

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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No. 23.

HOPE JUBILANT

O tell me not that Heaven is uncertain,
Since mortals fail to pierce the veil between;
That all is dark behind the close-drawn curtain,
That vague and doubtful are the things unseen.
O tell me not the Great Beyond is only
A bourne from which no traveler returns, —
That consolation but deceives the lonely, —
That all is sham for which my spirit yearns.

O tell me not that faith and hope are senseless, —
That all my struggles end in dire defeat;
That cruel fate can prove me all defenseless,
That all the oracles are dumb, or cheat.
O tell me not the firmament above me
Has neither truth nor wisdom to express;
That childish is the thought that God could love me,
That all is vanity and nothingness.

The One Whose hand has laid the earth's foundation,
Who gives to sun, and moon, and stars their course,
Has given me His Word of revelation;
Of life and truth and love He is the Source!
In His blest image He has deigned to make me,
And kindled in my soul His life divine.
Why should I fear that He will now forsake me,
And leave me in the darkness to repine?

Well do I merit endless condemnation,
For I have stained this image with my sin.
But He conceived a plan for my salvation, —
The Paradise I lost again to win.
O boundless love! He sent His Son from Heaven
On Calv'ry's mount to suffer, bleed and die,
That through His Blood saved, ransomed, cleansed, forgiven,
I might forever dwell with Him on high.

And He has given me His Holy Spirit,
Within my heart His witness sweet to bear,
That by the virtue of my Savior's merit
I now am evermore His child and heir.
His Holy Word gives hope divine assurance.
Baptismal flood and sacramental feast
Vouchsafe to me His Fatherhood's endurance,
Since Christ abides my interceding Priest.

The hope I have is no forlorn conclusion,
It rests securely on "Thus saith the Lord!"
My Spirit-kindled faith is no illusion
'Tis firmly built on God's eternal Word.
I know that my divine Redeemer liveth,
And to His many mansions I shall go.
What holy joy this precious knowledge giveth!
No room for doubt! I know! I know! I know!

O tell me not, when I have crossed death's portal
That I shall be as though I had not been.
My soul shall rise to yonder realm immortal,
Above all earthly turmoil, strife, and din!

When dawns the radiant morn of resurrection
This mortal clay shall rise, all glorified,
And with my soul bask in His love's perfection
With Whom through endless ages I'll abide.

O tell me not that every aspiration
Shall perish in the silence of the tomb!
For I have heard a loving invitation,
The Spirit and the Bride entreat me "Come!" (Rev. 22:17)
O tell me not that toil, and care, and sorrow
Are vainly borne, — that useless is the strife.
Celestial joys await me on the morrow, —
My Shepherd gives His sheep eternal life!

Anna Hoppe.

COMMENTS

More Saviors of the Country's Youth We have had occasion now and then to call attention to the epidemic of youth-saving that is sweeping through our country at this time and is affecting just about every organization that can muster an official literate enough to sign his name to a manifesto. Among those rushing into the field, almost trampling each other in their eagerness to get at other people's children, are the lodges, big and little, "respectable" and not so respectable — all of them have the great idea of saving the youth. To save the youth of the land is indeed a noble purpose, but for what are they to be saved? In spite of the altruistic sentiments that drip like treacle from the published announcements of their plans all these new saviors can only imply that they have the irresistible impulse to make the boys and girls of America like themselves — and when we look at these saviors we shudder at the prospect.

The most recent recruit to the growing field of youth-savers are the somewhat funny Elks. Beginning modestly and frankly as an institution in which actors sought an outlet for their sense of horseplay, the Elks have grown in numbers and in scope. Now they gather in those who are sometimes also known as actors but never see the stage from behind the footlights, in other words, all those who want some official sanction for cutting loose; the noisy, coltish citizen whose insufficiently suppressed desires for cutting up make him want to turn convention towns upside down after he has marched down Main Street swinging his cane in time to the music of the biggest and best band that money could hire. The Elk has been noticing that he is not taken very seriously even by those who are funny enough in their own rights, yet find something

to arouse their humor in his parade of lapel buttons that show an antlered head with ruby eyes and of the misshapen teeth that may or may not have been at some time the means of grinding down the forage on which some poor beast lived. People are beginning to poke fun at the Elks and at all the other animals in the lodgical zoo. So then, what can be done? Save the youth of the land! comes like an inspiration to save the situation and bolster the tottering selfrespect of the antlered brethren. The Masons got away with it, the Pythians made a bold start, the Moose and Beavers have been highly successful, so why not the Elks? And now all Elks are considering plans submitted for the establishment of a junior order. In one respect the Elks are more honest than most of those whom they imitate, for they state quite frankly that their purpose is to train young Elks. Otherwise their program has nothing new to offer, in fact the preliminary announcement is so bare and uninviting that it is hard to see that anyone would be interested. But then, such things grow; you needn't have much of an idea, in fact you needn't even be clear on what you want when you start a lodge. The prime requisite is a gaudy name and that will be forthcoming in due time.

In all this hit-or-miss activity on the part of everybody to take care of your son or daughter, with everybody gunning for your offspring for all sorts of purposes or for no purpose excepting to appear busy and helpful, there is a powerful warning to those indifferent parents who create the conditions that permit such busybodies to invade their sacred rights. How can parents tolerate the interference of anybody, no matter if he were highminded (which usually he isn't), in the inalienable responsibility of rearing their own children? It is deplorable enough if orphaned children are thrown into the institutional machine of the orphanage where every effort is made to find a home for every charge as soon as possible, but what can one say for those living parents who damn their children to a state of orphanhood by surrendering them to organizations that have no higher motive than an inordinate ambition to meddle in other people's affairs? Modern family life will soon have reached the stage of development that has been reached in the barnyard where the farmer permits the hen to lay the egg but takes it from her to the incubator and then raises his chicks in brooders by the wholesale — but authentic, properly mothered fowl do not associate with the incubator brood. They sense a difference. Can as much be said for humans? Not always, it seems.

H. K. M.

Our Chronicle When Charles A. Levine, our favorite transatlantic flyer (Mex.), called on the pope without the prescribed formal regimentals, he was graciously received nevertheless. The pope's

willingness to break his own rules in order to see the eccentric aerial adventurer gave us the notion that perhaps he has a sense of humor after all. But the report tells us that at the conclusion of the rather extended interview Levine received for himself and his family the papal blessing; that shook our faith in the pope's sense of humor for it is well known that Levine is a rather aggressive Jew. Yet, with all other possibilities almost eliminated, that papal blessing may be something of a joke and perhaps it was given in that spirit. The continuous show at the Vatican calls for a little clowning for comic relief. Such performances, however, relieve the rest of us of the necessity of looking at the administrative end of the Roman Catholic organization as anything that is even remotely connected with the Christian Church.

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At the Wisconsin State Fair a prize, valued at \$1,000.00, was attacked by pleurisy and heart complications. Herman J. Roeder, a Christian Science, practitioner, took advantage of the general interest and publicity attendant upon the case of the sick animal to gather in a little publicity for himself. He offered prayers in that peculiar Christian Scientific way for the recovery of the brute. The mare had plainly never heard of Mrs. Eddy for she proved herself to be an unsuited subject for the practitioner's ministrations and inconsiderately died. Papal blessings and Christian Science prayers are pretty much in the same class.

* * * * *

Indiana, which is acquiring an unsavory reputation for the religio-political machinations that are going on in its confines is also favorably known as the home of many infinitesimal sects. The Pilgrim Holiness Church is one of these. One of its active workers is a veteran barber. The old barber was convinced that bobbing of hair by women was sinful by one of his brethren in the church and accordingly put up signs announcing that henceforth he would not be a party to this sinful practice. The women of Elwood, where he lives, will no doubt find some other way of taking care of their unnecessary hair, while old Alonzo Webb, the conscientious barber will not only shine brighter in the councils of the Pilgrim Holiness Church for his renunciation of pleasant and profitable work, he will also regain the friendship of many of his old patrons who may not even belong to the same church, by making his shop that which it was in the long ago, a sanctuary for hunted males where women were as much out of place as in a monastery. Campaigns conducted for fashion reform with scriptural authority are not infrequent but as far as our experience goes the scriptural authority was always spurious.

The Jew is perhaps of necessity the most adaptable of all transplanted racials. We know that there are individuals of every race who will adapt themselves to new conditions and surroundings with success, but the Jew can be placed in large numbers almost anywhere and he will thrive. If that were not true he would not be the ubiquitous citizen of the world that he now is. But in all his migrations and in all the changes which some of his habits are subjected to, there are a few customs that persist in spite of conditions that would seem to make them die out most quickly. One such is the practice of hiring professional mourners at times of death. The other day one of these dropped dead while he was practicing his strange profession. The irony of fate wills it that he himself will go "unmourned" to his grave because he has no near kin and no means with which to hire the professional mourners who help to make the Jewish funerals the weird extravagance that they are. The Irish wake and the German "Totenschmaus" that our fathers still remember as practiced by Irish and German immigrants are, if not entirely discontinued, so rare that many of us do not know them of personal experience, but the Jew is more tenacious in certain things.

* * * * *

Are church bells out of style? A Seattle minister seems to think so. He declined the proffered gift of a set of bells to his church on that ground. He believes that newspaper and other advertising is to-day taking place of the "antiquated" church bells. Advertising, he says, will draw more people than noisy church bells — and will not disturb the slumbers of those who do not go to church. Church bells are, of course, nowhere a part of Christian worship by scriptural injunction. They are a comparatively recent accretion to Christian church architecture. Smaller bells were in use for many centuries in certain Asiatic heathen religions and the idea of our large church bells may have originated there. Whatever the historical origin of bells may be, the truth is that our Christian of to-day has every reason to look upon his church bells as he does upon his church organ and upon his church choir as a consecrated means to praise and glorify the Lord. As a means of attracting worshippers the bells may take second place to advertising in print, but that, we take it, is not their function. The bells call the faithful; to those that are not of the faith they might be an annoyance. The bells of your church speak clearly without misrepresentation that the Gospel is going to be proclaimed publicly; too often advertising attracts attendance by promising something that is unusual and far removed from the Christian preaching. The bells cannot lie, advertising often does. Anyone can hang bells in his church steeple but those who respond to their call will hear whether they invited to Christian worship or not and

can govern themselves accordingly. Advertising will too often fail to assure the Christian reader of the purity of the Gospel that is to be preached because it seeks to attract those who are against that Gospel without antagonizing them. Advertising often drives Christians out of the church and brings others into the church who do not profit by their coming because the methods that are used in attracting newcomers are increasingly used in retaining them. Bells in the church steeple are not an article of faith, but if anyone wants to argue the question it should be easy for us to see that between bells and advertising of the conventional sort, the bells surely have it — in spite of their tendency to disturb sleepers.

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A former Chinese premier, Lou Tseng Tsiang, who was a Confucian heretofore, has entered a Benedictine monastery in Belgium. We venture to guess that this conversion of a tired, old Confucian to a Roman Catholic monk has no further significance. The Asiatic has a natural leaning toward monkish asceticism; it merely means that this old diplomat prefers to spend his declining years in European rather than in Asiatic monasticism.

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The founder of the Boy Scouts, Sir Robert Baden-Powell, has been formally nominated to receive the Nobel peace prize. In uniform and also in many of its peculiarly suggestive requirements and inhibitions the Boy Scouts are hardly an agency that lends itself primarily to peace. On the contrary, the professed aim of building up physical strength and health would make the Scouts an excellent training school for more robust physical activity, such as military life. During the late war the Boy Scouts were fully utilized to function as a sort of army at home, performing those tasks which often made other men available for active service. In Germany as well as in England the Scouts and their related organizations are frankly looked at as a training school for the army. In Germany they are even regarded as a sort of substitute for the army which the Versailles peace does not permit Germany to maintain. Baden-Powell himself is a military man and a General in the British Army. It is now become a tradition that he is the founder of the Boy Scouts; there are those who dispute his claim to the dubious honor. Would the Nobel prize committee consider the nomination of a candidate for the peace prize who did something to bring the youth of the world to a knowledge of the Prince of Peace? There is no such person, at least not one whose work is known to the world at large, but if there were we are sure that he would not receive any consideration whatever. The peace the world knows is the peace of those who cry, Peace, Peace and there is no Peace.

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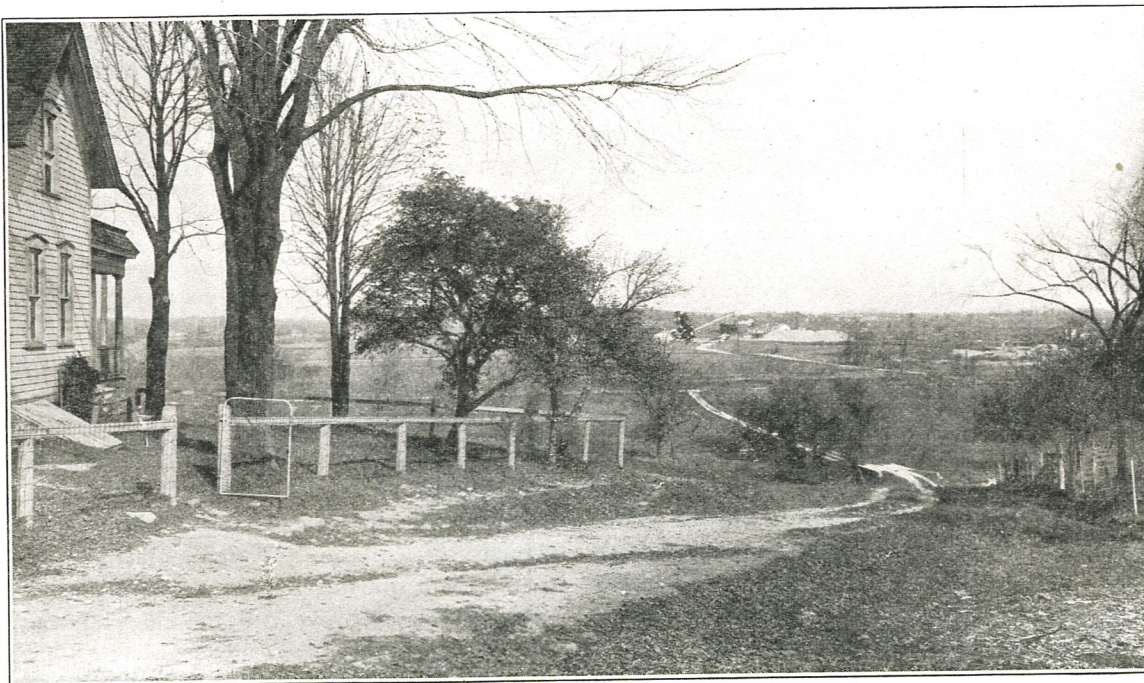
Mrs. M. E. Hunt, a prominent members of the W. C. T. U. of Oklahoma and as such an ardent supporter of the whole "dry" program, had the misfor-

organization in these trying times when the purity on one's motives can be impugned over two bottles of beer. Far better then to take one's chance beyond the pale of pure and dry citizenship and frankly live as wet as the physician's order will make possible.

H. K. M.

SITE FOR NEW SEMINARY

A site for our new seminary has now been found. For reasons stated in these columns some time ago, the Van Dyke site was sold for the sum of \$107,500.00. Even before the consummation of the sale, the Committee had given the matter of a different site thought. After the sale every effort was made to find a suitable location for the new seminary plant. The Committee acknowledges gratefully the active interest some of the brethren took in this matter and desires to



Looking North

tune of having two bottles of beer in her icebox just when one of her snooping friends opened the chest from force of habit, no doubt. Mrs. Hunt was denounced by the virtuous snooper and was branded as one unfaithful to her pledge to abstain from intoxicating liquor. Now Mrs. Hunt is suing the W. C. T. U. for defamation of character, asserting that she was drinking the obnoxious beer by physician's order. What would we do without our physicians! Mrs. Hunt is a rather conspicuous figure in Oklahoma public life, being the cousin of Governor Hunt. It is quite possible that there is a hidden political angle to this uncharitable persecution. W. C. T. U. members in good standing should be safe from denunciation when their offense is no worse than just a matter of two bottles of beer. What good of belonging to a dry

assure them that their criticisms and suggestions received careful consideration.

The site finally chosen is the Wille farm lying at the west line of the village of Thiensville, Ozaukee Co., Wis.

Naturally, the members of our Synod, and especially the brethren who communicated with the Committee in this matter, will want to know the reasons for this choice.

The removal of our seminary from its present location will not be a painless operation. The professors and their families will feel it most keenly, and we all will at first find it difficult to accustom ourselves to the new order of things. That had to be expected.

But we need a new seminary.

For weighty reasons the Synod decided not to build on the present site.

For a new site it restricted the Committee to Milwaukee and its vicinity; and it did this only after long and careful deliberation.

So the Committee scoured Milwaukee and its surroundings for a suitable location. More than a hundred possible sites were found and considered.

These sites were classified in two ways. First, according to transportation facilities. There were sites practically without such facilities, sites on or near concrete highway with bus transportation, and sites on or near a concrete highway and having rapid transit electric railway transportation.

The Committee favored the last in this order, as

waukeee River has been dammed right above the village, supplying power to a mill established many years ago. Above the dam, the stream offers opportunities for boating, for a distance of about two and a half miles. The district east of the river is being bought up for residential purposes.

Our purchase, which comprises eighty acres, borders on the west limits of the village. The greater part of the farm is level and high. On the north end, the farm slopes down to County Trunk Road "M." A spring-fed creek courses through the lower part, offering the best opportunities for landscaping. The cost is \$25,000.00.

Our architects, Clas, Shepherd and Clas, are well pleased with the site and believe that it will provide a



The Spring-fed Brook

it considered bus transportation not very convenient nor reliable during winter time.

The other division was, sites within the city, or so near that they will soon be incorporated in the city, and sites outside of the city.

While the members of our Synod are by no means unanimous in the opinion that our seminary should be located directly in Milwaukee, the Committee did not for a moment lose sight of the advantages to be derived from a close contact with the city.

Thiensville is a pretty little village on the Milwaukee River about fifteen miles from the Milwaukee City Hall.

The concrete Highway 57 is its main street. The Superior Division of the Milwaukee Road and the Milwaukee Northern Electric Road pass through it and maintain stations there. Thiensville has a bank, a post office and stores of various kinds. The Mil-

waukee River has been dammed right above the village, supplying power to a mill established many years ago. Some of our Milwaukee church members have expressed to us their satisfaction.

The Committee believes this a happy compromise between a purely rural site and a site directly in the city. It affords the institutions quiet for the pursuit of its work and at the same time the desirable contact with Milwaukee.

A walk of a little more than half a mile takes one to Rev. Bast's church on Wauwatosa Avenue.

By the Milwaukee Northern the Northwestern Publishing House can now be reached in about thirty-five minutes. There is no doubt that the running time will be cut down in the near future. The station of the Northern and that of the Milwaukee Road are only about three blocks from our site.

Gas and electricity are available. We will have

fire protection and will be permitted to connect with the storm sewers of the village.

The water in the vicinity is very good, and we are assured that it will not be difficult to obtain a sufficient supply at a very reasonable depth.

We have been assured that the community extends a hearty welcome to us and is anxious to make us comfortable as possible.

The Committee does not dare to hope that its choice will immediately meet with the approval of all the members of our Synod. It felt that these advantages should by no means be sacrificed.

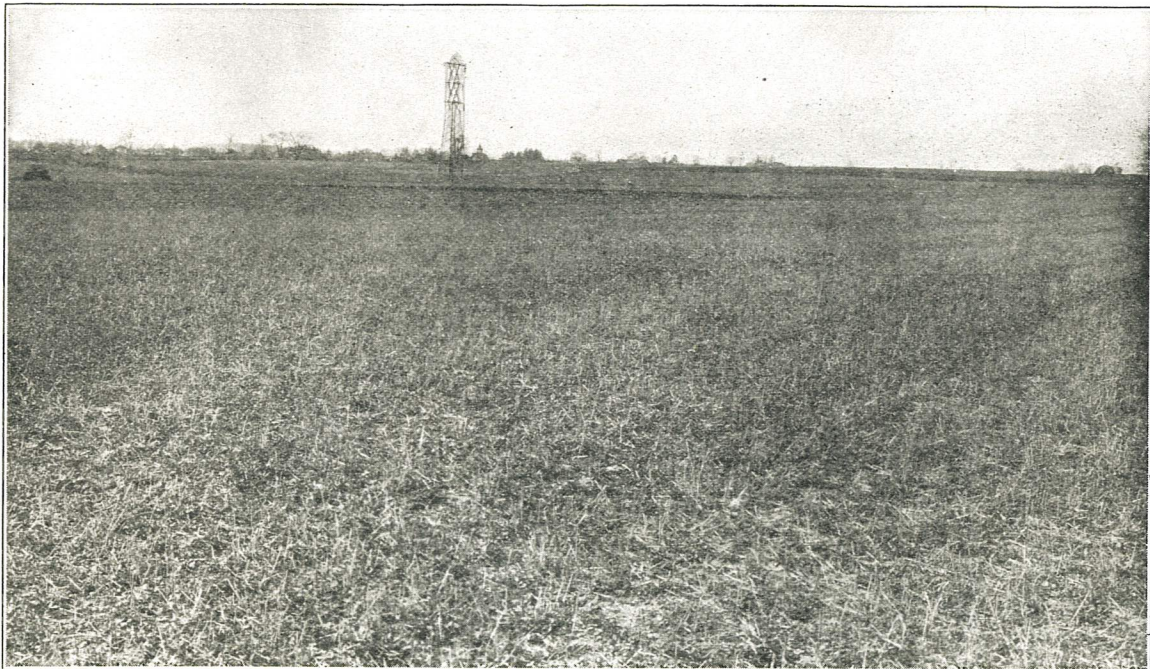
However, it would be a most difficult, if not impossible, task to find a sufficiently large plot of ground not cut by streets in the built up parts of the city that

interurban bus lines. Eventually all will have city transportation of some sort, but even then it will take longer to reach the down town section from them than it takes now to reach it from a point fifteen or more miles from the city on a rapid transit line. Proximity to the city is to-day a matter of time rather than of miles.

In times to come, our institution would be surrounded by dwellings and business places, it is true, but it would simply merge into its surroundings instead of standing out from them.

Besides, what we consider a desirable contact with the city does not require that our institution be surrounded by the city.

In eliminating the sites of this character, the Com-



Rev. Basts' Church about half mile from site

have all the necessary improvements; and if such a plot could be found, the cost would be prohibitive.

The same difficulty would be encountered in the case of sites now just outside of the limits of Milwaukee. Other owners would want their lots accessible by streets, and the tendency is against favoring a particular owner by not running streets through his property.

And then there were other reasons against purchasing one of these sites. Their cost is too high for our purposes and our purse. It is impossible to say when they will be taken into the city and supplied with city improvements. For the first we would have to take care of our water supply, sewers, light, etc., ourselves, and then, as the improvements come up to the institution, pay heavy special assessments.

Some of these sites have no transportation at the present time. Others are near highways that have

committee was unanimous. There was, however, a difference of opinion on the sites further away from Milwaukee. Here it was a question of a purely rural site or of one near some community. Naturally, the matter of transportation facilities also played a part in the discussion of these sites.

Finally the choice lay between two sites, both on electric lines. The one offers more in the way of natural beauty, but the other offsets whatever it may lack in this respect in comparison with the first by advantages that seemed compelling to the Committee.

The former, entirely rural, is about twenty-six miles from Milwaukee; the latter site is that in Thiensville, which the Committee voted to buy.

It does not expect the brethren who have not taken part in its studies, labors and deliberations to arrive at the same conclusion so rapidly. But it is confident that all will finally arrive and share the conviction of

the Committee that the right site for our seminary has been found.

For the members of the Committee this decision means relief, but not relaxation. Our architects' office is astir, and the preliminary work has been begun. The next step will be a thorough study of the plans. That work is to be done as soon as possible in order that the building operations may start early in spring.

The Committee now hopes that things will again begin to stir also in the synod. There are still large sums to be collected. Our two large building propositions should certainly arouse every congregation and every individual to action.

Let us hasten to collect the balance of our collec-

come to church, and so she felt she must. She swam all the way! The current was swift, the water deep, and the river fully a third of a mile wide; but by swimming diagonally she succeeded in crossing the river.

If this heathen girl, who knew only a little about the Gospel, could take such pains to keep her word and come to the house of prayer, how much more should more favored people not forsake the assembling of themselves together, because it is cloudy or damp or rainy!

— Selected.

"EXTRA! ALL PROTESTANTS PROSCRIBED"

In the *Lutheran Church Herald* for June 28th there was a short news item under the above startling caption.



Approach from the North

tion for seminary and debts, which is to build the recitation hall for our Dr. Martin Luther College in New Ulm!

John Brenner.

A GIRL THAT COULD SWIM

A girl named Nyangandi, who lived near the Ogowe River, West Africa, one Saturday came in her canoe with two bunches of plantains to sell to the missionary. When she was going away Mrs. Batchelor, the missionary's wife, said to her: "Now you must not forget that to-morrow will be the Sabbath day, and you have already promised to come every time."

"Yes," said the girl, "I will surely come if I am alive."

And so she did, but no one knew how she got there, until, at the close of service, she told the girls that in the night her canoe had been stolen, and none of her friends would lend her one; but she had promised to

It was told of a French Jesuit priest, one Father Antoine Orla, recently giving a sermon or a lecture in the Church of the Holy Martyrs in Touraine, in the course of which he had called upon all of his fellow Roman Catholics to rise at once and inflict the death penalty upon all who continued to disregard the will of the pope.

This news item had previously been sent out by the News Bureau of the National Lutheran Council to every editor of a Lutheran publication in this country, and so it is to be assumed that this bit of news has received both wide-spread and thoughtful attention from many quarters.

I am not in a position to know whether or not this unusual information created much of a sensation in the Lutheran world; but I take it for granted that most readers were only mildly amused by the ravings of this bigotted and fanatical Jesuit, who by rights should have lived and died in the 16th Century. For surely, one

would think, not even the Jesuits can possibly hold such views as these in our tolerant and enlightened times.

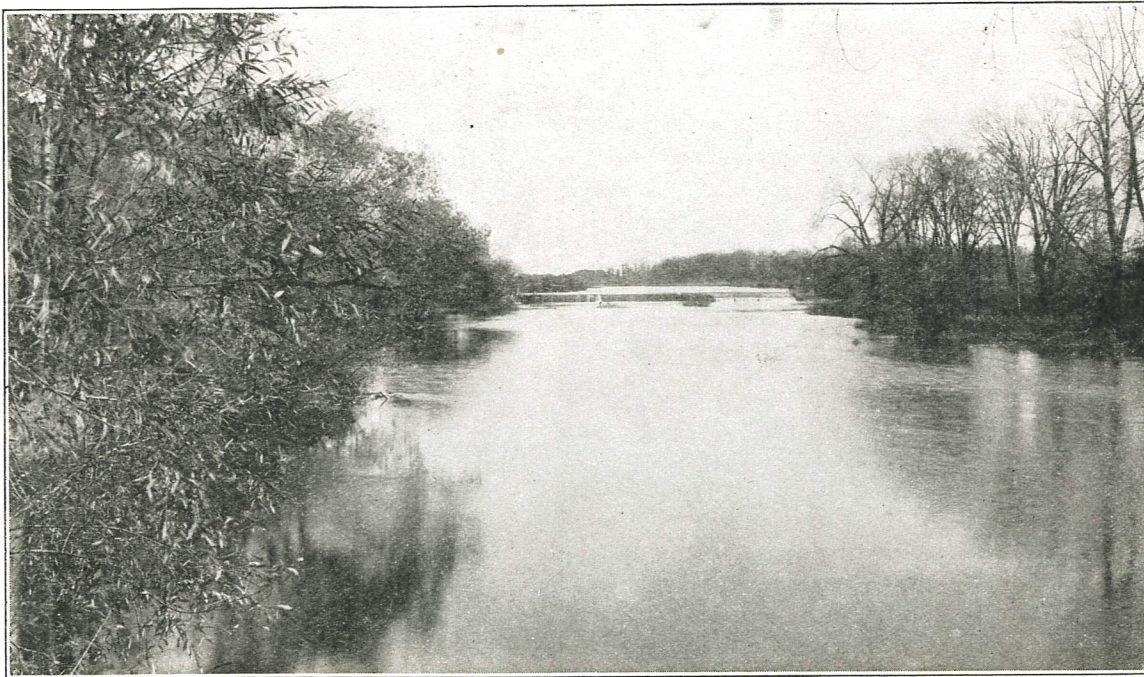
But let us not be too certain, that this Father Orla is so very far out of harmony with the rank and file of his great order. He may have made a mistake in "letting the cat out of the bag," as the saying is; but in that case his only blunder is that he was too honest and outspoken—a virtue very seldom to be found in a true disciple of Loyola.

If we study the history and the teachings of the Jesuits, not only in the past ages, but also in our present time, we shall find that this Father Antoine Orla is a true representative of the Jesuit order, and that his sensational address in the Church of the Holy Martyrs at Touraine is in full accord with the teachings of responsible and leading Jesuits of our present day.

author at length, but simply give an index to the contents of those pages.

He contends:

1. That the Church of Christ, i. e., the Roman Catholic Church, has the right to inflict corporal punishment, and even death (*ius infligendi poenas corporales, etiam mortem*, pg. 142);
2. that as a *Societas Perfecta* the Church must kill (pg. 142);
3. That the killing of heretics is conducive to faith (pg. 143);
4. that the Church is better entitled to kill than the state (pp. 143-144);
5. that the request to the civil magistrate not to kill is a comedy (pg. 145);



Milwaukee River Dam at Thiensville

I have before me a learned work by one of the greatest lights of the Jesuit order of recent times. His name is Rev. Father Marianus de Luca, S.J., professor of the Text of the Decretals in the Gregorian or Vatican University at Rome. This work was completed about 25 years ago. It bears the title: *Institutiones Juris Ecclesiastici* and is in two large volumes. It was published by the well-known Catholic Publisher Pustet, Regensburg, with the full and unreserved approval from the heads of the Order of Jesus, and it has also received the highest praise in the leading Jesuit Review, *Civiltà Cattolica*.

In the first of these volumes, pp. 142-149, the distinguished author reveals the mind of the Jesuit order of today on the killing of heretics.

I shall not in this short article quote the learned

6. that the state is bound to kill when so ordered by the Church (p. 145);
7. that not the amendment of the heretic but his death is necessary (p. 146);
8. That there is no graver offense than heresy, and that it must be exterminated by fire and sword, (p. 147);
9. that civil governments refusing to kill heretics are deposed and confiscated (p. 148);
10. and finally, that flogging, fining, banishment and perpetual imprisonment etc., may also be resorted to by the Church against heretics (p. 149).

The learned professor displays in his investigation all the power of penetrative logic for which the Jesuit Society has won such distinct reputation in the past. His syllogisms solve every question with mathematical accuracy and make every intricate problem so very clear and so very simple. This is how he does it:

A Perfect Society has the right of using the sword; The Catholic Church is not only perfect, but perfectissima; Therefore, the Catholic Church has the right to kill heretics.

Again:

The greater contains the less; Excommunication which punishes the soul is greater than death, which merely affects the body; Therefore, the Church which can excommunicate can, a fortiori, kill by the sword or by fire.

Again:

To use non-deterrent penalties would be to act as insipiens in poenis; For heretics only laugh at spiritual penalties; Therefore the Church ought to kill heretics.

Again:

Civil Society has the right to kill for self-preservation; The Catholic Church is far more important than any Civil Society; Therefore the Catholic Church has a better right to kill than any Civil Society.

Again:

Both the Spiritual and the Material swords belong to the Catholic Church; Civil Society only holds the Material sword in trust for the Catholic Church; Therefore Civil Society must put heretics to the sword when it is required by the Catholic Church.

Again:

Outlaws may be lawfully killed by anybody who meets them; The Catholic Church may declare heretics to be outlaws; Therefore, heretics may be lawfully killed by anybody who meets them.

Again:

Civil Society exists to obey the very nod of the Catholic Church; Civil Society is bound to kill heretics when ordered by the Catholic Church; Therefore a prince or government refusing to kill heretics when required by the Catholic Church, ceases to possess the rights of a Civil Society.

Again:

A good shepherd kills wolves that attack his sheep; Heretics corrupting Catholics are wolves attacking sheep; Therefore the Catholic Church as a good shepherd, ought to kill heretics.

Yes, indeed, this is all very plain and very simple. And let us bear in mind that this is not the ravings of some fanatic of the Father Antoine Orla type, but that it is the accepted doctrine of the Catholic Church as taught in its leading university and by one of its foremost professors in this our twentieth century.

Here in our country the Jesuits ever speak and chant in a different strain. Here they proclaim themselves the apostles and defenders of political and religious liberties. Presumably they do so with the mental reservation that all heretics, being criminals and outlaws, are not to be counted at all as entitled to life, liberty, and the pursuit of happiness. Those privileges of course belong to Catholics only. K. K.—Lutheran Church Herald.

DIVINE HEALING

Divine Healing or Faith-cure is one and the same thing. It is a theory or practice involving a professed belief that the bodily ailments of Christians are to be healed by the exercise of divine power, in answer to believing prayer, without medical or surgical aid.

From time immemorial the world has had such who claimed to be able to do wonderful things. Among the Pagans we still have, and always have had, the sorcerers, magicians, etc. From the Bible you know what the Lord thinks of these wonder-workers. Deut. 18:10-12. In all false religions we have diviners of some sort who, among other things, also claim, by prayer and the laying on of hands, to be able to heal the sick. For centuries we have Roman Catholic shrines where many it is claimed have experienced marvelous cures. We also have the Christian Scientists and others.

Will we say that none of these have ever wrought a cure? Undoubtedly they have helped some people, cured certain ailments or gave relief at least for a time. I believe this is true even of the benighted and degraded pagan magicians. These Faith-curists and Christian Scientists could hardly have a following if they never helped anybody. So I am willing to admit that they do alleviate and even cure some people of certain ailments. But that is far from admitting that they are doing, or able to do all, or even one tenth, of what they claim they can do.

Men who have made a careful study of the claims of these people tell us that by far the majority of their patients are women, and that over ninety per cent of their claimed cures are ailments of the nervous system. Women as a rule are more nervous than men and that is why these people have greater success among the fair sex. The secret of their power lies in the potent influence of mind over body. They work upon the mind and through the mind upon the body. But we must not think that these Divine Healers and Christian Scientists have a monopoly of this secret. More than one doctor has asked me to visit some patient, saying: "You can do him more good than I can. He needs comfort and cheer more than medicine." Some people's trouble is mental or soul trouble more than physical distress. And herein lies the secret of most of these cures—usually temporary relief—of the Divine Healer and his kind.

Hence, I cannot help but put the professional Divine Healer in the same category with pagan sorcerers, Catholic shrines, Christian Scientists, etc. Is this too severe? Divine Healers consider themselves the followers of Christ and the apostles. So do the keepers of the Roman shrines, and in a sense also the Christian Scientists. Why do I refuse to put the Divine Healers in the same category with Christ and the apostles? For numerous reasons:

1. These people become the rivals, and set themselves up in opposition to the regular physicians. This

did not Christ and the apostles. Paul refers to Luke as "the beloved physician." Col. 4:14.

2. Divine Healers reject the use of earthly remedies, medicines, etc., and they insinuate that their use indicates a lack of faith in God, whereas the Good Samaritan poured wine and oil into the wounds of the man who had fallen among the thieves. Paul exhorts Timothy to use a little wine for his stomach's sake, and other infirmities. 1 Tim. 5:23. Olive oil was often used even in connection with the miraculous healing of the apostles. Mark. 6:13.

3. The primary object of the cures wrought by the apostles, as well as those wrought by the Master, was not to heal from sickness, but to awaken and strengthen faith in Jesus as the Savior of lost sinners. The working of signs was not a profession in which the apostles were engaged.

4. The cures of the Divine Healer show no supremacy whatever over the cures wrought at Roman shrines or the work of the Christians Scientists. The work of Jesus and His apostles, however, show a decided superiority over those of these people. Jesus never failed when He undertook a cure, neither did His apostles that we know of, after they were divinely commissioned and sent out by their risen Lord. People got sick and died in the apostles' time the same as now, and they never thought of healing all, or even a large proportion of them. The persons who received this miraculous power from Christ used it only when they received intimation from the Spirit of God that they should and could do so. Paul healed many, and even raised one from the dead, but later was unable to heal himself. Why? Because God saw fit to have him bear that "thorn in the flesh" the rest of his life.

5. The faith which the Divine Healer insists upon is simply a conviction that God will infallibly heal the sick one who truly from the heart asks Him to do so. This is not Christian faith at all. The Christian believes that God loves him and is in Christ Jesus offering him every blessing, and that He will make all things (including sickness) work together for his good, if he loves God. Faith-cure expects of prayer what God never promised. No intelligent Christian expects God without fail to cure him. He prays "not my will, but Thine be done," in all bodily and temporal things.

6. Disease is not even subject to genuine Christian faith, as witness the case of St. Paul. 2. Cor. 12:7-9. Sometimes God's answer to the prayer of His devoutest child is: "My grace is sufficient for thee." And that child should then with Paul say: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Many a person lives closer to his God and even does more for the kingdom of Christ as an invalid than he would if he had perfect health.

7. "The great function of Christian faith is not to shake off disease, but to trust in Christ, to embrace forgiveness and salvation and to submit to His will, which is often that we should be sick or suffer."

8. When the Divine Healer fails to cure a patient, he claims it is due to a lack of faith on the part of the patient. If this were true, that patient might fear that he would die as an unbeliever if death resulted from his sickness. In fact, if the faith-cure theory were correct, true believers would die only from old age and accidents. I recall a lady who failed to get help from a Divine Healer, and she was at the point of despair; not from fear that she might never regain health, but that she could not be saved because of lack of faith. Thus the faith-cure theory sets up false grounds for determining whether a person is or is not in favor with God.

9. Faith-cure tends to divert the chief aim and object of Christianity. It emphasizes the needs of the body above those of the soul. It stresses physical health more than it does reconciliation with God through the atoning blood of Calvary. It holds up Jesus primarily as a Divine Healer, whereas He is first and foremost for us a Redeemer from sin, hell and death, and a Mediator between us and our offended Creator.

10. Faith-cure judges the Christianity of a community primarily not by the spiritual and moral transformation which it has wrought, but by the number of marvelous cures from disease to which it can point.

God still can do marvelous things, and we do not say that He never does in answer to fervent, believing prayer. But His usual way of healing us from sickness is through means. And we should pray God to direct us in the proper use of these remedies, and to give wisdom and skill to the physician that he may find and prescribe the right treatment, so that with God's help and under His blessing we may be restored to health—if it be according to His will. To grossly neglect proper medical or surgical treatment, whether out of sheer neglect or because of faith in faith-cure, is nothing short of a crime; and the government does right when it steps in, especially in the case of innocent children, and prosecutes such parents for criminal negligence.

God may still at times use one of His servants to do miraculous things, but let us remember that some strange things are done by those whom He does not own as His, as witness His own statement: "Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name: and in thy name have cast out devils; and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matthew 7:22-23.

—Wm. N. Emch in Lutheran Standard.

REV. J. J. MEYER

The Rev. J. J. Meyer, for fifty years a member of the Joint Synod of Wisconsin and Other States, was called to his heavenly home July 30, 1927, at the good old age of nearly 81 years. About three weeks prior to his death he became a patient in the Wausau Memorial Hospital where a major operation was per-

formed on him, without, however, effecting relief. Rev. Meyer himself wrote those points of his life which he deemed important. He says of himself: "I, Rev. J. J. Meyer, was born September 25, 1846, in Steckborn, Kanton Thorgau,, Switzerland. My parents were Marks and Marie Meyer, née Mueller. The early loss of my parents and a subsequent serious and protracted illness induced me to place my life in the service of the Lord. To this end I entered the Mission House at Basel. In 1870 the school sent me to America that I might enter the holy ministry. Through divine guidance I learned to know the doctrines of the Lutheran Church and in 1873 accepted a pastorate within the Wisconsin Synod. It was my privilege, by the grace of God, to serve in this Synod fifty years until the difficulties of old age induced me to retire from the ministry in 1923 and to make my home with one of my sons in Wausau. It is my wish that Psalm 117:76 be made the text for the discourse at my funeral."

Pastor Meyer served the following congregations: St. John's, Town Wheatland, Kenosha Co., three years; Friedens, Elkhorn, Wis., three years; St. John's, Waterloo, Wis., ten years; Christus, Burr Oak, eleven years; St. John's, Dundas, Calumet Co., three years; Gnaden, Town Maine, Marathon Co., twenty years.

Pastors of the immediate neighborhood officiated at his funeral: Wm. Parisius, A. Bergmann, Wm. Fischer, and W. A. Eggert, who preached the sermon. His four sons and Rev. O. Kehrberg and Gerh. Gieschen were the pall bearers. There are four sons and one daughter mourning his death: Dr. J. J. Meyer and Paul Meyer of Milwaukee; Traugott Meyer and Theodore Meyer, of Wausau, and Mrs. Lydia Schiffleger, Milwaukee. The self-chosen text characterizes this faithful unpretentious servant of the Lord. May this Scripture also be our prayer: Ps. 117:76: "Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant."

W. A. E.

† REV. LOUIS THOM †

Who knows how near my life's expended?

Time flies, and death is hasting on:

How soon, my term of trial ended!

May heave my last expiring groan!

The truth of these words of the poetess were again brought close to us by the news of the sudden death of Pastor Louis Thom of Marshfield, Wis., who died in a train in the Union Depot of Chicago while on his way home from a visit to his son Carl at Louisville, Kentucky, on October 22nd. Rev. L. Thom was born February 19, 1857, at Watertown, Wis. He attended St. Mark's Day School, of Watertown, the Northwestern College, and the Theological Seminary, institutions of the Wisconsin Synod. After serving the

congregations at Eldorado for two years he accepted a call in 1885 to the pastorate of Immanuel Lutheran Congregation of Marshfield, St. Paul's at Rozellville, Trinity of Klondike. He also served the McMillan field about eleven years in addition to the Marshfield congregations. During the 36 years of his labors in Marshfield a church, school, and parsonage were built. Owing to heart trouble he resigned his pastorate in 1921.

In 1882 Pastor Thom was married to his first wife, Miss Rose Weimar, and although this marriage was a happy one, it was not without sorrow. Mrs. Thom never rallied after the birth of a daughter and after a lingering illness of two years died. In 1889 he was married to his present wife, Miss Ida Chemnitz, of Green Bay.

Several weeks prior to his death Rev. Thom expressed the wish that under existing conditions at Immanuel's he preferred that his funeral services be held at the undertaker's chapel. This wish was carried out. Funeral services were conducted at Marshfield on October 26th, many pastors and friends attending. He reached the age of 70 years, 10 months, 5 days. — His wife and five children mourn his death; Mrs. Otto Hellerman, Mankato, Minn.; Theodore, Milwaukee; Carl, Louisville, Ky.; Louis, Marshfield; Edward, Madison.

Rev. W. A. Eggert had charge of the services; Rev. Her. Brandt preached the German sermon, Rev. G. M. Thurow, the English, Rev. R. Siegler officiated at the grave. Members of the congregation acted as pall bearers.

The memory of this quiet, affable, unpretentious, servant of the Lord will live long in our hearts.

Teach me to ponder oft my end,
And ere the hour of death appears,
To cast my soul on Christ, her Friend,
Nor spare repentant cries and tears:
My God, for Jesus' sake I pray
Thy peace may bless my dying day.

W. A. Eggert.

FROM OUR CHURCH CIRCLES

Central Conference

The Central Conference will meet November 15th and 16th in the congregation of Pastor F. Loeper, at Whitewater, Wis.

Services on Tuesday evening.

Sermon: E. E. Kowalke (E. Wendland).

Confessional address: H. Allwardt (M. J. Hillemann).

Papers: E. Schoenicke, W. P. Haas, Ph. Lehmann, M. J. Hillemann, L. Kirst.

Early announcement requested.

Theodore Thurow, Sec'y.

Southeastern Michigan Delegate Conference

Southeastern Michigan Delegate Conference at Adrian, Mich. (Rev. J. Nicolai, pastor), postponed until November 15th and 16th.

H. C. Arndt, Sec'y.

Additional Candidates for New Ulm Professorship

Prof. W. Schaller, Saginaw, Mich.

Rev. A. Vollbrecht, Fountain City, Wis.

Herbert A. Sitz, Sec'y.

Jubilee and School Dedication

On October 16th the St. Peter's Evangelical Lutheran Congregation of Schofield, Wis., celebrated its 25th anniversary and also dedicated its school building. The school building is 30x30 feet of frame structure and answers the need of the congregation for the present. Appropriate sermons on the occasion were preached by the pastor of the congregation, the Rev. W. A. Eggert, and the Rev. Herbert Schaller of Medford, Wis. May it serve as a place in which the little lambs are brought to their shepherd.

W. A. Eggert.

Organ Dedication — Renovation — 60th Anniversary

June 12 St. John's Lutheran Congregation of Waterloo, Wis., celebrated its 60th anniversary and the renovation of its church. On this day it also dedicated its new \$6,000 pipe organ. Speakers of the day were: M. Denninger, M. Pankow, O. Kuhlow, W. Pankow. A sacred church concert was held in the evening in which Prof. A. Bergmann of Milwaukee ably demonstrated the fine tonal qualities of the organ and in which the local choir sounded the praises of the Triune God. During the services the following teachers served as organists: S. J. Bergemann of Fond du Lac and O. Jungkuntz of Jefferson.

Willingly the congregation had rendered great monetary sacrifices to set up a milestone in memory of the Lord's grace during the past sixty years. Sufficient amounts were subscribed to artistically decorate the interior of the church; to build an addition as organ chamber; to purchase the organ; to supply a new floor and to wipe out the old church debt. The Ladies' Aid marked the occasion by donating new pews; the Willing Workers supplied new lighting fixtures, carpets, altar and pulpit hangings. The Young People's Society and Choir contributed extensively to the organ fund.

The following pastors have served the congregation during the past sixty years: C. H. von Snell, H. Oppen, H. Haese, E. Notz, A. Schroedel, Prof. Meumann, P. Hachelberger, M. Denninger, J. J. Meyer, P. Bock, M. Pankow, O. Kuhlow, G. M. Thurow.

The following have been teachers of our school: Angela Pankow, Martha Heidtke, Clara Meyer,

Helena Haase, Sarah Pankow, Teacher Mietzner, E. Hartmann, Elenoar Bittner, Siegfried Duin, Lena Splittgerber, Elsie Splittgerber, Theo. Schultz, E. W. Ebert, Paul Kolander.

During the indicated span of years 1,768 were baptized, 1,035 confirmed, 414 couples married; 536 received Christian burial; 29,097 partook of Holy Communion.

The day of celebration afforded food for serious thoughts, thoughts of this nature: "Many a church member has died during these sixty years, many things have undergone a change! But the Word of our God shall stand forever! That we shall hear, believe, live in accordance therewith, die clinging to it, and be saved thereby!" Ps. 46: 5-7: "God is in the midst of her; she shall not be moved; God shall help her, and that right early. The Lord of hosts is with us; the God of Jacob is our refuge. Selah."

G. M. Thurow.

Anniversary

The 25th anniversary of Rev. Gustav Vater as a minister of the Gospel was celebrated by his congregation of Cataract and Little Falls, Wis., on July 27th. Arrangements for the jubilee services held in the evening at Cataract, having been made quietly, the pastor, taken by surprise, was invited to a seat of honor in the church at the opening of the services which were participated in by a number of pastors of the Southwestern Conference. Rev. Herman Pankow preached the sermon on 1 Cor. 15: 10: "By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain." Rev. C. W. Siegler congratulated the honored pastor in behalf of the conference brethren and presented him with a gift. The presidents of the congregations in Cataract and Little Falls also extended congratulations and presented him with a gift. Rev. Vater heartily thanked the members of his congregations and the brethren of the conference and praised God for His grace and blessings. After the services all worshipers were invited to a luncheon served in the Town Hall by the ladies of St. Paul's Church.

Rev. G. Vater was ordained and installed by Rev. Chr. Doehler on July 20, 1902. He has served as pastor of the churches in Mishicot and Rockwood, Prairie Farm and Dallas. He was called to take charge of the mission field Cataract and Little Falls in Monroe Co., Wis., in 1923. May the Lord continue to bless him and his work.

C. E. Berg.

Golden Wedding Anniversaries

Mr. and Mrs. William Flemming, members of the First Evangelical Lutheran Church of Lake Geneva, Wisconsin, for the past forty-five years, celebrated the fiftieth anniversary of their marriage Wednesday, Oc-

tober 26. The undersigned delivered a short address, basing his remarks on 1 Samuel 7: 12. H. J. Diehl.

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On the 19th day of October Ferdinand Stern and wife, faithful members of Trinity Lutheran Church, Town Dexter, Minn., celebrated their golden wedding anniversary. The jubilant couple gave \$15.00 towards the maintenance of Belle Plaine, Minn. The undersigned spoke on Ps. 103: 1. May the Lord keep the aged couple with Trinity Congregation many years more as an example of truly Christian spouses!

Rud. F. Schroeder.

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Henry Kuester and wife, members of St. Luke's Evangelical Lutheran Church, Milwaukee, Wis., observed their golden wedding anniversary October 8th.

Ph. H. Koehler.

Installations

Authorized by President Albrecht the undersigned installed Rev. A. W. Blauert as pastor of St. Matthew's Church at Danube, Minn., and Zion's Church at Olivia, Minn., on October 16, 1927 (18th Sunday after Trinity).

Address: Rev. A. W. Blauert, Olivia, Minn.
R. Schierenbeck.
J. Carl Bast.

* * * * *

Prof. Erich Kirschke was called by St. John's of Two Rivers, Wis., as principal of school. He was installed on the 10th Sunday after Trinity.

Address: Erich Kirschke, 1513 17th St., Two Rivers, Wis.
W. G. Haase.

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Candidate Theodore Mueller, having been ordained by Pastor Frank F. Selle in Emmaus Church, Milwaukee, Wis., on the 15th Sunday after Trinity, was installed as Assistant to the officials of the General Mission Board by the undersigned in Waukesha on the 16th Sunday after Trinity. Paul T. Bröckmann.

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Mr. O. Kuhl and Mr. H. F. Bierwagen, candidates for the ministry, who were ordained elsewhere, were installed in office as instructors in the Winnebago Lutheran Academy of Fond du Lac, the first on September 4th, the latter on October 30th.

Installed in office as teachers in St. Peter's Parish School on September 4th, were Mr. Arthur Koester and Miss Gertrude John.

The addresses:

Rev. O. Kuehl, 205 S. Park Ave., Fond du Lac, Wis.

Rev. H. F. Bierwagen, 205 S. Park Ave., Fond du Lac, Wis.

Mr. Arthur Koester, 241 Elm St., Fond du Lac, Wis.

Miss Gertrude John, 521 Grove St., Fond du Lac, Wis.
H. K. Moussa.

Change of Address

Rev. A. Matzke, 4336 A Street, Tacoma, Wash.
Prof. Paul J. Gieschen, 852 15th St., Milwaukee, Wis.

MISSION FESTIVALS

First Sunday after Trinity

Iron Creek, Rusk Parish, Wis., St. John's Church, W. A. Baumann, pastor. Speakers: A. Langendorff, I. Brackebusch. Offering: \$235.75.

Ninth Sunday after Trinity

Beyer Settlement, Rusk Parish, Wis., St. Katharine's Church, W. A. Baumann, pastor. Speakers: W. von Kuhlberg, W. A. Baumann. Offering: \$240.24.

Tenth Sunday after Trinity

Town Grant, Minn., St. Matthew's Church, Wm. Franzmann, pastor. Speakers: A. Langendorff, O. Medenwald. Offering: \$183.00.

Wausau, Wis., Salem Church, W. A. Eggert, pastor. Speakers: Herb. Kirchner, Gerh. Gieschen. Offering: \$62.50.

Eleventh Sunday after Trinity

Freemont, Saginaw Co., Mich., St. John's Church, O. J. Eckert, pastor. Speakers: G. Wacker, O. Eckert, Sr. Offering: \$92.00.

Twelfth Sunday after Trinity

Greenwood Twp., Mich., Immanuel's Church, H. W. Cares, pastor. Speakers: H. Richter, G. Schmelzer. Offering: \$111.00.

Thirteenth Sunday after Trinity

Pewaukee, Wis., Christ Church, Ph. H. Hartwig, pastor. Speakers: H. Geiger, L. Voss (English). Offering: \$40.00; Sunday School, \$5.00; Ladies' Aid, \$6.00; total: \$51.00.

Hartland, Wis., Zion's Church, Ph. H. Hartwig, pastor. Speakers: H. Geiger, L. Voss (English). Offering: \$130.36; Sunday School, \$18.00; total: \$148.36.

Poplar Creek, Rusk Parish, Wis., St. John's Church, W. A. Baumann, pastor. Speaker: W. C. Baumann. Offering: \$178.71. Total of Rusk Parish: \$654.17.

Town Deerfield, Wis., Immanuel Church, Walter E. Zank, pastor. Speakers: Prof. Westerhaus, P. Lorenz, J. Ruege (English). Offering: \$149.61; Ladies' Aid, \$27.00; total: \$176.61.

Mukwonago, Wis., St. John's Church, Edmund Sponholz, pastor. Speakers: Th. Monhardt (German), Ewald Tacke (English). Offering: \$37.73.

Mukwonago, Wis., Mt. Olive Church, Edmund Sponholz, pastor. Speakers: E. Schulz (English), E. Ph. Dornfeld (English). Offering: \$36.74.

Fourteenth Sunday after Trinity

Schofield, Wis., St. Peter's Church, W. A. Eggert, pastor. Speakers: G. M. Thurow, J. H. Nau. Offering: \$56.00.

Ringle, Wis., Grace Church, W. A. Eggert, pastor. Speakers: G. M. Thurow, J. H. Nau. Offering: \$48.98.

Plymouth, Nebr., St. Paul's Church, M. Lehninger, pastor. Speakers: E. C. Monhardt, J. F. S. Her. Offering: \$250.00.

Tess Corners, Wis., St. Paul's Church, E. W. Tacke, pastor. Speakers: A. Petermann, H. Diehl. Offering: \$366.20.

Fifteenth Sunday after Trinity

Two Rivers, Wis., St. John's Church, W. S. Haase, pastor. Speakers: Prof. Wendland, G. C. Marquardt, C. Aaron. Offering: \$415.00.

Watertown, Wis., Trinity Church, F. E. Stern, pastor. Speakers: E. Duemling, W. Zank. Offering: \$325.60; Sunday School, \$20.00; total: \$345.60.

Elkhorn, Wis., First Lutheran Church, W. Reinemann, pastor. Speakers: M. Plass, J. Wagner. Offering: \$104.43.

Sixteenth Sunday after Trinity

Glenham, S. Dak., St. James Church, E. R. Gamm, pastor. Speakers: H. Schaar, K. Sievert. Offering: \$245.00.

Swan Creek, Saginaw, W. S., Mich., Christ Church, Walter C. Voss, pastor. Speakers: Prof. Ad. Sauer (German), A. Westendorf (English). Offering: \$56.65.

Lansing, Mich., Emanuel's Church, K. F. Kraus, pastor. Speakers: O. Eckert, Sr., C. F. Rutzen. Offering: \$1,153.38.

Milwaukee, Wis., St. Luke's Church, Ph. H. Koehler, pastor. Speakers: Kuhlow, Klingmann, Moussa. Offering: \$554.93.

Seventeenth Sunday after Trinity

New Coeln, Wis., St. John's Church, Theo. Monhardt, pastor. Speakers: Prof. Ed. Buerger, Ed. Jaster. Offering: \$111.45.

Fond du Lac, Wis., H. K. Moussa, pastor. Speakers: German: C. A. Otto, Prof. J. Meyer. Offering: \$672.24. Speakers, English: P. J. Bergmann, J. Jeske. Offering: \$502.44. Total: \$1,174.68.

Toledo, Ohio, Apostles' Church, E. Wenk, pastor. Speakers: E. Wenk, Geo. Luetke. Offering: \$250.00.

Silverwood, Mich., Zion's Church, H. W. Cares, pastor. Speakers: H. Cares, W. Voss. Offering: \$25.00.

Menominee, Mich., Christ Church, Geo. E. Schroeder, pastor. Speakers: Phil. Schroeder, Aug. F. Zich. Offering: \$365.00.

Milwaukee, Wis., Apostles' Church, F. Graeber, pastor. Speakers: F. Graeber, Ph. H. Koehler. Offering: \$75.00.

Milwaukee, Wis., Jerusalem Church, H. Gieschen, W. Gieschen, pastors. Speakers: Prof. H. Schmeling, Wm. Pan-kow, E. Duemling. Offering: \$765.11.

Eighteenth Sunday after Trinity

Tacamah, Wash., St. Paul's Church, Arthur Synod, pastor. Speakers: A. G. Schaefer, A. F. Matzke. Offering: \$75.00.

North Milwaukee, Wis., Trinity Church, Arnold Schultz, pastor. Speakers: S. A. Jedele (German), Paul Gieschen (English). Offering: \$287.00.

Nineteenth Sunday after Trinity

Mayville, Mich., St. Paul's Church, H. W. Cares, pastor. Speaker: L. Meyer. Offering: \$20.00.

Owosso, Mich., Salem Church, A. W. Hueschen, pastor. Speakers: O. Frincke, Emil Voss. Offering: \$329.30.

Hazelton, No. Dak., St. Paul's and Trinity Churches, Gustav Schlegel, pastor. Speakers: L. Lehmann, G. J. Schlegel. Offering: \$75.00.

BOOK REVIEW

The Proof Texts of the Catechism with a Practical Commentary by Louis Wessel, D. D. Concordia Publishing House, St. Louis, Mo. Price: \$3.50.

This book contains a practical commentary on the proof texts of Dr. Schwan's Catechism, official Catechism of the Missouri Synod. The series was begun by Dr. A. L. Graebner in the "Theological Quarterly" in 1898, subsequently continued by Dr. W. H. T. Dau, and thereafter passed on to Dr. Louis Wessel who finished the work.

The whole is a thorough exegetical study of the proof texts deserving of commendation. Pastors and teachers will greatly profit by using this most valuable book in their study for class work. We wish a wide circulation for it.
J. J.

Men and Missions, edited by L. Fuerbringer. **V. The Wide-Open Island City.** Home Mission Work in a Big City, by Carl A. Gieschen. Price: 25 cents. Concordia Publishing House, St. Louis, Mo.

Proceedings of the Tenth Convention of the English District of the Synod of Missouri, Ohio, and Other States, Chicago, June 15-21, 1927. Doctrinal subject: Authority in the Church. Price: 75 cents.

Bericht des Sued-Wisconsin-Distrikts 1927. Doctrinal Subjects: Unsere Kirchliche Taetigkeit in Sued-Wisconsin. The Fundamentals of the Christian religion. Price: 55 cents.

Proceedings of the Eastern District. York, Pa., June 22-28, 1927. Doctrinal Subjects: Ueber die Lehre von der Gottheit unsers Herrn Jesu Christi. The Proper Use of the Doctrine of the Church. Price: 60 cents.

Bericht des Oklahoma Distrikts 1927. Doctrinal Subject: Das Christliche Gemeindeleben. Price: 25 cents.

Manual for Concordia Edition Bobbs Merrill Primer. By Baker and Baker. Price: 33 cents.

Manual for Bobbs Merrill First Reader. By Baker and Baker. Price: 33 cents. Concordia Publishing House, St. Louis, Mo.

Convention Year Book of the Thirty-Fifth International Convention of the Walther League, July 17-21, 1927, at St. Louis, Mo. Containing complete Proceedings, Opening Sermon, Reports, Addresses and Various Matters of Interest. Paul G. Prokopy, Editor, Erwin Umbach, Co-editor. Price: \$1.00. Walther League, 6438 Eggleston Ave., Chicago, Ill.

"Glory to the New-Born King!" A Children's Christmas Service by Walther O. Kraeft. Price: 6 cents. Concordia Publishing House, St. Louis, Mo.

Glad Hosannas! A Collection of Sixty-Three Christmas Carols and Chorals for Home, School, and Sunday School. Compiled by Walther Wismar.

The Good Shepherd. A Church Cantata for Soprano and Tenor Solos, Chorus, and Organ. Words selected by Paul E. Kretzmann. Music composed by J. F. Ohl. Concordia Publishing House, St. Louis, Mo.

Maple Grove or Uncle Asa's Christmas Story, by George W. Lose. The Book Concern, Columbus, Ohio. Price: 25 cents.

Dorcas. A Story of Nine Chapters, by G. W. Lose. The Book Concern, Columbus, Ohio. Price: 30 cents.

The Lost Twins. A Story for Junior Boys and Girls, by Blanche Margaret Milligan. Lutheran Book Concern, Columbus, Ohio. Price: 30 cents.

Under A Cloud, by J. A. Dell. Lutheran Book Concern, Columbus, Ohio. Price: 30 cents.

Falsely Accused, by William Schroeder. Lutheran Book Concern, Columbus, Ohio. Price: 28 cents.

Bits of Sunshine for Junior Boys and Girls, Stories, Pictures and Verses for the children, by Harry P. Long. Lutheran Book Concern, Columbus, Ohio. Price: 30 cents.

Little Lord Jesus: A Christmas Service. Arranged and published by W. H. Czamanske, Sheboygan, Wis. Single copies, 6 cents; one dozen, 60 cents; one hundred, \$4.50.

The body of the service is made up of six parts: Prophetic Scenes, The Annunciation Scene, The Manger Scene, The Temple Scene, The Wise Men Scene; each scene is presented in the words of the respective texts. The hymns which are to accompany the scenes are a good selection. We recommend the liturgy to our readers. G.

Law and Gospel, by G. C. Koch, Professor at Concordia Seminary, Adelaide, S. A. Published by the Lutheran Publishing Co., Ltd., 238 Rundle St., Adelaide, S. A.

We take pleasure in calling the attention of our readers to this book: Pulpit and pew alike will benefit by reading it. It is simple, straightforward, devout. The writer has signally succeeded in his endeavor — to point "The Way of Life." G.

Australian Lutheran Hymn-Book with Tunes. The Lutheran Publishing Co., Ltd., Adelaide, S. A.

The collection of hymns here presented is very extensive — they number over six hundred. Besides the book presents such other material which recommends it as a book of worship: Orders of Service, Introits, Epistles, Gospels, Antiphons, Responsories, Versicles, Short Prayers. We Welcome this book among the hymnals of our Lutheran faith. G.

Koonibba: Twenty-five Years of Mission Work Among Australian Aborigines. 1901-1926. The Lutheran Publishing Co., Ltd., 238 Rundle St., Adelaide, A. S.

This booklet presents the story of our brethren who for over twenty-five years have been laboring at their arduous task on the other side of the world. God has laid His blessing on their labors, as the book abundantly relates. The text of this jubilee history is plentifully interspersed with good illustrations and makes very interesting reading for all friends of Missions. G.

RECEIPTS FOR SEMINARY AND DEBTS

Month of October, 1927

Rev. Carl Bast, Trinity, West Mequon, Wis.....\$	10.00
Rev. F. W. Raetz, Trinity, Wabeno, Wis.....	25.12
Rev. Paul W. Spaude, St. John's, Lake Benton, Minn.	5.00
Rev. Theo. Bauer, Zion's, Mission, S. D.....	24.96
Rev. H. C. Richter, Ascension, Detroit, Mich.....	16.00
Rev. Ad. Hoyer, St. John's, Princeton, Wis.....	26.00
Rev. L. B. Mielke, St. Paul's, T. Herrmann, Sheboygan Falls, Wis.	1,101.91
Rev. L. C. Kirst, St. Stephen's, Beaver Dam, Wis..	20.00
Rev. H. H. Ebert, Saron's, Mliwaukee, Wis.....	116.00
Rev. A. W. Blauert, St. Paul's, Mound City, S. D.	25.00
Rev. G. M. Thurow, First Lutheran Church, Waterloo, Wis.	25.00
Rev. E. G. Hertler, Immanuel's, La Crescent, Minn.	43.00
Rev. C. F. Kock, Trinity, Belle Plaine, Minn....	10.00
Rev. T. E. Kock, Osceola, Wis.....	16.50
Rev. W. J. Schulze, Hutchinson, Minn.....	50.00
Rev. F. Brenner, Trinity, Hoskins, Nebr.....	25.00
Rev. W. T. Meier, Bethlehem, Raymond, S. D.....	50.00
Rev. G. R. Schuetze, St. John's, Sheridan, Minn...	10.00
Rev. R. Pietz, St. John's, Lomira, Wis.....	25.40
Rev. T. J. Sauer, St. Paul's, Appleton, Wis.....	256.00
Rev. M. J. Hillemann, St. Paul's, Marshall, Wis....	20.00
Rev. G. R. Schuetze, St. John's, Sheridan, Wis....	100.00
Rev. Walter E. Zank, St. John's, Newville, Wis...	52.30
Rev. Henry Bruns, Zion's, Sanborn, Minn.....	50.00
Rev. E. E. Prenzlow, Bethlehem, Stanton, Nebr...	10.00
Rev. G. R. Schuetze, St. John's, Sheridan, Minn...	30.00

Rev. P. Burkholz, Sr., St. John's, Mequon, Wis...	25.00
Rev. G. Hinnenthal, St. Paul's, New Ulm, Minn....	3,850.03
Total	\$ 6,018.22
Previously acknowledged	461,052.56
	<u>\$467,070.78</u>

Expenses, October, 1927

Northwestern Publishing House, Printing.....\$	9.15
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Congregations That Made Their Quota In October

Rev. L. B. Mielke, St. Paul, T. Herrmann, Sheboygan Falls, Wis.	\$1,952.41	\$6.97
Rev. Walter E. Zank, St. John's, Newville, Wis.	783.00	5.40
Dr. Martin Luther College Building Fund.....	\$7,355.14	

John Brenner.

GENERAL TREASURER'S STATEMENTS

September 30, 1927

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$ 14,811.89	\$ 7,836.86
Educational Institutions	22,747.44	44,846.97
Home for the Aged	760.96	2,346.17
Indian Mission	8,821.71	8,448.65
Home Mission	15,741.36	28,002.42
Negro Mission	5,762.26
Mission in Poland	675.05	2,399.05
Madison Students Mission	83.33
General Support	1,500.98	3,973.32
Indigent Students	605.96	420.90
To Retire Bonds	1,922.60
	<u>\$ 73,350.21</u>	<u>\$ 98,357.67</u>
		73,350.21
Deficit		\$ 25,007.46

Statement of Collections for Budget

	Receipts July 1 to Sept. 30	Budget Allot- ments 3 Months	Arrears
Pacific Northwest	\$ 193.00	\$ 443.01	\$ 250.01
Nebraska	2,559.93	2,558.31	surpassing
Michigan	6,781.57	9,746.01	2,964.44
Dakota-Montana	2,784.83	3,156.36	371.53
Minnesota	13,395.71	18,583.86	5,188.15
North Wisconsin	12,392.38	25,062.72	12,670.34
West Wisconsin	17,271.78	25,760.43	8,488.65
Southeast Wisconsin	5,842.49	25,439.28	19,596.79
	<u>\$ 61,221.69</u>	<u>\$110,749.98</u>	<u>\$ 49,529.91</u>
From other sources	642.58		644.20
	<u>\$ 61,864.27</u>		<u>\$ 48,885.71</u>
Revenues	11,485.94	20,625.00	9,139.06
	<u>\$ 73,350.21</u>	<u>\$131,374.98</u>	<u>\$ 58,024.77</u>
Disbursements	98,357.67	98,357.67	33,017.31
Deficit	\$ 25,007.46		\$ 25,007.46
Unappropriated		\$ 33,017.31	

THEO. H. BUUCK,
General Treasurer.



DAY BY DAY WITH JESUS

A Calendar for Family and Private Devotions

Edited by Prof. W. H. T. Dau, D. D.
President of Valparaiso University

A message for every day. 365 sheets, each with an appropriate text, brief meditations, Scripture lessons for morning and evening, and a prayer or hymn-verse.

The "Day by Day with Jesus" Calendar for 1928 is the joint work of 78 different authors in every part of the United States.

Since 1925, when this enterprise was started, the circle of readers has constantly grown, and numbers over Ten Thousand.

The Calendar has been a most welcome visitor in charitable and penal institutions, and has fulfilled a blessed mission in these sad places.

In many instances it has proved a most appropriate and well appreciated gift among friends and acquaintances.

Last not least, it is the verdict of many earnest pastors and school teachers, that the Calendar has been an effectual means for reviving the good old custom of family worship, where that custom had fallen into decay, and had led to a closer and regular study of the Bible by individuals.

The 1928 Calendar carries a special message of cheer and hope to the Christian home.

Price: 60c a copy.

SCRIPTURE TEXT CALENDAR FOR 1928

Better — Finer — More complete than ever before!

Size 9 1/4 x 16 inches

An Art Gallery of Famous Sacred Paintings

The Scripture Text Calendar contains 13 beautiful reproductions of the works of some of the world's greatest artists. All of these pictures represent what is best and most refined in the realm of religious art. The color paintings are perfect and beautiful. These beautiful reproductions are worth many times the low price of the calendar.

In addition to the 13 beautiful Sacred Pictures, the daily Scripture Verse, the Sunday School Lesson, and other regular features, are added this year four new features listed below.



Four New Exclusive Features

- 1) How to read the Bible through in a year with an assignment for each day's reading morning and night.
- 2) Three Months Calendar on each page. Added to our monthly calendar with the big figures and Scripture Text for each day are two small monthly calendars for the month previous and following the current month.
- 3) A full description of each beautiful picture — of great value to young and old.
- 4) The phases of the moon are shown on the day they occur.

Single Copies, 30c; 5, \$1.40; 12, \$3.00; 25, \$5.75; 50, \$10.00; 100, \$17.00

To All Lutherans

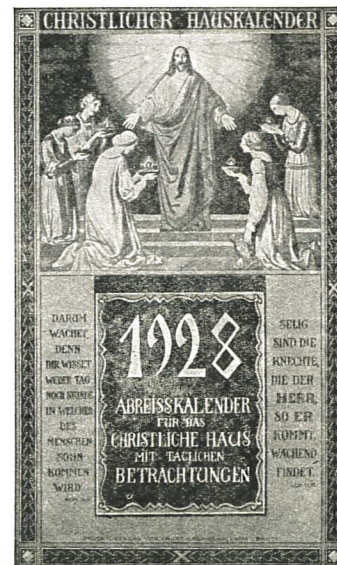
A new feature on this calendar is the listing of the Gospel lessons and the Epistles for each Sunday. All vestment colors and special church holidays are shown.

Calendars Are Not Returnable

The Scripture Text Calendar may also be had in German, but from a special edition with pictures (except cover) printed in the ducolor process and without the church-year feature.

Christlicher Hauskalender für 1928

(Importierte Original-Ausgabe.)



Der beliebte Abreiß-Kalender mit einem Blatt für jeden Tag im Jahr. Außer Datum und Zeitangaben auf der Vorderseite eines jeden Blattes eine schöne Andacht, auf der Rückseite eine kurze erbauliche Geschichte oder ein Gedicht. Auf der Rückwand eine prachtvolle Lithographie. Die hintere Seite der Rückwand zeigt ein Verzeichnis aller Mitarbeiter der von ihnen behandelten Tage.

Preis: Einzeln 60 Cents, franko.