. M. Thurow, Waterloo	465 33
Theo. Thurow, Sun Prairie	49.31
Gustav Vater, Cataract	9.00
Gustav Vater, T. Little Falls	6.35
A. Werr, Cambria	29.86
L. A. Witte, Cornell	70.00
F. F. Wolff, Cambridge	1.07
W. E. Zank, Deerfield	58.65
W. E. Zank, Newville	54.70
E. Zaremba, Norwalk	15.00
H. R. Zimmermann, Buffalo City	9.10
H. R. Zimmermann, Cochrane	27.35
M. A. Zimmermann, Burr Oak	133.00
Wm. Baumann, Beyer Settlement	23.77
Wm. Baumann, Iron Creek	240.91
Wm. Baumann, Poplar Creek	5.21
J. Klingmann, Watertown	11 80
O. W. Koch, Lowell	211.45
Paul Lorenz, Watertown	21.20
J. Mittelstaedt, Wonewoc	67.15
J. Mittelstaedt, Hillsboro	16.00
G. E. Neumann, Goodrich	21.80
Gerhardt Pieper, Baraboo	460.00
J. M. Raasch, Lake Mills	29.87
M. F. Stern, Waverly	10.00
M. F. Stern, Eau Galle	38.00
M. F. Stern, Plum City	4.00
G. M. Thurow, Waterloo	7.54
Gustav Vater, T. Little Falls	41.50
Aug. Vollbrecht, Fountain City	70.86
F. F. Wolff, Cambridge	70.00
M. A. Zimmermann, Burr Oak	54.72
M. A. Zimmermann, Melrose	3.00

Budget	\$8,472.37
Non-Budget	631.44

Total for June

\$9,103.81
H. J. KOCH, Treasurer.

COLLECTION ENVELOPES

ORDERS FOR COLLECTION ENVELOPES SHOULD BE SENT IN NOW
IF NEEDED BY JANUARY

108

JAN. 1, 1928

My Weekly Offering for the Support of
St. Paul's Ev. Lutheran Church
RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you, the next time you attend service.

PRICES FOR ENVELOPES

Monthly Manila Envelopes 12 to a set 4c.
White or Colored Envelopes 12 to a set 5c.
Cartons 1c each extra.
Pockets 1/2c each extra.

Weekly Manila Envelopes each set containing 52 Envelopes 11c per set.

White or Colored Envelopes 13c per set.

Cartons 1c each extra.

Minimum charge \$3.00.

Above price include Printing, Numbering, Dating and Collating. Printing in German and English.

When ordering state plainly just what is wanted, or send sample of the envelope now in use in your church.

Do not fail to state how many sets of Monthly or Weekly Envelopes are wanted, if printing should be German or English.

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

What Month or Sunday the dating of envelopes is to begin.

If Cartons or Pockets are wanted.

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