

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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SEND OUT THY LIGHT!

Send out Thy Light, dear Lord,
Send out Thy Light!
Without its beams we pine
In dismal night.
Earth's wisdom cannot give
Bread that our souls might live.
Send out Thy Light, dear Lord,
Send out Thy Light!

Send out Thy Light, dear Lord,
Send out Thy Light!
Illumine the Word of Truth
With glory bright.
Let each inspired page
Shine on from age to age.
Send out Thy Light, dear Lord,
Send out Thy Light!

Send out Thy Light, dear Lord,
Send out Thy Light!
Sunbeams of Genesis
Bid doubt take flight.
Knowing from whence we come,
May we extol Thy Name.
Send out Thy Light, dear Lord,
Send out Thy Light!

Send out Thy Light, dear Lord,
Send out Thy Light!
Thunders of Horeb roll;
Storm-clouds affright.
On Thy sure promise blest
May we, like Abram, rest.
Send out Thy Light, dear Lord,
Send out Thy Light!

Send out Thy Light, dear Lord,
Send out Thy Light!
Let carnal unbelief
Our faith not blight.
Earthborn philosophies
Teem with uncertainties.
Send out Thy Light, dear Lord,
Send out Thy Light!

Send out Thy Light, dear Lord,
Send out Thy Light!
Dark are the heathen realms;
Sad is their plight.
But Thou, Immanuel,
Hast burst the chains of hell.
Send out Thy Light, dear Lord,
Send out Thy Light!

Send out Thy Light, dear Lord,
Send out Thy Light!
Let Thy blest Spirit guide

Our steps aright.
Saved by Thy glorious grace
Our pilgrim-path we trace.
Send out Thy Light, dear Lord,
Send out Thy Light!

Send out Thy Light, dear Lord,
Send out Thy Light!
Scripture's prophetic page
Dispels the night.

Shine on, bright Morning-Star!
Scatter all shades afar.
Send out Thy Light, dear Lord,
Send out Thy Light!

Send out Thy Light, dear Lord,
Send out Thy Light!
Let earth behold the Cross
On Calv'ry's height.
Thy precious Blood was spilt
To purge away our guilt.
Send out Thy Light, dear Lord,
Send out Thy Light!

Send out Thy Light, dear Lord,
Send out Thy Light!
Victorious King of Kings,
Return in might!
Ere Judgment thunder rolls
Receive our ransomed souls.
Send out Thy Light, dear Lord,
Send out Thy Light!

Send out Thy Light, dear Lord,
Send out Thy Light!
Until the Father's House
Shall greet our sight,
Until on Salem's shore
We Thy blest Name adore.
Send out Thy Light, dear Lord,
Send out Thy Light!

Anna Hoppe.



In these last days of sore distress
Grant us, dear Lord, true steadfastness,
That pure we keep, till life is spent,
Thy holy Word and Sacrament.

A trusty weapon is Thy Word,
Thy Church's buckler, shield, and sword;
Lord, let us in this Word abide,
That we may seek no other guide.

O grant that in Thy holy Word
We here may live and die, dear Lord;
And when our journey endeth here,
Receive us into glory there. Amen.

Jan 29
Rev C. Buenger
5026 19th Ave

THE ONE HUNDRED AND THIRD PSALM

Forgiveness of Sins — the Precious Treasure of the Church of Reformation

Christian religion is a religion of forgiveness of sins. That is its substance, the sun and center around which all else revolves. Take away from religion the doctrine of forgiveness of sins, and it ceases to be the Christian religion. It is because of this doctrine the Christian religion differs from all other religions, from the ancient heathen religions down to the religions of modernists of every color in our day. With all non-Christian religions the chief doctrine consists in this, man must work out his own salvation, he must merit the favor of God by his own virtues and deeds. The Christian Church, on the other hand, knows of no other way unto salvation for man than that his sins are forgiven.

The doctrine of forgiveness of sins, therefore, is a most important doctrine. In it all other Christian doctrines center, while without it no other doctrine of Holy Writ is of any avail, not even the doctrine of Christ's Divinity, of His life, suffering, death and resurrection. Says our Lutheran Confession in its Apology of the Augsburg Confession: "It is not enough to believe that Christ was born, suffered, was raised again, unless we add also this article, which is the final purpose of the history of Christ: The forgiveness of sins." (Concordia Triglotta, p. 135.)

It is therefore not surprising that our Lutheran Church holds this doctrine in the highest regard. Indeed, it is the most precious treasure delivered to us by the Church of the Reformation. A study of the One Hundred and Third Psalm will verify this.

The Psalmist's Praise of the Forgiveness of Sins

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

Wonderfully sublime and inspiring words, these, wrapped with the most ardent feelings of gratitude and devotion. In fact, the whole Psalm is one which has been the grand song of praise of the children of God throughout all generations. It calls rather for devotion than for exposition. A commentator on this Psalm has truly said, "He, who with a warm heart and ordinary good sense, enters into its spirit in any version of it extant, is more enriched by it, and has a better understanding of it, than he, who with a cold heart can critically weigh every word in the original, and in each of the many translations given us by ripe scholars." Luther says: "This is a

glorious Psalm, and full of the most ardent feelings and exercises of faith, and of a believing heart, a heart acknowledging the infinite mercies of God, both temporal and spiritual."

Of all the benefits of God, however, the forgiveness of sin is praised throughout the Psalm as the most precious treasure in God's Kingdom or Church on earth. What is it but a praise of this treasure, when we hear the Psalmist saying of God: "Who forgiveth all thine iniquities; who healeth all thy diseases. Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies. — The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is the mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. — The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. — The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Yes, to feel sin and death, and to have received forgiveness of sins and reconciliation with God by faith, is the object of praise in the whole of this glorious Psalm.

The Glorious Blessings of Forgiveness of Sins

The forgiveness of sins is indeed the first and paramount blessing of God which calls for praise. That God is a merciful God, declaring His willingness to pardon sin, — that He has devised and revealed a way by which this can be done, and that He has actually done it in our own case, is the most important matter for which we should glorify Him. When we understand all the things which most affect our spiritual and eternal welfare, we shall find that forgiveness of sins is a blessing above all other favors of God.

What does God do in forgiving sins according to the words of our Psalm? Note, that, in the first place, "He forgives all our iniquities." God forgives all our sins, the original sin as well as the innumerable actual sins we have committed during all the days of our life, sins of commission and sins of omission in word, thought and deed of whatever nature they may be. It is not a partial, but a full pardon He offers. God's forgiveness admits of no adjustment, no conditions are connected with it; it is unconditional, complete, perfect and eternal. Once God has forgiven sins, they are forever forgiven; no more shall they be charged to our condemnation.

Note, furthermore, that in forgiving sins God "healeth all thy diseases." These are not so much as

physical diseases — the whole realm of sickness, — though even of bodily ills one is healed in a measure by forgiveness of sins, inasmuch as one is comforted by the assurance of God's love and care in sickness, but rather the wounds inflicted by sin, a guilty conscience, dread of God's wrath, and punishment, fear of death, and thereafter judgment. Of all such diseases of the soul man is relieved by forgiveness of sins.

Again, in forgiving sins God "redeemeth thy life from destruction." How could it be otherwise? The wages of sin being death, ruin, perdition, which Satan, the archenemy of God and man, has brought upon the whole of mankind, God forgiving our sins saves us from destruction, death, hell and everlasting damnation.

Once more, in forgiving sins God "crowneth thee with lovingkindness and tender mercies." The idea here is not merely that God is the source of these blessings, but that there is something of beauty, of dignity, sublimeness and honor, as in the conferring of a crown on any one. In forgiving sins God has indeed honored us with the highest degree of dignity and honor. He has made us His children, yea, kings and priests, wearing our crown out of His own glorious attributes of lovingkindness and tender mercies. Yes, in forgiving sins God makes us kings who are lords over the mightiest of foes, — sin, flesh, the world, the devil, death and hell. And He makes us priests enjoying all the privileges of His people, vested with the highest of spiritual powers, even the keys of heaven.

But has not God said, "The soul that sinneth, it shall die?" How can God forgive sins, having threatened to punish transgressors and being required by His unalterable justice to punish every man as he has deserved? Can He condone guilt in violation of justice? Yet even this question is gloriously solved in our Psalm. Says the Psalmist, verse 8, "The Lord is merciful and gracious." Verse 11, "As the heaven is high above the earth, so great is his mercy toward them that fear him." Verse 17, "The mercy of the Lord is from everlasting to everlasting."

It is by His grace and mercy that God can forgive sins without abridging and curtailing in the least His justice. That grace and mercy is from everlasting. It had its foundation in the eternal decree of God. There God decreed to send forth His own Son into the world to be the Substitute of sinful men, imputing to Him, the righteous and holy One, the sins of the world. Thus the gracious God and righteous Judge found a way of forgiving sinners without violating His justice. The cost of forgiveness was indeed great; for we are redeemed not with corruptible things, as silver and gold, "but with the precious blood of Christ, as a Lamb of God without blemish and

without spot." "God made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." "Christ was delivered for our offences, and raised again for our justification," "in whom we have the redemption through His blood, the forgiveness of sins."

This vicarious sacrifice of His beloved Son for the sins of the world God has accepted when He raised up Jesus from the dead. The resurrection of Jesus Christ is the great event in history that shows us God and the world reconciled and God bestowing forgiveness upon all the world. Do you ask, therefore, How can God forgive? We point to Christ, by whose blood the guilt of every sin, original as well as actual, is forever blotted out.

What a precious treasure the forgiveness of sins is! Small wonder that it is made the central theme in the glorious One Hundred and Third Psalm, asking every recipient of this treasure to give praise and thanksgiving unto God, with all the hosts of heaven, saying: "Bless the Lord, O my soul: and all that is within me" — my redeemed soul, my comforted heart, my appeased conscience, my enlightened mind and reason, my faith and trust in God — bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities." — "Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul."

Forgiveness of Sins — the Christian Church's Most Precious Treasure Restored by the Work of the Reformation

A thousand years and more the Christian Church had been deprived of its most precious treasure, — the forgiveness of sins. It was under the rule and despotism of popery. Men seeking forgiveness of sins were pointed to an angry God whom they must pacify by doing penitence. Christ Himself was set forth as a severe judge exacting deeds of penance from sinners. They were not, from the Gospel, shown that the merits of Christ are sufficient for the expiation of all sins, and that God for His sake forgiveth us all our sins. Instead, they were told that in order to obtain forgiveness of sins they must perform works, and mainly such as the Church prescribed, as fidelity to the pope, auricular confession, mass, invocation of Mary and of saints, etc. Members of the Church were told that the priest alone could forgive sins by offering up Christ again and again in sacrificial mass, or by selling indulgences, transferring to the sinner's account righteousness from the inexhaustible treasure of merits laid up by saints and managed by the priests.

Alas, the Church of Rome had forgotten the benefits of God; its lips were closed to the glorious memories of God's lovingkindness and tender mercies in for-

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giving all our sins and healing all our diseases, so wondrously extolled in our Psalm. No longer did men, under the rule of the pope, bless the Lord for that most precious treasure of the Christian Church — the forgiveness of sins, but rather did they sigh and groan under the yoke of Rome, and were torturing themselves on the brink of despair.

Witness, for example, Martin Luther, as monk in the cloister at Erfurt. Seeking in vain forgiveness of sins for his troubled soul in the teachings of the papal church, he cries in one of his hymns:

"Fast bound in Satan's chains I lay,
Death brooded darkly o'er me,
My sin oppressed me night and day,
Therein my mother bore me;
Deeper and deeper still I fell,
Life had become a living hell,
So firmly sin possessed me.

"My good works could avail me naught,
For they with sin were stained;
Free-will against God's judgment fought,
And dead to good remained;
Grief drove me to despair, and I
Had nothing left me but to die,
To hell I was fast sinking."

And not until a learned and pious friar had pointed out to this despairing monk the words of the third article of the Christian Creed: "I believe in the forgiveness of sins," did Luther find consolation for his sinsick and despairing soul.

It was then that deliverance so long and so ardently desired had come to the people of God, and that the golden treasures of forgiveness of sins was once more restored to the Christian Church. As is said in our Psalm, verse 6: "The Lord executeth righteousness and judgment for all that are oppressed," has come to pass in the fullest measure in the work of the Reformation. At the proper time, when the Church of Christ had been oppressed to the utmost, God had

interposed with His providential ruling of affairs, and executed righteousness and judgment for His oppressed people, the faithful few, the little flock of His Church. And as "He made known his ways unto Moses, his acts unto the children of Israel," so did God once more make known to His people, the Christian Church on earth, His ways of deliverance and salvation, by raising up that faithful witness, Martin Luther, and giving him the trumpet of the sanctuary to sound an alarm and proclaim anew the truth of the forgiveness of sins in the merits of Christ as the only way unto salvation for men.

This priceless gift of God, — the remission of sins by faith in the merits of Christ, the Redeemer, has been delivered to us by the work of the Reformation. That is the most precious treasure of the Church of the Reformation. In the middle of the Augsburg Confession stands as its constructive center the Article on Justification: "Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received with favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4." (Concordia Triglotta, page 45.)

God grant that by His grace we retain this most precious treasure of the Church of the Reformation for all generations to come.

J. J.

COMMENTS

"They Authorized Me To Borrow" "I felt that it would still be months before I could get the money together. Then came your letter and the letter of Brother Kuhlrow, which depicted the crying need. I took those letters, and when the congregation heard how matters really stood, they authorized me to borrow the money and send it in."

The members of this congregation saw that something has to be done about the finances of our synod. We do not quite manage to take care of the current obligations with our current income; naturally it was out of question to meet the requirements of the building project in New Ulm from this income. Money had to be borrowed to satisfy those who had a just claim on us. We had to, we wanted to pay, for it is written: "The wicked borroweth, and payeth not again: but the righteous sheweth mercy and giveth." So Treasurer Buuck had to do the borrowing in our name and for us. For us, because we, the members of the Wisconsin Synod, had instructed the brethren in New Ulm to erect the building our Dr. Martin Luther College so sorely needed. The new debt so incurred rests on the entire synod. However, as far as about one hundred and sixty congregations in the synod are concerned, there was no need of borrowing to

such an extent, for they had sent in their share of the amount required for the new seminary, the payment of the "old debt" and the buliding operation in New Ulm, in advance, in instances, four or five years ago. These one hundred and sixty congregation will, we are sure, cheerfully shoulder their part of the new burden if it becomes necessary to do so, for they do not want to see the work of the Lord curtailed on account of the want of the means necessary to carry it on. But this should not be expected of them until every other congregation has tried its utmost and can say before God, it is impossible for us to raise our share.

"They considered it a debt to the synod and resolved to pay it."—this after a thorough discussion of the entire situation; and, having been shown the urgency of the need, they declare, It's our debt, why should we shoulder our responsibility off on someone else?

We will borrow the balance and send it in.

We know of four or five other congregations that have arrived at the same conviction and adopted similar resolutions.

Others have written us that they cannot follow this course but will immediately set about to gather in the balance.

We feel greatly encouraged, for we are convinced that nearly all of our congregations are as well able as these to do their share.

Trees About trees for our seminary grounds we wrote some time ago, the thought having been suggested by the young people of one of our congregation. These young people want to do the planting themselves, making this an occasion for a visit to the new seminary. They will be told what kind of a tree is wanted, and the place for this tree will be designated at the proper time. Those who want to follow this example will kindly write us.

We had hoped to be able to get an approximate estimate of the cost of transplanting larger trees during the winter. It proved impossible to get such an estimate. We will simply have to pay an experienced man by the hour to do this work for us. Those interested will, therefore, kindly send us a cash contribution, which will be set aside for this purpose.

We Have Been Asked We have been asked to ascertain approximately the cost of furnishing the studies, the bedrooms, and the sick-rooms in the institution. Several pastors told us that the ladies of their church were interested and would possibly furnish a room.

The Committee has so far been kept busy with the buildings proper that it has not given the furnishing much much attention. However, we made inquiries and venture to offer the following rough estimates:

Sick-room	\$120.00
Bedroom, for four	\$190.00
Study, for two	\$ 90.00

It will not be necessary to state that any assistance given us in this matter will be heartily appreciated. A member in the Michigan District has already given us \$500.00 to be used in furnishing one of the rooms in the new seminary. Moneys contributed for this purpose will be set aside for this use.

Our New Well Our new well, the first of its kind in this vicinity, is to us a source of constant pleasure. It is about seventy-two feet deep. For weeks it has been flowing at the rate of twelve to fifteen gallons a minute. The water is two points softer than that of Lake Michigan. It is free of fermentation and comes from the ground at 42 degrees Fahrenheit. The well has been pumped at the rate of fifty gallons a minute and has stood up. Comparisons have been made with the water consumption in other institutions, and we feel confident that we will have an ample supply. A pump house will be erected, and a reservoir with a capacity of 10,000 gallons built at the well. The water will be pumped into a pressure tank of 5,000 gallon capacity, with a 60 pound pressure. This solves one of our most important problems.

We do not apologize for again taking up so much space. We feel that the members of our synod want to know these things and are confident that the interest taken will express itself in the joyous cooperation we need to carry out our threefold project.

John Brenner.

* * * * *

Again the Book of Common Prayer The Book of Common Prayer is again the subject of discussion and controversy, and this time the Episcopal church of our own country seems destined to pass through the troublous times which were but recently experienced by its sister church in England. The signs of coming dissention, as there seems ground to fear, became noticeable at the convention of the house of bishops of the Episcopalian church which as we write is being held at Washington, D. C., The matter came formally to the attention of the house when the Rt. Rev. E. C. Seaman, a missionary bishop stationed in the northern part of the state of Texas, offered for adoption a resolution which asks the retention of the 39 articles in the Book of Prayer. The resolution could not fail of causing a stir and attracting general attention since it was backed by a petition containing 33,000 signatures, and the argument for retention was that the 39 articles are basic and are a true expression of the fundamentals on which the Episcopal church was founded. Taken over from the prayer book of the church of England, they are held to set forth clearly the doctrinal position of the fathers of the church.

Those who oppose retaining the articles argue that they are antiquated and therefore not a true expression of the doctrinal position of the church of to-day.

Many bishops and clergymen seem to stand for a compromise. They suggest leaving the articles where they are, seeing they can do no harm, being separated from the common prayers of the church. This, of course, is not very flattering to the 39 articles nor to them who uphold them.

We have here what is so conspicuous in some other circles—the fight between the modernists and the fundamentalists. The attack on the Bible truths are often not directed squarely against them as such; but that does not make them less dangerous.

In these last days of sore distress
Grant us, dear Lord, true steadfastness,
That pure we keep, till life is spent,
Thy holy Word and Sacrament. G.

Food For Thought The weeks that intervene between the present and election day are bound to be weeks of excitement and to bring their days of serious thought. For the earnest Lutheran Christian, probably no campaign in the past has presented just such a choice jumble and muddle of personality and issues as the present presidential dilemma. The following clipping presents an instance of what blind partisanship may lead to:

A remarkable thing occurred in Dallas recently. The editor of the Fundamentalist was holding a meeting for the Fundamentalist Baptist church, a new organization. A man stood up in the congregation and addressed some remarks to the speaker. He was arrested for "disturbing religious worship." When the case came to trial, he pleaded that he was not guilty because it was not religious service, but a political meeting, inasmuch as the speaker was discussing candidates and political issues. The jury returned a verdict of "not guilty." This case, while altogether unusual, furnishes food for thought.

—Dallas (Tex.) Baptist Standard.

We fear that the only unusual feature of this case was the outcome and we further fear that hysterical action on the part of the church, as suggested by the opponents of Smith, will in the last days of the campaign work incalculable harm to the church and to the cause for which the church is called to stand—the Gospel. If we had been in any doubt as to probable action on the part of one side of the present controversy in the last days of the campaign, the following from a screamsheet of the Smith opponents which to-day's mail brought to our desk is fully able to remove the doubt:

The campaign committee of the Anti-Saloon League of America has selected Sunday, October 28, as the day for a final nation-wide appeal through the churches in behalf of the election of Mr. Hoover to the presidency.

It is the hope of the committee that co-operating pastors in every state will re-state the fundamental facts about prohibition and the presidency, and especially emphasize the importance of getting out the church vote.

The committee is prepared to furnish pastors of each state with a sufficient number of special appeal folders, urging them to join in the nation-wide drive on October 28. Special material will be offered to each pastor to help bring the vital facts about prohibition and the presidency, and the importance of voting, to

the attention of his people. Included in this material will be, (1) a thermometer poster to show the percentage of church voters that vote; (2) a dialogue for young people, entitled, "Will you vote for Smith or Hoover?"; (3) a report on the Canadian system of so-called government control; (4) questions and answers on the presidency for Sunday School classes whose members are of voting age; (5) assorted miscellaneous material, including Smith's record on prohibition legislation, and other leaflets relative to the campaign.

The cooperation of church members is asked to make October 28 the day that will count mightily in defending the Eighteenth Amendment and the Volstead law against the attacks of those who would destroy our national prohibition policy.

That bugaboo, "The Church in politics," with which the wet forces are attempting to silence the Church, is availing nothing. Denominational bodies meeting in conferences, synods, conventions are fearlessly going on record urging their membership to vote for Secretary Hoover, not for partisan reasons, but because Mr. Hoover has declared that he is in favor of maintaining the prohibition law and has pledged himself and party to enforcement of that law. On the other hand, Governor Smith has repudiated his party's prohibition platform and has declared in favor of the so-called government control system for the United States, and until such time as that can be brought about, has said that he will consider it his duty to urge Congress to modify the Volstead law granting each state the privilege to determine what constitutes intoxicating beverages.

By this attitude Governor Smith has made prohibition the dominant issue in this campaign. Dry Democrats will refuse to recognize it as a partisan issue. They will vote their party ticket, but will vote against the head of that ticket who has repudiated the party's platform on this issue.

The Church will not hesitate to follow this battle into the political arena where it has been dragged by Governor Alfred E. Smith.

If Governor Smith and his friends imagined that the Church would not dare enter this fight lest it be accused of participating in partisan politics, they are badly mistaken.

It is to be hoped that every individual church in the United States will observe October 28 as a day for concerted action in defense of the Eighteenth Amendment. The result of more than thirty year's effort by the Christian citizenship of this nation under the leadership of the churches is at stake.

The churches fought to secure this beneficent prohibition law. They must now fight to defend it against those who under the leadership of Governor Smith of New York are intent upon destroying it.

For an example of such concerted action, looking to legislation and law-enforcement, we quote the following from the same source:

The following resolution was adopted unanimously by the Board of Christian Education of the Department of Moral Welfare of the Presbyterian church of the U. S. A.:

"The Board of Christian Education of the Presbyterian church in the U. S. A., reaffirms its conviction that it is the duty of the Christian church to support to the utmost that candidate for the Presidency of the United States and those candidates for all other offices, whose utterances, acts, and reports are in support of the continuance of the Eighteenth Amendment and all Federal and State legislation looking to its enforcement."

A resolution endorsing Hoover for the presidency and opposing the candidacy of Al Smith was adopted by the Ohio Synod of the United Presbyterian Church in session at Cambridge, Ohio. In part the resolution said:

"Since the Eighteenth Amendment to the Constitution has been attacked in the open we pledge ourselves to the hearty

support of the principles of prohibition and of all laws for the effective enforcement thereof.

"Since Herbert Hoover in record and pledges is emphatically in favor of prohibition, and since Governor Al Smith in record and pledges is emphatically opposed to prohibition, we endorse Herbert Hoover as candidate for the presidency of the United States and oppose the candidacy of Governor Smith."

Now, we Lutherans were not instrumental in placing the eighteenth amendment in the constitution and we do not feel it to be our duty to see that it stays there. We have not advocated laws against murder and adultery, and we fail to see a distinction between them and intemperance. That is the province of the State which the Church should not invade. In the accepted premises what should hinder the passage of Sunday-observance decrees, anti-tobacco regulations, dress prescription? We expect the State to safeguard us in our liberties and to seek the economic welfare of its people, not to stand for our ideas of moral uplift. As we interfere with the State in things political so do we make impossible our true mission—preaching the Gospel. God preserve the Lutheran Church from political entanglement. G.

* * * * *

"If We Are Wise" "If we are wise, we will repudiate these side shows and concentrate on the two fundamentals: Stewardship and Evangelism. The results, both spiritually and materially, will exalt the church in our own eyes as well as in the eyes of the community," says Pastor Weiskotten, Brooklyn, in *The Lutheran*, speaking of the methods employed by churches to raise the moneys necessary for carrying on their work. He raises the following objections to bazaars, shows, merchandizing of every kind, etc.:

1. Such affairs are unscriptural. If we follow 1 Cor. 16:2, there will be no need of them.
2. They are poor business. Good business demands a steady income. It will not be satisfied with spasmodic efforts.
3. They are unchurchly. "Present-day sales are primarily—let's be frank—to induce some one else to contribute to the church so that we don't have to contribute so much." . . . "These practices are unworthy of the church."
4. They make the church a beggar. So the harassed business man will be inclined to class it.
5. They repel the man outside the church. "No thinking man will be attracted by an organization whose members haven't enough interest to keep it afloat." The church is there to bring spiritual blessings to men. It represents the Almighty God, and so men should learn to regard it.
6. They weaken the church spiritually. The interest created is that in raising money rather than real interest in the Kingdom of God.
7. They develop harmful publicity. The writer points to specific instances, of which these two will suffice:

"The Ladies' Aid Society of the Evangelical Lutheran Church of _____ have completed arrangements for the first annual masque ball. A committee headed by the president has been working hard, completing the arrangements, and the affair promises to be a decided success, both socially and financially. Up to date about five hundred tickets have been disposed of. About ten dollars in gold will be distributed at the end of the evening for the most original and prettiest costumes for men and women. . . . The Ace Jazz Band will furnish lively dance music for the entertainment of the guests. . . . Tickets, at fifty cents, including wardrobe, may be secured from _____ or any member of the society."

"Yea, bo, be sure and pipe the wicked dope on a hardboiled spree, coming off tonight at the _____ Church. Pound your ear, buddy, and line up with the gang. If you ever lamped our meeting house, come on over and help us roll up the concrete hen fruit, all for one-tenth of a simoleon. In further significance, we deeply desire that you honor the _____ Society with your presence at the afore-mentioned date and hour. You can bust in for a dime and stay in as long as your other loose rocks last. Yelp it out and tell your pards."

The position taken by this writer is not new to the readers of the *Northwestern Lutheran*. His thoughts have been voiced in our columns again and again. But it can do no harm to re-state them from time to time, for there is still room for improvement. The sooner we rid ourselves of all these methods and endeavors and concentrate all our attention on the actual serious business of the Church, the better it will be for our church. No church can afford to be weakened inwardly and to have its influence on those without weakened by methods and endeavors of this kind. J. B.

THE APOSTLES' CREED IN A NEW GARB

In the July *Atlantic* an anonymous writer gives the result of his investigations among what he styles "men of sense," such as newspaper writers, doctors, lawyers, professors, statesmen, and business men. These he interviewed on their opinions about their religious creed. The common base was in terms of the Apostles' creed. It stood like this: I believe in God Almighty, Maker of the Universe, and in Jesus Christ, His spiritual Son, worthy to be our Lord; possibly conceived by the Holy Ghost and born of the Virgin Mary (but these seem unimportant); suffered under Pontius Pilate, was crucified, dead, and buried.

I believe in His descent into Hell and ascent into Heaven, symbolically. I believe there is some evidence that He arose from the dead, and I believe in the immortality of His spirit; also allegorically, that He sitteth at the right hand of God Almighty, and that I am judged or shall be judged by the spiritual views He taught on earth. I believe that no one could find a wiser, juster, more understanding, or more merciful judge of my actions.

I don't quite understand the Holy Ghost, though I believe in the Holy Spirit of God; I believe in the advisability of some church organization (though I do not like any of them very much). I do not appreciate the significance of the Communion of Saints. I believe in

the forgiveness of sins, in the possibility of the resurrection of the body (though this seems remote), and in the probability of spiritual life everlasting (concerning the desirability of which many are in doubt).

It seems of little use for us to go into the details of the beliefs held by these "men of sense." It does not help us when they declare that they, placed before the bitter alternative of seeing either the gospel destroyed or all the books on other religions and philosophies, they would choose to keep the gospels, for, you see, they do not accept the gospels as they stand. They confess to hold no definite views on heaven or hell. Their feeling on the forgiveness of sins is well expressed by the Persian: "Pish! He's a Good Fellow and 't will all be well."

In short, this is the age-old lodge religion of the self-satisfied Pharisee and his close brother, the worldly Sadducee. To eat and drink, to work and to play, to get the most out of this life for the body and the mind, ignoring the crying needs of the soul and denying the power and ravages of sin, not to bother your head about the hereafter, but enjoy yourself here—is this the religion of the "man of sense"? Then the "man of sense" had better read the story of the rich man and Lazarus with more attention. But why ask them to do that? They will not believe Moses and the prophets. So we do not agree with this investigator that such men, "men of such sincerity, tolerance, and open-mindedness would listen with patience and interest to the empirical reasoner (surely to him, the Ed.) and even to the sound mystic." Our gospel message of salvation is not a mystic word, but a clear word of God, demanding and giving faith. But it will always remain a stumbling block to the Jew and foolishness to the Greek.

Reader, are you duly thankful to your God, the Holy Ghost, whom these men of sense do not know where to place or what to do with Him, that He, through parents and teachers has brought you to understand the word of salvation as expressed and confessed by you in the Apostles' creed? We often confess it in public with mumbling lips and unthinking minds, forgetting that it is not only the pithy summary of our beliefs, but also the banner under which we march and by which we are distinguished from the blind unbelievers. We should be all the more thankful, when we remember, that, but for the grace of God, we too should be as ignorant of the truths of salvation as these "men of sense," and thus find too late by sad experience that there is a heaven and hell. May the Lord keep us in the true faith as expressed in our beloved Apostles' Creed. Z.

There was an ancient custom of putting an hour-glass into the coffin of the dead to signify that their time had run out, a useless notification. Better put the hour-glass into the hand of every living person and remind them that the grains are gliding steadily out. Soon all will be gone. Let the close of the year

be a time for reflection and repentance. How much time wasted which might be used for accomplishing some good! Let us remember it is a time of grace when the Lord is near to save — soon the door will be shut. Therefore seek the Lord while He is yet to be found — you know not when He will call you away.

— Lutheran Church Herald.

THE RECORD OF CREATION

Genesis 1 and 2

Before approaching this sublime subject, we must answer three questions.

I.

What is the Relation of the Record of Creation Contained in the Bible to the Report of our Redemption Found in the Same Book?

During the night from the 20th to the 21st of July, 1925, the following incident happened. A young man of 26, a consumptive, lay on his deathbed. Feeling very uneasy, he awakened his mother and said: "When I went to sleep last evening, I was sure of my salvation and ready to die; but now it seems as though the devil had me in his power. Read to me the Psalm with the words: 'Though I walk in the valley of the shadow of death!'" After his mother had finished reading the 23rd Psalm, he said: "Now read the first chapter in the Bible!" Although his mother could not understand, as she told me soon afterward, why her son wanted to hear this chapter in the face of death, she at once complied with his wish and read Genesis 1 from beginning to end. "Now I'm satisfied," he said.

Now let him, who is perplexed by this remarkable choice of Scripture readings by a dying man, study the prayers of saints contained in the Bible, especially those offered up in great need; he will find, they also loved to identify their Helper and Redeemer and his word, with the Creator of heaven and earth and his word in such hours of distress. Think of Ps. 121: "I will lift up mine eyes unto the hills, from whence cometh my help. *My help cometh from the Lord, which made heaven and earth.*" Compare Ps. 73. Again, listen to the prayer of the disciples, when the first serious opposition to the preaching of the Gospel arose: "*Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, 'Why did the heathen rage, and the people imagine vain things?'*" Compare Hezekiah's prayer, Is. 37:16-17. To these saints, as to Christ Himself according to Matt. 19:4-5 and John 10:34-35, every word of the Bible was a word of God, the almighty Maker of heaven and earth, not only when this book spoke of their Savior and Protector, but also when it informed them of their Creator and His works. To them the record of creation and that of redemption contained in the Bible were related like natural brothers and

sisters, both having the same father, author and writer—God.

Let us therefore not be deceived, the foundation of the 2nd and 3rd article of our Christian faith stands and falls with the foundation of the first; not always in actual practice, but every time in principle. If the record of creation written in the Bible is human or must not be taken literally, then it follows with irresistible sequence that the report of our redemption found in the same book is likewise human and not to be taken literally. He, who tampers with the one, tampers with the other; and in the last analysis, steals from the souls of men the only rod and the only staff on which they can safely rest in the hour of death. Only a blissful illogical way of thinking can then divert disaster to their Christian faith.

II.

What Can Natural Science Know of Creation or the Beginning of Things?

This is a second question that ought to be settled in the mind of an educated person, before he begins to study the biblical record of creation. Here we must keep in mind very clearly that the subject of Genesis 1 lies entirely outside the realm of natural science. The subject of creation can never be made an object of investigation, for the simple reason that the very first prerequisite of natural science is *natural observation*. This is out of the question, when it comes to the beginnings of things. Neither may we draw the following conclusion: Certain things now begin and develop so and so, therefore these same things must have originated and developed in a similar way in the *beginning*. For instance, science now observes the origin and evolution of chickens out of eggs, and of eggs out of chickens; but Genesis 1 speaks of the origin and development of birds before there were any eggs out of which they could be hatched. That's a horse of a different color. How can the present development of a chicken out of an egg teach me the way in which the first chickens came into being without eggs? Or how can the present formation of eggs in chickens picture to my mind the formation of the first eggs without chickens? How can the origin of any form of life *from a parent of its kind* give me any light concerning the beginning and development of that same form of life *without a parent of his kind*?

Dr. D. W. Swann, a renowned scientist, and at present director of the Bristol Foundation of the Franklin Institute, clearly sees this point. At a recent gathering of the American Chemical-Society Institute at Northwestern University he therefore made the following statement: "*Once started*, science has been able to see the workings of life. But as for getting any clear conception of the *beginning*, we are at a loss! Either, one accepts the view of creation handed down by the Bible, or else the scientist shakes his head and says he cannot answer the question."

III.

The third question we must settle before approaching the subject of creation on the basis of Genesis 1 and 2 is: What are we going to do with the text of these two chapters? Take it as it reads, or wrest and twist it according to the changing whims of men, who admit that they cannot know anything of the thing of which they speak? With all who bear the name of Christ this question ought to be settled by his clear statement: "The Scriptures cannot be broken;" especially since among the Scriptures that cannot be broken, he expressly mentions Genesis 1 and 2 by pointing to them and even quoting them verbatim as words that **He said**, who made man in the beginning. Here are His words: "Have ye not read, that *He* which made them at the beginning, made them male and female, and *said*, 'for this cause shall a man leave father and mother, and shall cleave unto his wife, and they twain shall be one flesh?'" Matt. 19:4-5. Here Christ refers to Genesis 1:26-28 and quotes Genesis 2:24 word for word as the word of Him, who made man in the beginning. For us therefore, who believe in Christ, every word written Genesis 1 and 2 is by far greater and stands firmer by far than heaven and earth, because it is the word of Him, who was in the beginning and by whom all things were made. When we read these two chapters of the Bible, we must consider ourselves standing on holy ground no less than when we read John 3:16 or Psalm 23.

We love real science, especially the latest. We listen with rapt attention to the wonderful things it has discovered concerning the rays of light and their effect, the tiniest life cells and their working, and the like. We are even willing to listen to all that scientists believe, without seeing and observing. In doing this, however, we shall only find, that real science never contradicts the Bible, and, that no human agent has done more to make the very words of the biblical record of creation stand forth as a divine and impregnable rock, than the onslaughts of such scientists who tried to overthrow it. More of this as we go along.

J. F. B.

NORTHWESTERN COLLEGE

On the fifth of September another school year began at Northwestern College, the sixty-fourth of its existence. There are 268 students in attendance this year, of whom 74 entered as new students, 18 girls and 56 boys. Of this number 31 have declared their intention of entering the service of the church as pastors or teachers, although four of that number say they have not yet fully made up their minds. If the intention of these boys holds firm, as we trust it will, through the long and rather difficult course of studies that lies before them, the needs of the church for pastors some ten years hence will again be provided for. The remaining 43 new entrants have widely varying intentions. One wants to become an aviator, another an engineer, another a druggist, and so

on; but a connection with business life is the aim of most. Almost all of the 18 girls and 15 of the boys have enrolled in the commercial department.

Thirty-one of a total of 74 declaring themselves as students for the ministry would be ample for the present needs of the church if they could all be expected to hold to their course to the very end. But a distressingly large number of those who enter each year fall by the wayside long before they become college students, let alone seminary students. When a boy of fourteen years enters the first class of the preparatory department, he may feel that he has a bent toward the ministry, especially if his parents consistently encouraged that feeling at home, but when he grows older and his acquaintance with the world increases, he too often is drawn into the current of the world and a desire to preach an unpopular Gospel gives way before an ambition for surer and greater material returns. Another boy perhaps lacks the necessary mental equipment to master the languages, another reaches the limit of his intellectual ability before he is eighteen, another is physically unable to stand the strain of long continued study, and so they drop out one by one, and the original 30 or 40 or 60 dwindle to 5 or 10 or 20. It takes many more than 31 first-year students to produce 31 pastors. Thirty-one presumably preparing for the ministry is not enough. We should have many more each year who enter with their minds fully made up least to work toward the ministry, whether or not they finally reach that goal.

It might be of interest to note that of these 31 there are 10 sons of pastors, 1 son of a parochial school teacher, 7 sons of laborers and mechanics, 6 sons of farmers, and 7 sons of small business men, clerks, and so on. Sons of professional men, such as doctors, lawyers, etc., are not represented at all. Of the total number of new students 14 coming from the families of pastors and parochial school teachers, a proportion that is large enough when one considers how greatly the laymen outnumber the pastors in the synod. An increase in the number of boys for the ministry should therefore justly come from the ranks of farmers, wage-earners, and business and professional men in the church, especially from such families as are well able to give their sons a good preliminary schooling and to afford the cost of education at college and seminary.

The preparatory schools maintained by the synod have acted as feeders for the college department, in that four students for the ministry and one business student have entered from Dr. Martin Luther College at New Ulm, and two students for the ministry from Michigan Seminary at Saginaw. Winnebago Lutheran Academy at Fond du Lac has not yet graduated a class, but beginning with next year we may expect that new school to be a source of students. The newest synodical school, Northwestern Lutheran Academy, at Mobridge, So.

Dakota, just opened its doors this fall, and will not send students until four years hence.

The Indian Mission in Arizona has sent an Apache Indian lad to Northwestern to prepare to become an assistant to the missionaries among the Indians. Although he is not the first Indian boy to be sent North to school, he is the first to be enrolled at Northwestern College.

Two new tutors had been assigned by the commission, but in view of the urgent need for pastors last spring, it was agreed that we should take but one tutor from the graduating class at the seminary and call one of our own graduates who did not intend to enter the seminary. The position was offered to two of our graduates, but both were unwilling to return as tutors so soon after finishing as students, and declined the call. So at present we have but two tutors in the dormitory instead of the usual three.

Notes

The dormitory is again well filled, but not uncomfortably crowded. The temporary barracks located behind the dormitory seem to have become permanent and really contain two of our most useful classrooms, since each of the two rooms is large enough to accommodate our largest classes, one student to a seat.

Every new book added to the library emphasizes the inadequacy of the present quarters of that essential department of a college.

The old furnaces, which had been in use since 1905, and which were no longer able to meet the demands made on them and were becoming an increasingly serious fire hazard, have been replaced by two larger Kewanee boilers. It is expected that these boilers will cut the cost of operation, because it will not be necessary to crowd them to full capacity as was the case with the old one, and it is possible to use a grade of fuel costing \$1.55 less per ton. Last year's fuel bill of \$5,800.00 should be cut down considerably this year.

No letters have been sent out this fall requesting donations of potatoes and other products for the college table, but we earnestly hope that pastors located near Watertown will repeat their kindness of former years and gather gifts among their members for the college kitchen. The college truck will be sent to collect these gifts on notices given either to the undersigned or to Mr. J. Rohde, the college steward. One gift, a can containing 57 pounds of strained honey, has already been received from Mr. August Meyer of West Salem. Such gifts relieve the treasury of an appreciable burden of expense each year and are received most gratefully. E. Kowalke.

Addendum

After the above report and Notes were sent in to the Northwestern Lutheran, the college board held its annual meeting on October 10. At this meeting, for reasons that will be set forth in the secretary's report, Professor Sauer

was suspended from teaching at Northwestern College. This necessitated a complete revision of the schedule of recitations and a reassignment of the branches that had been taught by Professor Sauer. In the emergency the faculty called on Mr. Martin Franzmann to serve as instructor. Mr. Franzmann was a member of last year's graduation class but had not entered the seminary this fall, because he had planned to work a year before continuing his studies. He was able and willing to leave his work in Milwaukee at once and entered on his new duties as an assistant at the college on Monday, October 15.

E. Kowalke.

NORTHWESTERN COLLEGE BOARD MEETING

The Board of Trustees of Northwestern College, Watertown, Wis., met for the annual meeting on Tuesday, October 10. No doubt, as an interested member of synod and active laborer in the Lord's vineyard you wish to hear something about the deliberations and resolutions of this meeting. There are pleasant things and sad, very sad things to write about.

It was pleasure to discuss the director's report, which showed, that notwithstanding past synodical disturbances there were 74 new students registered and a total enrollment of 268. Of the 74 new pupils 31 have expressed the desire to serve the church as pastors or teachers.

In the institutional life a change has taken place. Due to a lack of interest in military drill and the disappearing of the annual "march-out" the time-honored military company has been discontinued for the present. Gymnastic exercises and calisthenics under the direction of a faculty member are to take its place.

The new heating-plant was reported as installed. The mild October weather has prevented a real try-out. According to the figure of competent heating engineers we shall be able to save \$1,200.00—1,500.00 per year on fuel with the two new Kewanee boilers.

The matter concerning the property right to the old cemetery, bordered on three sides by our college property, is still pending. The case has gone to court, and a decision of the judge is promised in the near future.

Pastor Benj. Schlueter presented to the Board in behalf of the alumni society a plan relative to the erection of a college library building. The matter was deferred to a later meeting, when the alumni society will submit definite plans of their proposal.

The greatest part of the all day session had to be taken up with the sad and lamentable circumstance of discussing a charge preferred against one of the teachers of our institution. Prof. E. E. Sauer was charged with having caused great offence by fraternizing with a suspended pastor and preaching in his pulpit. Prof. Sauer confirmed the charge and added that he had preached several times for the disciplined pastor. However, he was not willing to retract his action. He insisted to stand

by what he had done. Though every effort was made to show the professor his wrong, and the brethren in the spirit of meekness and patience admonished and pleaded with him, all appeals proved futile. It finally became necessary to apprise him of the fact that by his persistent refusal to do away his offence he was disqualifying himself as a teacher of our institution. Thereupon the following resolution was adopted: Resolved that Prof. E. E. Sauer be herewith suspended from our institution as a teacher, because he practiced fellowship with and preached for a suspended pastor, and upon due admonition flatly refused to remove the offence. Be it furthermore resolved that Prof. Sauer be given reasonable time in which he may yet consider and remove the given offence and upon failure to do so, he vacate the house.

Due to the long deliberations and exhortations on the above matter, some questions could not be taken up. The Board will therefore meet again in special session the end of October.

F. E. Stern, Secretary.

FROM OUR CHURCH CIRCLES

Michigan State Teachers' Conference

The Michigan State Teachers' Conference will meet at Swan Creek (Rev. Voss), from November 7th to 9th, 1928.

Arvin Jantz, Sec'y.

Central Conference

The Central Conference will meet on Thursday and Friday, November 15th and 16th, in the congregation of Pastor H. Geiger at Randolph, Wis.

By special resolution of the conference, this meeting is to be held on Thursday and Friday.

Opening session on Thursday morning at 9 o'clock, and services on Thursday evening.

Sermon: E. Wendland (F. Loeper).

Confessional Address: G. W. Rischer (Ph. Lehmann).

Papers: Ph. Lehmann, J. B. Bernthal, E. E. Kowalke, L. Kirst.

Early announcement requested.

Theodore Thurow, Sec'y.

Eastern Pastoral Conference

The Eastern Pastoral Conference will meet November 6th and 7th at West Allis, Wis., 69th and National Avenues (J. Ruege). First session on Tuesday at 10 A. M.

English services with Holy Communion on Tuesday evening.

Sermon: A. Krueger (H. Otto).

Papers: Exegesis of Col. 2:8ff (P. Kneiske), and 2 Tim. 2:20ff (H. Wojahn); Singleness of purpose is needed in our work, not busy-bodyism (J. Ruege); Was ist davon zu halten, wenn man zum Besten unserer Schulen dieselben akkreditieren lassen will? (E. W. Tacke).

Please announce!

E. W. Tacke, Sec'y.

St. Croix Valley Delegate Conference

The St. Croix Valley Delegate Conference will meet November 13th and 14th, 1928, at Grace Church, So. St. Paul, Minn.

Papers: "The Attitude of the Church and its Practice in Regard to Lodges and Labor Unions (Concl.)"—W. Franzmann; "Mission Work of Laymen in the Congregation"—A. A. Wicht; Theosophy and Russellism"—O. Netzke.

Sermon: A. Frey (A. C. Haase).

Confessional Address: C. P. Kock (A. Langendorff).

Remarks: First session begins Tuesday at 10 A. M. Communion service Tuesday evening in the English language. Kindly, announce!

Arthur W. Koehler, Sec'y.

Jubilee

September 25th the Winnebago Pastoral Conference met in Winneconne, Wisconsin, for their regular two-day sessions. It was the wish of the St. Paul's Congregation of Winneconne to celebrate at this opportune time the Silver Jubilee of their pastor, Otto Hoyer, who had served the congregation at Crivitz two years and the St. Paul's Congregation at Winneconne 23 years. The Jubilee Service was held in the American language, the undersigned delivering the address on Rom. 1, 16. Thereupon various congratulatory messages were brought.

All guests were agreeably entertained in the basement of the church.

May our gracious Lord continue to be a power unto salvation for our brother through the Gospel of Christ Jesus.

F. C. Weyland.

Dedication and Installation in Apacheland

On a pleasant day in August, 1881, two troops of cavalry and a company of Indian scouts might have been seen wending their way down the rocky trail of Cibecue mountain, in martial array.

A medicine-man had been going the rounds from camp to camp, and valley to valley, spreading the welcome news to the accompaniment of frenzied dance and tom-tom, that toward the end of this month all the Indians who had left this earth would return to help exterminate the hated white man. The war spirit of the Apaches had grown to white heat in consequence, and the soldiers were sent to bring the trouble-maker in before the flame of massacre should blaze forth.

The medicine-man was arrested, and evening found the soldiers making camp on an ideal spot near Cibecue creek. There was the usual clatter and banter of camp, but in spite of them, ominousness hung in the air, reflected by the grim visage of the captive medicine-man himself. Regardless of orders to stay away, armed Indians crowded in here and there. Capt. Hentig repeated his

order with such profane emphasis, as an Indian told me, that a scout shot him dead on the spot. The fight was on and bedlam ruled for an hour.

Six troopers were killed, others wounded, and all the supplies, horses, and pack train mules of one company captured by the Indians. The medicine-man, apparently the only Indian killed during the fracas, was buried hastily in a shallow grave with the dead troopers. With half the command on foot, and harrassed continually by hidden foes, the soldiers started on a never-to-be-forgotten 50-mile night march back to Fort Apache.—Another chapter, the Cibecue massacre, had been added to the pages of Apache warfare.

Forty-seven years later, September 16, 1928, to be exact, another troop could have been seen wending its way by car down the wooded and rocky slope of the Cibecue mountains. They were far less numerous this time, only four in number, and there were no outward signs of military equipment. They were men connected with *your* Mission and armed as we hope with the "sword of the Spirit, which is the Word of God."

They were enroute to dedicate a fort on the *identical* spot where less than fifty years before our national colors had been trampled upon, and to place one of their number in charge of it.

The fort is an unimposing edifice of frame about 20x20 feet. It has no tower, no altar, no vaulted ceiling, no costly paintings, no resounding organ, no, nothing but a few school benches that do not belong to us. Without a doubt there is no smaller and more threadbare chapel in Synod. But I doubt of there is a chapel in Synod occupying a more strategic location. It stands in the very heart of the very large Cibecue Apache population. Yes, so strategic is its location that Rome is *right now* building an imposing stone church on a plot of ground *adjoining* ours!

Stone walls versus pine siding! It would seem as if Rome with its choice of material wished scornfully to forecast our inevitable defeat. But breastworks alone are not a deciding factor. It is true, ensconced behind the stone walls will be the Evil One with his arsenal of pomp, tradition, and superstition. But we have behind the frail pine walls *The Book*, and in the Book *Him* against whom the gates of hell shall not prevail.

At the occasion of this dedication Missionary Niemann was installed as camp missionary for the Carrixo-Cibecue-Oak Creek district by Pastor Stern of our Mission board. May God grant that many Apaches of this vast field may seek refuge behind the impregnable walls of His love and Grace.

E. F. G.

Dedication of Church

After 31 years the Kingston Lutheran Congregation could again dedicate. Thirty-seven years ago Kingston's first Lutheran church was dedicated to the triune God. Joy and thanksgiving was great then as it was now.

The day began with a valedictory service in the rented church, the Rev. Emil Redlin preaching the valedictory sermon. At the close of this service the congregation and its many friends assembled at the front door of the rented building singing the German song number 344, the Northwestern College band of Watertown playing. From here the Northwestern College band led the assembly to the newly erected edifice. After a prayer had been offered, the head carpenter of the building presented the new key to the president of the congregation, Mr. Wm. Warnke. The local pastor, Rev. T. Redlin, accepted the key from the president. This done, the assembly then gathered in the new house of God. When all were seated a hymn and the dedicatory service followed. The Rev. Wm. Hartwig, a former pastor, preached the morning sermon.

In the afternoon the service was called at 3 o'clock. As many devout Christians came to hear the preaching of Rev. Kurt Timmel as had come in the morning.

The evening service though proved to be the largest. The Rev. E. Benj. Schlueter preached; he also was a former pastor.

In the morning and afternoon service the Emmaus male choir of Milwaukee, Wis., sang. All appreciated their service. In the evening the Markesan Lutheran Choir sang.

During the hours from 12—3 and during the hours from 4—7:30 meals were served. During the same hours the Northwestern College band entertained the many friends.

The church is a building 32x68. It has a complete basement, with kitchen etc. It is a frame structure with beautiful windows and paintings. It is completely furnished thus far, minus a pipe organ. Soon though a pipe organ will be installed.

The congregation extends its heartiest thanks to all who made the long dreams a success, a reality. May the Lord lead many to appreciate the church and through the preaching therein save the souls of many.

T. Redlin.

Sixtieth Anniversary

St. Peter's congregation at Freedom, Wis., Pastor Theophilus Brenner, celebrated its sixtieth anniversary on October seventh. The Pastors John Brenner, G. A. Dettmann and John Masch preached, three services being held. On this occasion the newly-installed electric lighting was used for the first time.

Since the organization of St. Peter's the following pastors have served it: Ch. Lieb, Siekmann, Julius Haase, H. Haese, G. A. Dettmann and Th. Brenner.

From the very beginning St. Peter's has maintained a Christian school. The following teachers have had charge: B. Mayerhoff, A. F. Zorn, E. Rolloff, Miss H. Stromer, and Miss G. Dettmann.

May the Lord continue to bless St. Peter's as he has blessed it in the past and impart his blessings to many more souls through its ministrations. J. B.

Cornerstone Layings

On the twelfth Sunday after Trinity, August 26, 1928, St. John's Ev. Luth. Congregation of Wauwatosa, Wis., laid the cornerstone of its new church. The Rev. A. Werr of Allenton, Wis., addressed the assembled congregation in the German language and the Rev. Wm. Sauer of Grace Lutheran Church, Milwaukee, spoke in the English tongue. The cornerstone was laid by the pastor of the congregation.

May the Lord's blessings continue with St. John's Congregation, and may He prosper the work of the hands of those who are now erecting this edifice to His glory. C. A. O.

* * * * *

On the 19th Sunday after Trinity the Christ Ev. Luth. Congregation at Marshfield, Wis., was permitted to lay the cornerstone to its new church edifice. It was a day of special rejoicing to the Christ Congregation, for it is the beginning owning a church property. All are looking forward to the day when they can with joyful hearts dedicate their new church to the service of the true cornerstone, their gracious Lord and Savior Christ Jesus. Although the day was dreary a large crowd assembled from far and near. The speakers for the day were the Pastors M. Glaeser of Stetsonville and August Mueller of Arpin.

With Solomon we pray: "The Lord our God be with us, as he was with our fathers: let him not leave us nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments." Praise to Him in all eternity. Amen. A. Dornfeld.

Twenty-Fifth Anniversary

September 2nd, was a day of great joy for the members of Immanuel's Congregation at Greenwood Twp., Mich. On this day the congregation celebrated the twenty-fifth anniversary of its church dedication with two services. The Rev. C. Waidelich, a former pastor, preached in the morning in the German language. The Rev. H. Pankow, also a former pastor of the congregation, preached in the afternoon in the English language. May the Lord continue with His blessing! H. Cares.

Official Notice

The Rev. H. C. Westphal and his partisans of the Trinity Church at Marinette, Wis., have by their unbrotherly conduct severed their connection with our synod. Aug. F. Zich, President.

Joint Mission Board

The Joint Mission Board meets at the Republican House, Milwaukee, Wis., Tuesday, October 23, 9:00 A. M.
Jul. W. Bergholz, Sec'y.

Installations

On the 19th Sunday after Trinity the undersigned, by authority of President Albrecht, installed Rev. O. Klett in his new field of labor at Centuria and Rock Creek, Wis.

Address: Rev. O. Klett, Centuria, Wis.
O. P. Medenwald.

* * * * *
Authorized by President Aug. F. Zich, the Rev. Theophil Hoffmann was installed as pastor of Martin Church, Rapid River, Mich., on the seventeenth Sunday after Trinity, by the undersigned.

Address: Rev. Theophil Hoffmann, 1205 Minnesota Ave., Gladstone, Mich.
L. Kaspar.

* * * * *
Authorized by President J. Witt, the undersigned installed Rev. W. Baumann as pastor of Zion's Congregation at Mission, So. Dak., on the 11th Sunday after Trinity.

Address: Rev. W. Baumann, Mission, So. Dak.
B. R. Lange.

* * * * *
Authorized by President C. Buenger, of the Southeast Wisconsin District, the undersigned on the 15th Sunday after Trinity, September 16th, installed Candidate Arnold Niemann as missionary among the Apache Indians at Cibecue, Arizona.

Address: Rev. Arnold Niemann, Cibecue, Arizona.
F. E. Stern.

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On September 9th, 1928, Candidate Leo Gruendemann was installed as Missionary of the Witten-Wood-Pahapesto-Bad Nation Parish.

Address: Rev. L. Gruendemann, Witten, So. Dak.
R. Kremer.

* * * * *
Authorized by District President J. Gauss, the undersigned installed Pastor Karl Kionka as pastor of the congregation at Greenwood, Silverwood and Mayville, Mich., on the 17th Sunday after Trinity. May the peace of God which passeth all understanding keep the hearts and minds of shepherd and flock in Christ Jesus!

Address: Rev. Karl Kionka, R. 6, Yale, Mich.
H. C. Arndtt.

* * * * *
Upon the request of the President, Rev. Aug. F. Zich, I installed my son, Rev. Immanuel P. Boettcher, in Emanuel's Congregation of Maple Creek, Wis., Sunday forenoon, October 7th, and in the afternoon the same day, with the assistance of Rev. Ad. Spiering, in Grace Lutheran Church of Sugar Bush, Wis. On October 14th I installed him with the assistance of

Rev. L. E. Mielke in Christ Congregation of Maple Creek, Wis.

Address: Rev. Imm. P. Boettcher, R. 1, New London, Wis.
G. E. Boettcher.

Warning

A man, Frank Duffy, calling himself Willhower, Paul Webber, Harry Becker, C. E. Neilson, etc., and claiming to have two sisters and a mother, whom he is supporting, has appeared at various places and on the strength of his pretended Lutheranism has obtained money from many pastors, asking for membership to go in effect as soon as his release from some other to the pastor well known church should arrive.

This man is being held by the Madison police on a vagrancy charge. If any pastor has had unpleasant experiences with this man and knows of any criminal charges against him may he kindly communicate with

Rev. Gervasius W. Fischer,
2540 East Mifflin Street,
Madison, Wisconsin.

Other Papers please copy!

Acknowledgment and Thanks

Of N. N., Watertown, So. Dak., I received the sum of \$25.00, which money is to help pay for the furnishing our reception room in the new class room building. In behalf of our school I beg to express our cordial thanks.
E. R. Bliefernicht.

* * * * *
The receipt of the following contributions for the kitchen of the Theological Seminary is herewith acknowledged with thanks: From Mrs. Karl Tesch, Congregation of Rev. L. Voss, 14 crates of radishes, 3 crates of celery, 2 bushels of spinach; from Mr. Aug. Meyer, Congregation of Rev. J. Schwarz, West Salem, 52 pounds of honey; from the Congregation of Rev. W. Mahnke, Root Creek, \$2.50. Joh. Ph. Koehler.

MISSION FESTIVALS

Markesan, Wis., St. John's Church, W. E. Pankow, pastor. Speakers: W. Hartwig, A. Berg, O. Kuhlow. Offering: \$310.00.

South Milwaukee, Wis., Zion's Church, O. B. Nommensen, pastor. Speakers: W. R. Huth, Prof. J. Meyer, J. Ruege. Offering: \$245.00.

Ninth Sunday after Trinity

Stoddard, Wis., St. Matthew's Church, I. M. Brackebusch, pastor. Speakers: Theo. Mueller, F. Stern. Offering: \$275.63.

Tenth Sunday after Trinity

Chaseburg and Twp. Hamburg, Vernon Co., Wis., St. Peter's Churches, E. H. Palechek, pastor. Speakers: T. Mueller, R. Jeske, G. Fischer. Offering: \$442.75.

Twelfth Sunday after Trinity

Plum City, Wis., Immanuel's Church, and Waverly, Wis., Trinity Church, M. F. Stern, pastor. Speakers: G. Zimmermann, J. Baumann. Offering: \$135.00.

Bowdle, So. Dak., St. John's Church, Paul G. Albrecht, pastor. Speaker: Prof. Carl Scheweppe. Offering: \$266.00.

Mukwonago, Wis., Mount Olive Church, Edmund Sponholz, pastor. Speakers: Luther Voss, John G. Jeske. Offering: \$40.65.

West Lynn, Minn., Zion's Church, W. Frank, pastor. Speakers: W. Voigt, J. Guse, F. Zaring. Offering: \$178.28.

Thirteenth Sunday after Trinity

Eau Galle, Wis., Zion's Church, M. F. Stern, pastor. Speakers: Frank Senger, Eric Penk. Offering: \$108.00.

Eitzen, Minn., Zion's Church, Franz F. Ehlert, pastor. Speakers: A. Hanke, E. G. Hertler (also English). Offering: \$270.00.

Fourteenth Sunday after Trinity

Sevastopol, Door Co., Wis., St. John's Church, Otto C. Henning, pastor. Speakers: J. F. Henning, R. Stuth. Offering: \$237.85.

Tippecanoe, Town Lake, Wis., Resurrection Church, A. F. Krueger, pastor. Speakers: H. Monhardt, G. Hoenecke. Offering: \$95.25.

New London, Wis., Emanuel's Church, Ad. Spiering, pastor. Speakers: Immanuel Boettcher, L. Kaspar, C. Aaron. Offering: \$320.20.

Juneau, Wis., St. John's Church, M. J. Nommensen, pastor. Speakers: Theo. Kliefoth, Theo. Eggers, Geo. Kobs. Offering: \$290.24.

Fifteenth Sunday after Trinity

Omro Twp., Minn., St. John's Church, Henry Albrecht, pastor. Speakers: Prof. A. Schaller, Prof. C. Schweppe, Chr. Kock, Jr. Offering: \$258.00.

Bad Ax Valley, St. John's Church, I. M. Brackebusch, pastor. Speakers: O. Thusius, Jul. Bergholz. Offering: \$100.00.

Neenah, Wis., A. Froehleke, pastor. Speakers: W. Pan-kow, Aug. Zich. Offering: \$474.55.

Plymouth, Nebr., St. Paul's Church, M. Lehninger, pastor. Speakers: A. Klaus, J. Timken, W. Wietzke. Offering: \$336.50.

Swan Creek, Mich., Christ Church, Walter C. Voss, pastor. Speakers: Fr. Cares, L. Meyer. Offering: \$49.35.

Kewaskum, Wis., St. Luke's Church, G. Kaniess, pastor. Speakers: Prof. O. Hattstaedt, Wm. Pankow, R. Heschke. Offering: \$83.60.

Sixteenth Sunday after Trinity

Town Theodore, So. Dak., Trinity Church, Paul G. Albrecht, pastor. Speakers: Wm. C. Albrecht, L. Lehmann. Offering: \$113.17.

Nasewaupee Twp., Door Co., Wis., Salem's Church, V. J. Siegler, pastor. Speakers: R. Siegler, A. Klatt. Offering: \$129.55.

Zilwaukee, Mich., St. John's Church, A. Kehrberg, pastor. Speakers: G. Wacker, P. Schultz. Offering: \$70.15.

Northfield, Mich., St. John's Church, Alf. F. Maas, pastor. Speakers: F. M. Krauss, P. Naumann, H. Arndt. Offering: \$540.65.

Kenosha, Wis., E. W. Hillmer, pastor. Speakers: A. Lossner, J. F. Boerger. Offering: \$95.15.

Norfolk, Nebr., St. Paul's Church, J. Witt, pastor. Speakers: V. Winter, R. Horlamus, E. Klaus. Offering: \$723.00.

Whitefish Bay, Wis., Pentecostal Church, E. Ph. Ebert, pastor. Speakers: A. Koelpin, O. F. Engelbrecht. Offering: \$54.93.

Seventeenth Sunday after Trinity

Johnson Creek, Wis., Immanuel Church, A. W. Paap, pastor. Speakers: Phil. Lehmann, Theodore Gohlke. Offering: \$301.26.

Elkhorn, Wis., First Ev. Luth. Church, W. Reinemann, pastor. Speakers: O. W. Koch, A. C. Bartz, P. J. Burkholz. Offering: \$177.12.

Mukwonago, Wis., St. John's Church, Edmund Sponholz, pastor. Speakers: Harry Shiley (English), Paul Burkholz, Sr. (German). Offering: \$63.80.

Clarkston, Wash., St. John's Church, E. F. Kirst, pastor. Speakers: F. Soll (also German), E. Glock. Offering: \$89.59.

Jefferson, Wis., St. John's Church, O. Kuhlow, pastor. Speakers: Phil. Koehler, F. Loeper. Offering: \$1,005.00.

Onalaska, Wis., St. Paul's Church, Jul. W. Bergholz, pastor. Speakers: Gust. Fischer, Theo. Mueller. Offering: \$172.10.

Geneva, Nebr., Grace Church, H. Kuckhahn, pastor. Speakers: A. Schumann (German and English), M. Lehninger (English). Offering: \$106.50.

Saline, Mich., Trinity Church, A. Lederer, pastor. Speakers: P. Wichmann, H. Heyn, A. Loeber (English). Offering: \$532.60; Ladies' Aid, \$10.00; total: \$542.60.

Bruce, So. Dak., Mission Station, A. H. Baer, pastor. Speaker: Wm. Lindloff. Offering: \$17.35.

Milroy, Minn., St. John's Church, E. A. Birkholz, pastor. (First Mission Festival.) Speakers: Chr. Anderson, Aug. Sauer, E. A. Birkholz. Offering: \$38.23.

Eighteenth Sunday after Trinity

Martin, So. Dak., V. Winter, pastor. Speaker: Wm. Holzhausen. Offering: \$50.60.

Hazelton, No. Dak., St. Paul's Church, G. J. Schlegel, pastor. Speaker: P. G. Albrecht. Offering: \$72.88.

La Crosse, Wis., Julius Gamm, pastor. Speakers: Prof. W. Henkel, E. Palechek, T. Mueller. Offering: \$1,341.77.

Slades Corners, Wis., St. John's Church, Wm. R. Huth, pastor. Speakers: G. E. Schmidt, A. Schulz, H. J. Diehl. Offering: \$300.00.

Germantown, So. Dak., A. H. Lenz, pastor. Speakers: P. Albrecht, H. Meier. Offering: \$111.00.

South Shore, So. Dak., A. H. Lenz, pastor. Speakers: R. Vollmers, O. Klett. Offering: \$80.00.

Manitowoc, Wis., Immanuel's Church, T. F. Uetzmann, pastor. Speakers: E. Ebert, L. Ave-Lallemant, W. Kuether. Offering: \$233.93.

ITEMS OF INTEREST

Braunschweig Celebrates Reformation

This year the city of Braunschweig, Germany, is celebrating the 400th anniversary of the Protestant Reformation in that place. The reformer of Braunschweig was Johannes Bugenhagen, of Pomerania, a co-worker of Martin Luther, who retranslated Luther's Bible into low German.

In March, 1528, the city council of the church of Braunschweig directed a letter to Luther at Wittenberg, asking him to send Bugenhagen to their city to introduce Luther's teachings and carry out his reforms. Two months later Bugenhagen went, and after six months of hard work he completely reorganized the church, the school, and the charitable institutions on the basis of Protestant teachings. He worked out a set of rules and regulations for the church which were printed the same year in Wittenberg by Joseph Kluck. In understanding Bugenhagen's character it is significant to note the introduction to this volume, in which he says: "These rules and regulations apply to schools reorganized by myself, which, although their character was almost entirely lost, are absolutely necessary for the training of the youth. It is essential that churches be provided with good preachers of the Gospel. We need them badly. How otherwise can we be Christians?" He then writes regarding the program of public

schools and Latin schools, about the duties of pastors, and about the charitable institutions. To-day educators still look upon Bugenhagen as one of the founders of present-day public schools.

MICHIGAN DISTRICT

Receipts for July, August, September, 1928

Rev. O. R. Sonnemann, St. John's, Sturgis	\$ 31.57
Rev. B. J. Westendorf, Emanuel's, Flint	35.07
Rev. A. Lederer, Trinity, Saline	1.00
Rev. A. W. Hueschen, New Salem's, Owosso	5.00
Rev. M. A. Haase, St. Paul's, So. Haven	7.40
Rev. H. Engel, Christ, Brady	14.80
Rev. G. A. Schmelzer, St. John's, Sebewaing	54.04
Rev. Geo. F. Wacker, St. John's, Pigeon	304.67
Rev. R. Koch, St. Jacob's, Munith	83.00
Rev. A. W. Hueschen, Salem's, Owosso	10.00
Rev. G. Schmelzer, New Salem's, Sebewaing	147.35
Rev. G. Schmelzer, St. John's, Sebewaing	2.00
Rev. A. Lederer, Trinity, Saline	3.33
Rev. Chas. Strasen, St. Petri, Plymouth	14.00
Rev. E. E. Rupp, St. Paul's, Manistee	103.58
Rev. E. E. Rupp, Emanuel's	108.65
Rev. David M. Metzger, St. Paul's, Remus	74.77
Rev. David M. Metzger, St. Paul's, Remus	7.40
Rev. Otto J. Eckert, St. John's, Hemlock	43.15
Rev. H. Engel, Zion's, Chesaning	74.41
Rev. A. F. Westendorf, St. Paul's, Saginaw	19.00
Rev. Wm. Bodamer, Salem's, Scio	977.57
Rev. Otto J. Eckert, St. John's, Fremont	5.70
Rev. G. Schmelzer, New Salem's, Sebewaing	183.50
Rev. Herman Cares, Immanuel's, Greewood	76.00
Rev. R. Koch, St. Jacob's, Munith	120.00
Rev. H. Engel, Christus, Brady	158.69
Rev. M. A. Haase, St. Paul's, So. Haven	16.25
Rev. Oscar Frey, St. John's, Saginaw	10.00
Rev. C. H. Schmelzer, St. John's, Dowagiac	91.33
Rev. D. Metzger, Zion's, Broomfield	89.20
Rev. Geo. Wacker, St. John's, Pigeon	165.33
Rev. Oscar J. Peters, St. John's, Wayne	19.90
Rev. Oscar J. Peters, St. Paul's, Livonia Center	5.91
Rev. C. H. Schmelzer, Grace, Eau Claire	55.18
Rev. Henry F. Zapf, Zion's, Monroe	56.10
Rev. M. A. Haase, St. Paul's, South Haven	97.80
Rev. G. Ehnis, St. Paul's, Monroe	120.75
Rev. J. J. Roekle, St. John's, Allegan	99.05
Rev. Ben. I. Westendorf, Emanuel's, Flint	163.86
Rev. G. Schmelzer, St. John's, Sebewaing	11.12
Rev. Walter Voss, Christus, Swan Creek	49.35
Rev. H. C. Haase, St. Matth., Benton Harbor	825.00
Rev. O. Eckert, St. John's, Riga	356.96
Rev. A. Lederer, Trinity, Saline	534.60
Rev. A. Kehrberg, St. John's, Zilwaukee	65.15
Rev. Chas. Strasen, St. Petri, Plymouth	15.00
Rev. David M. Metzger, St. Paul's, Remus	10.62
Total	\$5,524.11

C. J. SCHULZ, Treasurer.

BOOK REVIEW

Die Grosse Wundnacht. The Wondrous Story. German-English Christmas Program arranged by J. Gieschen, Teacher. Northwestern Publishing House Print, 263 4th St., Milwaukee, Wis. Price, 6 cents a copy, 60 cents a dozen, \$4.50 a hundred.

A pleasing arrangement of songs and texts calculated to supply the needs where both languages must be considered.

G.

America and Germany. 1918-1925. By Sidney Brooks. With a Preface by George Barr Baker. Second Edition revised. Price, \$2.00. The Macmillan Company, New York.

Written in a readable style this book offers valuable material with regard to the upbuilding of Germany since the armistice of November, 1918, in which America has played so prominent a part. Says George Barr Baker in the preface,

"This book is a story of the re-formation and building of relations between two groups, unfolding as it goes the contacts, relations, repulsions as well as attractions, between these peoples which will be foreordaining the shape of the future events that may effect a considerable number of the 180,000,000 people of Germany and America."

The following are its contents: Preface by George Barr Baker. 1) Anticipating Peace. 2) Germany from the Inside. 3) The Armistice Blockade Battle. 4) Dark Days of a New State. 5) Ships. 6) Financing Nutrition. 7) American Dollars in Europe's Hopes. 8) The Salvage of a New Generation. 9) Turning a New Page. J. J.

Handbook for Congregational Officers, by Theo. Graebner. Price, \$1.25. Concordia Publishing House, St. Louis, Mo.

A practical and up to date handbook for congregational officers offering scriptural and legal guide to their activities. We would recommend its study to all of our church officers. J. J.

Pastoral Care of the Insane, by Rev. E. A. Duemling, Institutional Missionary, Milwaukee, Wis. Price, 15 cents.

The Nurse, by Rev. E. A. Duemling, Institutional Missionary. Price, 10 cents.

These tracts are written by one who has a wide experience in institutional missionary work, and the lessons and instructions they contain are well worth heeding. Both tracts show the paramount importance of doing institutional work in the Gospel spirit coupled with tact and even with a certain amount of medical knowledge in dealing with pathological cases, while at the same time an insight is given here in the oftentimes difficult pastoral or nurse work at institutions, and it would be well for lay members to become somewhat acquainted with such work. J. J.

Poor Boys Who Have Enriched the World. Sketches of the Lives of Poor Boys who by their toils became Benefactors of Mankind. By John Theo. Mueller. Price, 40 cents. Lutheran Book Concern, Columbus, Ohio.

A splendid book of 126 pages for our boys. Let them read it, and they shall surely be benefited by it. It is character moulding. J. J.

To Caribo and Back. By M. Ella Chaffey. Price, 50 cents. Lutheran Book Concern, Columbus, Ohio.

When Stubby Got His Start. A Story for Boys and Others. By Walter E. Schuette. Price, 25 cents. Lutheran Book Concern, Columbus, Ohio.

Miss Tebbet's Experience. A Story for Girls and Others. By Walter E. Schuette. Price, 25 cents. Lutheran Book Concern, Columbus, Ohio.

The Best Possible Sunday-School. By Walter E. Schuette. Price, \$1.00. Lutheran Book Concern, Columbus, Ohio.

Harmony Sacred Anthems for Mixed Choirs. By I. C. Strieter. For sale by Concordia Publishing House, St. Louis, Mo.

O Come, Let us Sing Unto the Lord, Our God. Price, single copy 20 cents, dozen \$2.00.

Evening-Song. An English Cantata on "Nun Ruhem Alle Waelder." Price, 25 cents, dozen \$2.25.

How Lovely are Thy Dwellings. Two-part Anthem for Junior Choir. Price, 20 cents, dozen \$2.25.

Convention Year-Book of Thirty-Sixth International Convention of the Walther League, Milwaukee, Wis., July 15 to 19, 1928. Edwin Umbach, Editor. Price, \$1.00. The Walther League, 6438 Eggleston Ave., Chicago, Ill.