

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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HE SAVES!

"He called His Name JESUS"

Matthew 1:25

The Son of Jehovah came down from on high,
In Bethlehem's stall in a manger to lie,
All sinless, for sinners to suffer and die.
His Name is called JESUS. He saves!

REFRAIN:

His Name is called JESUS. He saves! He saves!
Declare it ye winds! Proclaim it, ye waves!
Till King of all Kings, He returns in His glory,
Let all the wide world hear the wonderful story:
His Name is called JESUS. He saves!

He came as foreseen by the prophets of old,
In Scripture's pure pages the story is told.
The visions of myst'ry in Shiloh unfold.
His Name is called JESUS. He saves!

He healed all afflictions, gave breath to the dead,
With manna from Heaven the hungry He fed.
To life-giving Fountains the thirsty He led.
His Name is called JESUS. He saves!

He purchased my pardon on Calvary's tree;
He died that the Father could justify me.
He rose; now my Righteousness truly is He.
His Name is called JESUS. He saves!

And now in the glory for sinners He pleads.
My High Priest each moment for me intercedes.
Each day toward the Homeland my footsteps He leads.
His Name is called JESUS. He saves!

His Spirit within me speaks peace to my heart.
His Word Everlasting can solace impart.
His Father's Arms shield me from Satan's vile dart.
His Name is called JESUS. He saves!

His love will through ages eternal endure,
Though sorrows and trials His Face oft obscure,
I joy in the knowledge salvation is sure!
His Name is called JESUS. He saves!

If through the dark valley of death I must go,
The waters of Jordan will not overflow.
My Pilot will guide me to glory I know.
His Name is called JESUS. He saves!

Some day He will come in the clouds of the sky,
And take His redeemed to the mansions on high.
Transformed in His likeness, I'll nevermore die!
His Name is called JESUS. He saves!

O laud Him, ye ransomed, in psalter and song!
O join in the praise of the heavenly throng.
All glory and honor to Shiloh belong!
His Name is called JESUS. He saves!

Anna Hoppe.

THE FOURTH PSALM

A Song of Calmness and Repose

There is something sublime and beautiful about calmness of mind. Strength and beauty, inspiration and power are vested with it. We adore the calmness of Jesus. He is always composed. We notice His inward gentleness in every situation of life. He never looks as if He had fallen into difficulties, and then adopted expedients to get out of them; His whole life is a life of calmness. Nothing upon this earth could put Him out of the way, or discourage His perfect quietude. He was always ready for any emergency; in fact nothing was an emergency to Him. You never see Him in a flurry; He is never worried nor confused. You notice His calmness not only where enemies are round about Him trying to catch Him in His speech, but when He is surrounded by a great multitude of people all hungry, starving, famishing. See with what majestic quietness He gives orders to feed these thousands; how He breaks the bread and multiplies it, but not before He has made them all sit down on the green grass by hundreds and fifties. All must be done orderly without any scramble for food on the part of the people; and the thousands are fed in due order, in majestic decorum. See Him, furthermore, on board ship in a raging storm in company with His disciples. While these are afraid that they will go down in the depth of the sea, Jesus is asleep, unconcerned about the storm, knowing that the vessel was in the mighty Father's hands. See Him, as He faces His enemies at the garden of Gethsemane who had come to take Him captive, and in perfect calmness asks them "Whom seek ye?" What grandeur and power we behold in Jesus' calmness!

We know, of course, there is no mortal on earth who is possessed of such perfect calmness of mind, though there are people who claim to possess perfect calmness, or at least to develop the same. Christian Scientists, for instance, boast of the inward harmony and quietude they possess. Perfect harmony is their slogan. It is one of their chief tenets that man is in tune with the universe and all that is good, and therefore there can be nothing which mars or disturbs composure of mind.

Yet there is no perfect calmness of mind among sinful men. Originally indeed man was in perfect harmony with His Creator. He was in harmony with himself, in harmony with his conscience, in harmony

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with his environment, with the divine law and with the holy nature of God. Nowhere was there any discord noticeable. Hence man's soul was composed, fully trusting in God. But when man had fallen into sin, that spoiled it all. In place of calmness of mind there was fear, disquietude, discomposure. The original harmony was shattered. No more can tranquility of mind master situations of life which endanger both body and soul, no more exercise a powerful influence on one's environment.

Is there no way out of this, no way of regaining calmness of mind? The answer to this question we may gather from the words of the fourth Psalm. That is a song of calmness of the mind. Some call it an evening hymn, because in it the Psalmist says, v. 4, "commune with your own heart upon your bed, and be still," and v. 8, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." Yet these very words are expressive of calmness and repose. Let us, then, proceed in our

Meditation on the Psalm

"Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer."

The Psalm opens with a short prayer, in which David's faith stays itself on his experience of past mercies. He had been in great distress. Of what nature that distress was may be seen from the following words, "O ye sons of men, how long will ye turn my glory into shame? How long will ye love vanity, and seek after leasing?" That is, how long will ye trample my honor as a King in the dust, refusing me the allegiance which is due me? How long will ye love vanity and seek after lies? How is it that ye are bent on this mad enterprise, and persist in using the weapons of falsehood and slander against me? The expression "O ye sons of men" denotes persons of rank and importance, and David here addresses enemies of influential consequence. It was on the day he was forced to flee from Jerusalem, the most anxious, in some respects the dreariest, day of his life when his thoughts were running on the curses of Shimei, on the treachery of Ahithophel.

But what had David experienced in such distress? He had called upon the God of righteousness, of his righteousness, trusting that God would deal justly with him, vindicating his case against his foes. It was not on the ground of his own claim as a righteous man, but it was that he was wrongfully persecuted; and he asked God to interpose, and to cause justice to be done. More than this. He had appealed to God as the God of his salvation, as the one who had justified and purified him for the sake of the promised Savior, in whom he is righteous before God. "Have mercy upon me," he pleads, "and hear my prayer,"

thus basing the answer to his prayer on nothing less than the grace and mercy of God.

And now, what was God's answer to David's prayer? "Thou hast enlarged me when I was in distress," says the Psalmist. Like so many of the Psalmist's expression, this may have two meanings. The one is "Thou hast set me at large," that is, given me liberty. A very precious thought! Liberty! What a comfort for one to enjoy the glorious liberty of soul, when the bondage of sin on the one hand, has been broken, and he can say, I am free! The service of sin is a most painful, a most humiliating, and a most complete bondage; and the service of the world, the fear to offend it: who does not feel the power and degradation of such a state? What a joyous experience, then, to "be set at large!"

The other meaning is not less precious. "Thou hast enlarged me." Thou didst find me a small man. Oh how small and mean! Petty in all my motives, in so many actions, and even in my aspirations! And O the shortcomings in my spiritual life! And God looking on His child, asks, as it were, the question — How is he to be corrected, set right, made large? How is he to be made one whose heart has become enlarged by grace and salvation, who strives the more eagerly for sanctification and godliness, who feels a greater responsibility in his calling, whatever that may be, and whose experience will be a help to others, a "pattern" by which others may learn? How is he to have a larger sympathy for suffering ones, and for those who are in need of help? And God answers, by leading such a child to a sense of guiltiness, to a sense of his shortcomings, of his spiritual poverty, as well as by distress, by trials of life, by sufferings which he passes through, by disappointments which he himself tastes, by the twilight and the mist which fall upon him, and in which, for a time, he, too, must grope!

It is in this way God would enlarge his children. And thus David had experienced such enlargement of soul.

Need we wonder, then, that such experience from the benign hands of God made his mind calm in the midst of troubles, and relying on His protecting care enabled him to give himself to undisturbed repose, saying, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety?"

What calmness of mind David now did show! There was a power within him now which met danger calmly, and surmounted it. See, how he meets his enemies. He does not cry to God for vengeance on them, but earnestly seeks to bring them to a better understanding. He solemnly appeals to them, and asks them how long they would persevere in attempting to turn his glory as King into shame; he conjures them to remember that all their efforts must be in

vain, since the Lord had set apart him that was godly for Himself, and would protect him. "Know that the Lord hath set him apart that is godly for himself: the Lord will hear when I call upon him," he addresses his enemies. He, furthermore, exhorts them to stand in awe, and to fear the consequences of the course they were pursuing, and admonishes them to take proper time to reflect upon it — to think on it in the night, when alone with God, and when away from the excitement of the day. "Stand in awe, and sin not," he says, "commune with your own heart upon your bed, and be still. Selah." Finally, David entreats his enemies to become themselves true worshippers of God, and to offer to Him the sacrifices of righteousness. "Offer the sacrifices of righteousness, and put your trust in God," that is, offer fitting sacrifices, such as past sin requires, in order to obtain pardon. His enemies who, like Absalom and his party, were now in possession of Jerusalem with its place of worship, might offer sacrifices in the appointed place and with all legal observances, but the sacrifices would be of no worth unless offered in righteousness, in the righteousness and spirit of God. And therefore he exhorts them to turn to God as penitent sinners, to bring sacrifices for their sins, that their guilt might be blotted out.

Once more, David, ere he lies down to rest on the eve of that fateful day, lifts his eyes to heaven. Many, in such circumstances, might be ready to despair; many, probably, among his own friends were then saying, "Who will show us any good?" "There be many that say, Who will show us any good?" v. 6. That is, where shall happiness be found, if even the King must undergo such suffering in seeing his royal honor being trampled in the dust. David, however, sees where true happiness is to be found. There is a Light which can lighten his darkness, whether it be the darkness of night or the darkness of sorrow. "Lord, lift thou up the light of thy countenance upon us." The light of God's countenance lifted up upon him can fill his heart with greater joy than all the world can offer. He had experienced that joy, and therefore he says, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." He had more real happiness in the conscious favor of God than the greatest worldly prosperity without that could afford. And in that happiness he can lie down and take his rest, knowing that Jehovah Himself will keep him in the watches of the night.

Truly, David possessed true calmness of mind.

Brief Application

We have dwelt in our meditation somewhat extensively on the exposition of our Psalm. But what we have seen here may well be applied to the Christian believer. He, too, may have, though perhaps in a lesser degree, calmness of mind. It is indeed remark-

able how well the most of the Psalm suits the varied trials and experiences of the whole body of believers. The history of one servant of God if well written, as in the case of this Psalm, is in substance, if not in detail, the history not only of the whole Christian Church, but of each individual member of the same. What is true of the whole body, is also true of the individual.

Would you, then, know the secret of that beautiful and inspiring trait of a true Christian — calmness of mind? Here you will find it. It consists in putting one's trust in God. True confidence in God who has redeemed us from sin and its guilt through our Savior Jesus Christ, will make the mind calm in the midst of troubles, and give us such repose which will not easily be disturbed, neither by fear of men, nor by cares which corrode, nor by vexations which make life miserable. The meaning is that being at peace with God, having benevolent feelings towards men, and possessing a mind quiet and undistorted by evil passions, one may be the happy possessor of calmness of mind, and be able to lie down without anxiety in the slumbers of the night, and to pursue without fear the duties of the day, no matter what these duties may be, and what exertion they require.

Again, he who, like David, has the light of God's countenance lifted upon him, commits all his affairs to God, and contentedly leaves the issue of them with him. It is said of the husbandman, that, having cast his seed into the ground, he sleeps and rises night and day, and the seed springs and grows up, he knows not how. So a Christian with calmness of mind, having, by faith and prayer, casts his cares upon God, sleeps and rests night and day, and is at ease, leaving it to God to perform all things for him, and prepared to welcome His holy will. Nor does he fear any disturbance from enemies, but feels secure, because God Himself has undertaken to keep him safe.

And, finally, when the Christian with calmness of mind, comes to sleep the sleep of death, and to lie down in the grave, to make his bed in the darkness, he will then, with good old Simeon, depart in peace, being assured that God will receive his soul to be safe with Himself, and that his body also shall be made to dwell in safety in the grave until the morn of resurrection.

J. J.

COMMENTS

"Must One Kill to Be A Citizen?" "Must one kill to be a citizen?", The Presbyterian Advance quotes from an editorial in The Christian Science Monitor. The fact that several women were recently denied citizenship in our country because they refused to promise to take up arms in the defense of the United States has brought about much discussion of this question.

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One of these women declared herself willing to go to the front in her profession, that of a registered nurse, and to shed her own blood in this service, but unwilling to shed the blood of others. This did not satisfy the court, and her petition was dismissed.

The editorial says:

May it please the Court:

- Q. Was it necessary or ethical to pursue a humane, gentle woman with the relentless assertion that the only way she could demonstrate her love of country was by killing?
- Q. Was not her refusal to kill based on a sacred conviction which, whatever our own belief, should be generously respected?
- Q. Indeed, was not Miss Graber's offer to serve her country in time of need, even unto the supreme sacrifice, an example worthy to stand in shining armor in the noblest annals of a country which loves peace?

Whatever in these queries applies as well to the male conscientious objector, we do not care to discuss at the present time. We are interested in the question, Must a woman promise to shed the blood of others in the defense of her country in order to be admitted to citizenship? It seems to us, though we may be mistaken, that this is something new. We never before heard that women seeking citizenship were asked to declare their willingness to bear arms.

Is this merely an after-effect of the war, or is our entire attitude toward woman undergoing a change? Formerly a woman was considered as under the protection of the home. The government made no demand for personal service on her. It drafted the man, but not his wife, his bride, his daughter or his sister. Woman's service was voluntary; and she never failed her country. In the services she rendered her womanliness was no hindrance to her; they were, in fact, services for which woman is peculiarly adapted. She did not kill; she ministered to the suffering, woman in all

her God-given glory. She served her country, and served it well, as a woman.

Her citizenship and her womanhood were not in conflict with each other. Through her persistent efforts woman has now won full citizen's rights. She votes, holds office, serves on juries, and does many other things that she formerly left to the man. Perhaps that is why we are beginning to see in her merely the voter and not the woman. In fact, she, too, will have to forget her womanhood at times. Recently we heard a speaker argue in favor of admitting women to jury service. She contended that a woman's "mother-instinct" made her eminently fit for this service. She was mistaken. There is no room for "mother-instinct" in the jury box. Government is by force: "He beareth the sword not in vain," Rom. 13. At the ballot box and in our legislative assemblies we wield force, nothing else.

What wonder then that, with woman as man's equal in all other points of citizenship, the thought has already been voiced to draft them as well as the men in the event of another war. True, no one had actual military service in mind; but then it is only a matter of consistent reasoning to arrive at the conclusion upon which the Court spoken of above refused to admit to citizenship a woman who would not declare herself willing to shed blood in the defence of her country. Why should woman as a legislator vote for war or for compulsory military training in times of peace while she herself is exempt from the laws she helps enact?

We are old fashioned enough still to see in woman the "help meet" God made for man and to draw from that very expression the Creator's definition of the purpose and place of woman in life. In the sphere the all-wise Creator assigns woman she can render her country a most blessed service without the least conflict between her womanhood and her citizenship. It would seem that the "emancipation" of woman has not made her so very free after all. What appeared to be a gain, may prove a loss. She may some day yearn again for the old order of things — as we most sincerely do.

J. B.

Using the Gift There is probably none among us whom the festival season just passed did not bring some new possession, some gift. The first days of the New Year would naturally bring an intimate acquaintance with these new possessions; they would be tried out as to their actual value to us and the question would suggest itself, What am I benefited? On close examination some of the costliest gifts prove of little actual value; some even bring an element of danger to the possessor: they make it easier for him to take harm. With all kind regard for the giver there is entertained a slight measure of regret, arising out of the lack of judgment shown. Best

gifts thus are not merely a measure of regard but also a display of judgment. Here the Gift of gifts is the best example: God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Some material gifts become a menace to us as we devote ourselves to them inordinately. This cannot be done with God's Gift to the world, in fact, to receive this gift implies devoting yourself to it. Where Jesus enters to abide with a sinner a most intimate relation of mutual devotion is established, "I will come in to him, and will sup with him, and he with me"; what a beautiful intimacy is here revealed, "I with him, he with me."

You will have ample opportunity to get acquainted with the Gift your heavenly Father has given you as the year 1930 grows older, in fact you are going to need Him much and often. It is strange, but the more you give yourself to Him the more you realize this. Jesus says of them that follow Him, "they deny themselves, they have crucified the flesh together with the affections and lusts." Maybe you did not quite realize this at the beginning and have given the year a false start. Then you would have the best of reasons for changing about right now and inviting the Savior to enter your life. Your life in your family, in your circle of friends, in your church, in your synod — it is bound to show whether it is given to Him who gave Himself to you. "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." G.

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"Afterwards" "First" — "afterwards," that tells the story. Find the moral in the following letter we reprint from The Living Church:

But the purpose of writing is to refer to how our little church meets its obligations to the budget and how it affects us. Of course, we missionaries are missionaries, because we have taken seriously, "Go into the whole world and preach." The question must arise, how are we going to obey that command? We realize that no one person can fulfill that obligation; it must be done by the united Church. But, "What are we to do? How much are we to give to do our share?" The budget answers the question. I tell my people that at the beginning of the year, let us make it our first effort to raise the amount of the budget, and then afterwards we can with a clear conscience spend money on ourselves. The result is that, year after year, our little church has met its obligations to the budget. The writer was brought up in a church which prided itself on giving to missionary objects as much as it spent on itself, and so our budget assessment seems very small. We do not need to rely so much on church machinery which so many complain of, but can we not emphasize more and more "Go and preach to the whole world," and make that as strong an obligation as any other work that the Church is called upon to do?

Of course we are not worrying about what the budget will be in the future. We are very grateful for what the Church is doing for us because, in so many ways, it is making our work so much more effective. J. B.

"A Blind Man's Testimony" In an exchange, we find the following story taken from The Prophetic News. Its heading reads: "A blind man's testimony."

On Glasgow Green, a few years ago, at the conclusion of a Gospel address given by a layman, a man in the crowd asked permission to say a few words. Liberty having been granted, he spoke somewhat as follows: "Friends, I don't believe what this man has been talking about. I don't believe in a hell; I don't believe in a judgment; I don't believe in a God, for I never saw one of them."

After going on for some time in this fashion another man asked to be allowed to speak. Permission given, he proceeded as follows: "Friends, you say that there is a river running not far from this place, the river Clyde. There is no such thing; it is untrue. You tell me that there are trees and grass growing around me where I now stand. There are no such things. That also is not true. You tell me that there are a great many people standing here. Again I say, that is not true; there is no person standing here save myself. I suppose you wonder what I am talking about, but I was born blind; I never saw one of you; and while I talk it only shows that I am blind, or I would not say such things. And you," he said, turning to the infidel, "the more you talk the more you expose your ignorance, because you are spiritually blind and cannot see." The effect of the speaker's words can be more easily imagined than described.

The moral of this story is easily seen, but it is not applied as generally as it should be. Hardly a week passes that some preacher, professor, or some man prominent in some other field of human endeavor, does not gain publicity by attacking the Christian faith in some manner or other, showing that it is unreasonable and of no value whatever.

And because the speaker or writer is prominent, weak Christians are, to say the least, disturbed by his utterances.

This should not be the case, for we know what the Bible says of the reason of natural man: "Ye were some time blindness." A man denying any part of the teaching of the Bible is certainly not a man who is enlightened by the Holy Ghost. No matter what other knowledge he may possess, he is totally ignorant in matters spiritual and utterly disqualified to judge the things of the kingdom of God.

In temporal matters we go to experts for information; so we should also go to those who know in matters spiritual, and that means to those who believe in Christ as the Bible presents him to the soul of man. And among the thousands upon thousands of witnesses, past and present, who can speak from experience, the prophets, evangelists and apostles, are by far the most reliable, for their testimony of what they found in Christ is not merely a personal testimony, but one inspired by the Holy Ghost, and therefore infallibly true.

2 Cor. 1:3, we read: "Blessed be God and the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in

all our tribulations that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted." The Holy Ghost gave Paul these words to write, and we believe them because they are inspired. We would believe them even if Paul had later again fallen from faith. At the same time, these words are a personal confession the apostle makes of his experience as a follower of Christ. Now read his life. See what he surrendered in order to accept Christ. Observe him in his labors, his sufferings and tribulations. Learn how he was tempted from within and from without. Then ask yourself, should not the words of such a man carry far greater weight with us than the utterances of men who simply cannot be compared with him? His personal confession should most certainly be regarded as expert testimony even when we consider him only as a man among men and not as the instrument the Holy Ghost employs to convey to us what is in the heart of our Heavenly Father. Then, why permit a blind man's testimony to disturb us at all?

J. B.

THE PASSING AND THE ABIDING

In Isaiah, chapter 40, verses 6 to 8, we read, "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever." We are standing on the threshold of the new year 1930. How appropriate the words of the great prophet. The year 1930 brings to the Church the 400th anniversary of the Augsburg Confession, it brings to our district the first congregation at White Bluffs, and to the several congregations another year of grace, as we sang in the blessed Christmas season,

"The new-born Child this early morn,
The dear Christ-child of virgin born,
Again brings from His heav'nly home
A new year to all Christendom."

But Isaiah, the evangelist of the Old Testament, reminds us that human life is continually passing. We do well to walk in the city of the dead and let the gravestones, with their names and dates, speak to us with simple eloquence of the passage of human life. It is a real gain to us to be reminded that we are but passengers to the unseen world. Yes, human life is like a flower of the field, a little while ascending to perfection, and then a little while descending to its doom. "All the goodliness" of human life disappears still more quickly than life itself. The most exquisite things are the most evanescent; the fairest are the frailest. The fairest maiden blooms but to wither, the most splendid specimen of young manhood grows

robust but after a decade or two begins to droop. Classics are read from generation to generation, but the author is buried. The great oratorios are sung century after century but the composer is in his grave. Beneficent inventions remain but the inventor is gathered to his fathers. Even the finest achievements are but for this world.

Again the prophet speaks, "But the word of our God shall stand forever." How like the words of our blessed Savior, "Heaven and earth shall pass away but My word shall not pass away." Verily, the word of God is the Rock of Ages that shall abide. It shall abide because it is the eternal truth. It is an enlightening truth for it tells us how we ought to be before our Maker. "Thou shalt be holy for I the Lord, thy God, am holy." It is an inviting truth for it calls us in the words of our Savior, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is a comforting truth for in the words of the Psalmist we are reminded that "God is our Refuge and Strength." It is a warning truth for thus saith the Lord, "The soul that sinneth, it shall die." It is a hope-giving truth for it is written, "Whosoever believeth in Him hath everlasting life."

"He brings the year of jubilee!

Why doubt ye yet despondently?

Cheer up! This is a joyous day,

The Christ-child drives all care away."

—Arthur Sydow in The Evangelist.

NATURE AND REVELATION

Nature and revelation are both the offspring of God's providence, and can never be at variance with each other; but when rightly observed and understood must confirm each other. It is worthy of remark that when God speaks in the Bible he is constantly referring us to His works in nature for instruction of every kind. In Job after the abstruse discussion of Job's three friends about the mysterious ways of Providence, when God Himself condescended to interfere, and spoke to Job out of the whirlwind what was the subject of his speech? It was no difficult and abstract doctrine that the Deity pronounced for his creature's reception; but four whole chapters are taken up, and it is the largest unbroken speech that we have anywhere in Scripture from the mouth of the Deity Himself, with description of His works, directing our attention to the wonderful provision He has made for animals, their complicated structure, their beautiful forms; their powers and instincts; enumerating moreover the formations of the dew, the rain, the lightnings and thunder, the rising and setting of the stars, the daily miracles of heaven and earth and sea and sky. Did we but more observe the wisdom displayed in them, we might know much more about Him and His providence, and not be of-

fended with difficulties in His religion, but tracing an analogy through all His works should connect redemption with creation. Our Savior reproached the Jews of His day for having neglected the study of creation: "My Father worketh hitherto and I work." "When ye see a cloud rise out of west, straightway ye say there cometh a shower, and when ye see the south-wind blow ye say there will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth, but how is it, ye do not discern this time?" Yes, how is it?

—F. Soll in The Evangelist.

NOTION THAT MY CHURCH DOES NOT NEED MY SUPPORT

By E. L. Orr

A wise observer of human nature once said that we are all cranks. Some of us turn backward, and some forward; some turn left, and some right; some turn over-handed, and some under-handed; and some just won't turn at all. He also said it was the same way about church support. Some give freely, and some grudgingly; some give regularly, and some spasmodically; some say they will and don't, and some don't say they will, but do; and some just won't support the church at all.

Strange, how the little notion that my church doesn't need my support got abroad anyway. Really, I suppose, my church could get along without my prayers, presence, or pay. I am told that lots of church members never seem to pray much about their church, they never go except upon special occasions, and they never pay. They seem to think that churches can just run anyhow.

But, come to think of it, I realize that no church can get along without support from somebody. There are financial needs, and somebody must furnish the money. Then unless people assemble for prayer and worship churches cannot exist, nor can Christian ideals be promoted. No churches, no Christian civilization; just plain paganism.

Why, I had a bulletin in the mail, and my church seems to keep on functioning. They still have a pastor, a good man, too; and also there are Sunday school and Missionary society. There were financial reports, too, benevolences, local expenses, and so forth. In fact, there were some pretty good sums reported.

By the way, does that mean that somebody else is paying my church bills? That somebody else makes it possible for me to have the protection and benefits of religion? Am I a sort of religious sponger?

Hold on there, brother. I've got this church business turned around the wrong way. I believe I need the church more than the church needs me. I'm a sort of religious bum and loafer, letting my neighbors provide for me. They really think more of me than I do

of myself. I begin to see that my church needs my support mainly because I so sorely need the support of my church. To lounge through life religiously is a sorry game, and is no small matter, either.

—The Presbyterian Advance.

OUR LAMP

The man came to read the gas meter. We had been housecleaning the cellar, and some pails were left on the steps. We warned him to be careful, and as he flashed on the lamp which he carried with him, he said: "We have to carry a lamp with us; for if not, we could not see, coming into dark places out of the sunlight. Yesterday in all probability I would have been killed if I had failed to have my lamp with me. I entered a home which was undergoing repairs, and the people never thought to tell me that the cellar-stairs had been removed. I was just putting my foot out to go down, when the lamp revealed my danger in time to save me from falling to the concrete floor below."

We are apt to meet many such dangers in our spiritual life, but God has provided us with a lamp. "Thy Word is a lamp unto my feet and a light unto my path." This lamp will reveal to us the dangers that lie in our pathway. Some refuse to make use of the lamp which God has provided, and they are liable to meet danger and death. But those who are wise always take the light with them. Like David they can say, as he said in Ps. 119: 11: "Thy Word have I hid in my heart that I might not sin against Thee."

—Young People.

THE MINISTER'S SALARY

The time is at hand when many of the congregations have their annual meetings, check up the income for the past year, make up the new budget, plan for the every-member-canvass, and hand out the new envelopes. We hope that there are very few congregations now that do not use the envelope system. If there are any objections to it by some members, these should at least be willing to allow those who want it to make use of it and pay weekly, semi-weekly, or monthly installments. Those who do not care to bother with the envelopes might pay all in advance. As a rule the pastor presides at the annual meeting and lays before the congregation all matters that come up for consideration. There is one matter which he naturally hesitates to lay before the meeting, and that is the question of his own salary. In the rush of business and the hurry to get through this is apt to be overlooked and simply passed over, intentionally or unintentionally. Very few know what the pastor's income amounts to, and as long as he does not publicly complain, it is often taken for granted that everything is all right. Meanwhile he is worried where to get

money to meet expenses and maintain his credit with the grocer. If there should be an extra expense on account of sickness, or if something should happen to the flivver, he is stuck. He will have to continue to wear his old overcoat and suit, the wife will have to patch up the old jacket, use her old dresses to make clothes for the girls, and make boys' suits from the pastor's worn out clothes, etc. There is no money for new books and periodicals, no chance of sending the confirmed children to academies or colleges. Some pastors are fairly well paid, but the great majority are not paid enough. There ought to be a good Samaritan in every congregation willing to check up and find out the facts about the minister's income and tell it to the congregation and bring some action. It will be a small matter to the individual members, but means a great deal to the pastor and his family. It will help toward giving them a merry Christmas and a happy New Year, and help them "to do their work with joy, and not with grief: for that is unprofitable for you."

— Lutheran Church Herald.

THIS YEAR ALSO

(Luke xiii: 6-9)

The fig tree is the scriptural emblem of Israel. There can be no doubt that such is its meaning, when our Lord taught by it a solemn and searching lesson on His last visit to Jerusalem. "Seeing a fig tree afar off, having leaves, He came, if haply He might find anything thereon; and when He came to it He found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And His disciples heard it. . . . And in the morning, as they passed by, they saw the fig tree dried up from the roots" (Mark 11: 13-20).

Thus, too, He primarily referred to Israel, when He said: "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, behold these three years I come seeking fruit on this fig tree and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it, and if it bear fruit, well, and if not, after that thou shalt cut it down."

Many have been the surmises about the significance of the three years, some supposing that they refer to the times of Israel before the law, under the law, and after the law; others to the times before the Babylonian captivity, after the return from exile, and during our Lord's personal ministry; others to the three years of His public service; and others to the period of childhood, manhood and old age. But where Scripture is silent, it is useless to speculate. We only know that abundant testimony had been given, and ample opportunity afforded to bear the fruit God came seeking.

So there have been various opinions about the dresser of the vineyard, whether our Lord intended to represent by him every saint who makes intercession in behalf of the unfruitful, or the Holy Spirit, or Christ Himself. But the principal point that concerns us is the fact that the fig tree remained barren, notwithstanding all that the dresser had done. It was most favorably situated, for it was in a vineyard, and therefore carefully tended, but it was unfruitful still. Nay, it cumbered the ground, the word being elsewhere rendered "to make of none effect," "to make without effect," "to bring to naught," "to fail," "to vanish away"; and it is suggestive to find it is the same word used to express the doom of the antichrist, whom the Lord "shall destroy with the brightness of His coming" (2 Thess. 2: 8).

But what was true of Israel is true of us in principle, and at the beginning of another year, well may we ask ourselves in the presence of God, whether the intercessor is or it not saying for the last time: "Lord, let it alone this year also." To thousands in the Church He has come, not only three years, but ten years, twenty years, thirty years, seeking fruit, and finding none. How long He will wait no man can tell, but this may be the last year for many unfruitful professors of religion, who are not possessors of Christ. It is to be feared that there are multitudes in all the churches of the land, self-deceived souls, that are hanging on the verge of perdition; and what if the voice of entreaty is going up to the throne of God for the last time, "This year also"?

"Every branch in me that beareth not fruit he taketh away [*airei*]; and every branch that beareth fruit, he purgeth it [*kathairei*, cleanses, cleans by pruning], that it may bring forth more fruit" (Jno. 15: 2). Our Lord expects fruit, and unless it is exhibited, the merely nominal Christian will find himself at last a withered branch to be gathered and cast into the fire and burned. Every saved sinner is born of the Spirit, "but the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5: 22-23).

Observe, it is not said the fruits of the Spirits are, but the fruit of the Spirit is, for all are one as linked together, and all constitute one underground fruit, springing from within. The first three set forth our relation to God; the second three, our relation to our fellow men, and the third three describe our own character and conduct. "And they that are Christ's have crucified the flesh with the affections and lusts." The aorist tense is used, for the act was accomplished more than eighteen centuries ago, once and forever. Every new man is two men, but the old man was nailed to the cross when Christ died.

Under the law God came seeking fruit and found none, but under the Gospel He comes seeking worshipers (Jno. 4: 23), and grace, instead of seeking fruit in the natural man, sows in order to produce fruit. If therefore there is no fruit in the life, there is no grace in the heart, and as the Spirit has been given to abide with us forever, He

has a right to look for the manifestation of His indwelling presence and power in all believers, of whom it is said, "being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. 1:11). Well, then may we take heed to the testimony of John the Baptist, which is as true "this year also," as when it fell from his lips: "Now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire" (Luke 3:9).

The command was given to cut down the barren fig tree, not because it brought forth bad fruit, but because it bore no fruit. It cumbered the ground. It made the soil, which might have been occupied to good purpose, of no effect; and it exactly describes the condition of myriads of professing Christians, to whom the Lord might send the awful message delivered to the church of Sardis: "These things saith he that hath the seven spirits of God, and the seven stars, I know thy works, that thou hast a name that thou livest, and art dead" (Rev. 3:1). A man attended a service conducted by a faithful servant of Christ, and left the building in a heat of anger, exclaiming, "He made me out a sinner for doing nothing." Just so, and this is the most hopeless kind of sinner.

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty" (Judge 5:23). This curse was not pronounced by Deborah and Barak, but by the angel of the Lord, the Old Testament designation of our Lord Jesus Christ. The inhabitants of Meroz were cursed, not because they had done any harm, but because they had done no good. Alas, how many inhabitants of every town, and how many members of every church, belong to Meroz. They attend service in the morning, if it suits their convenience, and if they are not traveling on the Lord's day, but this is all that is known of them as Christians. Is it true of any of them that the prayer is going up for the last time, "Lord, let it alone this year also"?

—"The Truth."

DOES JESUS ABIDE IN YOUR HOUSE?

Some one tells a story of a somewhat eccentric preacher who was driving along a country road when he was attracted by the appearance of a farmhouse. Its whole air was so peaceful that it looked like an ideal abode. It occurred to him that, fair as it seemed, it might still be lacking in that which was most essential, so leaving his carriage he went to the door. A middle-aged woman answered the summons, and he asked:

"Madam, does Jesus Christ live here?"

The woman stared. Though he repeated his inquiry, he received no answer. When he had gone, she ran out where her husband was chopping wood and told him of her caller.

"Didn't you tell him we belonged to the church?" demanded the old man. The wife shook her head.

"Didn't you tell him we gave money every Sunday?" Again she shook her head.

"'Twasn't anything like that he wanted to know, John. He wanted to know if Jesus Christ lives here — that's different."

Ah! is it not different? Truly, it is one thing to have our names upon the church book, and to give money every Sunday, but quite another thing to be God-filled, and have Christ in our hearts, the hope of glory.

— Selected.

WHAT IS GOOD CHURCH MUSIC?

Music is the language of the heart. The greatest joys and the deepest sorrows of the soul of man, which are impossible of adequate expression by word of mouth, will through the medium of music touch the very heart-strings of the listener and awake similar emotions in his soul. Music, which has not been born of the soul, which is not the result of some experience of the heart, but which is a pure product of the intellect, usually lacks the power to register any emotion or response in the hearts of others. The greatest woe known to man comes to him through the knowledge of sin and its results, and the greatest joy conceivable comes by hearing the Gospel concerning Christ and His salvation. Men, who have experienced these joys and sorrows, at different times have been moved to voice their emotions in song. We have a large number of selections of music which have come from the pens of such people who drank deeply of the fountain of the Word of God. These hymns, anthems, motets, oratorios, and the like have been taken into our services because of their peculiar power to move the hearts of others and to stimulate within them the joyous and comforting thoughts of believing Christians. During the Christmas season, for instance, our hearts are pointed to Bethlehem by the quiet but glad strains of "Silent Night, Holy Night." At Easter time, who can resist the joyous tones of "Auf, auf, mein Herz, mit Freuden." Not considering the text, the melodies alone of these hymns are decidedly an expression of our Christian life in the different seasons of the church year. By their singular characteristics especially adapted to their purpose, these selections stand alone among all types of music as fitting for our services.

There are many phases of church music to discuss, such as the proper rendition in all its various forms, its history, the value of this wonderful gift of God to us. A question which we might consider at the present time because of its great importance is "What is good church music, and how can we bring our people to appreciate it?"

In order to determine the answer to this question it may be well first of all to consider the purpose of music in our services. This will naturally suggest characteristics which this certain type of music must possess in order to carry out this purpose.

The purpose of music in our services is not primarily to beautify but to preach the Gospel. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." We should not bring into our services everything that is beautiful simply because it is beautiful. If this were the only thing we were to consider, we would soon lose ourselves in an immense amount of material that would surely be agreeable to our senses, but that would fail entirely to elevate our thoughts heavenward. In that case our music would soon become a flat repetition of the sentimental. No, this should be our first and most earnest question, "Does it redound to the glory of God? Is the keynote of it all the wonderful heritage we have received through the redeeming grace of our Lord? Would the angels in heaven be glad to join us in singing of the name of God?" That, and that alone, is the reason for which we have our services.

How are we to decide in each case whether this, the only important point to come under consideration, is fulfilled? Here it may be well to point out several things for which to look in the type of music we have in mind.

Ask this question, "Does it preach the Gospel?" Has the text of the selection any reference at all to the Word of God? Does it speak of the mercies of God, the giver of all good gifts, of the salvation through Christ Jesus, His only Son, of sanctification through the Holy Ghost? Does it point out the despair of the Christian, who is suffering on account of his sins, does it lead him to prayer for forgiveness, does it give to him peace of heart and the hope of salvation?

Again, ask this question, "Are the melodies, rhythm, and harmonies such that show due respect to the holy purpose for which they are chosen? Music of said character, music that avoids extremes, music with harmonies that confine themselves mainly to the chords on the tonic, dominant, and subdominant and their inversions, is able to fulfill this requirement. A too frequent use of the seventh chord brings the selection to a point where it borders very dangerously on the sentimental.

Furthermore, ask this question, "Will the music we have in mind touch the hearts of our audience?" Will it really capture their thoughts and keep them in the channels through which it should lead? Does the melody possess the power to draw away from this world into the realm of the Word of God, and are rhythm and harmony in keeping with the melody? While it is not always in our power to gauge offhand the qualities of any particular selection in this respect, there is one thing we should not fail to do. It is well to consider the composer. Was he a Christian? Is there any possibility as far as we know that he, too, was a believer in Christ? As already stated in the introductory paragraph, music that is born of the soul alone is able to awaken in our hearts any response at all. If that is true, then it is also impossible that any other than the soul of a Christian can give birth to a composition which could elevate and lift our hearts to God.

Last but not least, ask this question, "Has the music stood the test of time?" Undoubtedly there was quite an amount of music written in the early days above that which we have preserved today. Why was some of it forgotten? Simply because it did not contain in itself the appeal to the human soul that would force its repeated rendition. In music, as well as in literature, the pearls only are kept and preserved by people at all times. Most of the so-called modern church music will be forgotten one hundred years from now. Why, then, should we bother with it now when we have so many beautiful compositions preserved for us throughout the centuries past? Naturally, it is well to strike a happy medium in this question, as in all things. There is no excuse for the one who uses modern church music to the exclusion of everything else.

If we keep these four points in mind there will of necessity be an immense amount of music that we must cast aside as useless. For example, we must cast aside such a selection as "Das ist der Tag des Herrn" because it preaches a nature religion rather than the Gospel. We may take exception to "Praise ye the Father" by Gounod because its marchlike rhythm cannot at all be conciliated with the holy majesty of God. It smacks too much of the music with which we praise our heroes and our flag. Another type of music which is in most cases a failure is similar to a parody. Imagine the beautiful words of the Twenty-third Psalm sung to the melody of the German folk tune "Verlassen, verlassen, verlassen bin ich" — a direct contradiction. In this connection we might point to the choice of melodies for our hymns in the regular services. A Christmas melody should not be used for a Lenten hymn. I was thunderstruck when to accompany a hymn during a summer service a certain organist played the melody "O du froehliche." Such music surely fails in its mission to inspire our souls. We must also be careful in our choice of music by modern composers. Of course, tastes differ. A safe rule to follow, however, is to take 95% of our music from early sources and 5% from modern sources. We shall not be so apt to make a mistake. We are so careful in the subject matter for our sermons, the forms of our services have to be just so and not otherwise, the interior decorations even of the church must be in keeping with its purpose, why not then exercise more care in the selection of music? No one would think of having "The Song of the Lark" on the walls of the church or some famous Greek or Roman statuary in the hallway just because it is beautiful. What business, then, has "Lohengrin's Wedding March" or that by Mendelssohn in our services. Let us rather turn to sources from which we can obtain music that is in harmony with the holy purpose it should serve. That these selections are beautiful, no one will deny. Yet the connection in which they were written surely does not give them a very good recommendation to be used in our churches.

Some of the best sources from which we could make our selections might be mentioned. Perhaps the greatest of all composers of church music was John Sebastian Bach. From his pen we have music in all forms from the oratorio down to the simple choral. Others whose music is equally inspiring are Nicolai, Hassler, Praetorius, Buxtehude, Neander, Frescobaldi, Pachelbel, Haendel, Walther, Rinck, Brosig, Brahms, Merkel, Eccard.

We are making futile attempts to imitate some of the better trained sectarian choirs and organists in singing and playing Mendelssohn, Schumann, and others, just because we would like to please our people. At the same time the real connoisseurs of art are going back to our precious treasure, the Lutheran choral. Are we going to stand by and give up this precious gift of the Lord to the ungodly?

How can we bring our people to appreciate good church music? It is first of all necessary that we convert ourselves. We are very often tempted to use this or that merely because we know that it will please. Why do we want to please others? To gain people as our friends or to gain glory for ourselves? Are we not losing sight of our purpose, namely, to preach the Gospel? If this is our object, should we bow down to anything that does not attain this end? God forbid. But if we have come to a correct stand on this question, let us not be deceived by the false notion that we shall lose friendship or that our choirs will be broken up. The only way is to insist quietly but firmly on a change, and without compromise. True, we shall lose some irreconcilables, but by our efforts we shall gain others whose company it is infinitely better for us to have and whose services will eventually even help to change the minds of those who have left. Our congregations will be thankful in the end even though at first they will miss the soft, sentimental material that has been presented to them so far. It is, of course, understood that conditions vary widely in different localities. Changes of a sweeping nature are not to be advised. One must use moderation in all cases. But if we are ourselves clear as to what we want, a gradual, quiet striving toward that end will never fail in bringing its results.

Kurt F. Oswald.

BELIEVING GOD

Just in the proportion in which we believe that God will do just what He has said, is our faith strong or weak. Faith has nothing to do with feelings or with impressions, with improbabilities, or with outward appearances. If we desire to couple them with faith, then we are no longer resting on the Word of God, because faith needs nothing of the kind. Faith rests on the naked Word of God. When we take Him at His Word the heart is at peace.

—George Muller.

The world cannot produce anything which approaches or equals the charity of a child of God.

BROADMINDEDNESS: A PRESCRIPTION

With bitter irony, Dr. Hans Pfoertner, writing in a Lutheran parish paper in Munich, criticizes the attitude of certain "broadminded" church members of his acquaintance, quite a vast number of whom must, it seems, have migrated from Munich to the United States, if we may judge from observations in this country! Dr. Pfoertner lists seven important pieces of advice which he believes will make these members of even less value to their church. They are:

First, speak disrespectfully of your own church, your pastor, and your fellow church members. If you refer to the Roman Catholic Church always speak with respect of her mighty organization and her strong connection. But if the discussion concerns your own church be cautious about mentioning any true loyalty which she demands of you. Be enthusiastic for "authority" so long as this authority does not concern yourself.

Second, be interested in and impressed by all religious events throughout the world; study all religions, especially if they possess high-sounding names. But it is quite unnecessary that you recognize the fundamental tenets of your own faith.

Third, insist that the church make amends when the janitor aggravates you.

Fourth, be careful to accept no duty or task for the church that does not bring you compensation, lest your freedom to criticize be cramped.

Fifth, if enemies of your church speak, maintain neutrality at any cost and let them feel that "they are absolutely right."

Sixth, avoid the church and all that pertains to it as much as possible and voice your complaint that "nothing is being done." If you should happen to feel the compulsion to attend church be sure to complain about the "many activities."

Seventh, point out all the weaknesses of the church and of the lives of its members and go out of your way to present them to those who are opposed to religious matters. You will thus earn the reputation of being a wise and unprejudiced man. — News Bulletin.

FROM OUR CHURCH CIRCLES

Mississippi Valley Pastoral Conference

The Mississippi Valley Pastoral Conference will meet at Winona, Minn., Rev. Paul Froehlke, pastor, on Tuesday evening January 28th, after services and Wednesday forenoon and afternoon.

Papers: Isagogic Treatise on the Gospel of Matthew, continued, Theo Mueller; Isagogic Treatise on the Gospel of Mark, Richard Mueller; Exegesis on the Third Chapter of the Epistle to the Hebrews, F. Kurzweg.

Sermon: A. Sauer (A. Vollbrecht), English.

Confession: I. Brackebusch (A. Werr), German.

Notice: Please inform local pastor whether you intend to come before or after supper.

W. C. Limpert, Sec'y.

St. Croix Pastoral Conference

The St. Croix Pastoral Conference meets in St. James Church, Cherokee and Annapolis Sts., St. Paul, Minn., on January 21st and 22nd.

Essays: The Augsburg Confession, its Origin and Purpose, Rev. P. T. Bast; The Sphere of Activity of a Lutheran Pastor's Wife, Rev. G. A. Ernst; Exegesis: 2 Timothy 2, Rev. Carl Bolle.

Confessional: Rev. A. E. Frey (Rev. G. A. Ernst).

Please register with Rev. Carl Bolle, 958 South Smith Ave., St. Paul, Minn.

Southwestern Conference of Wisconsin

The Southwestern Conference of Wisconsin convenes the last full week in January, 21-23, from noon to noon with Rev. Schwartz at West Salem, Wis.

Confessional Sermon: C. W. Siegler — G. Vater.

Sermon: Richard Siegler — E. Zaremba.

Service: Wednesday evening.

Papers to be read by: Rev. H. Kirchner, Exegesis of 1 Cor. 11, 1 etc.; Wm. Lutz, Catechism, question Nr. 355. J. H. Schwartz; Chicago Thesis, No. 1, Conversion.

S. Vater, Sec'y.

Milwaukee City Conference

The Milwaukee City Conference will convene at Grace Church, Milwaukee, Wis., Rev. W. Sauer, pastor, on January 21st and 22nd. First session at 9 A. M.

Papers: Prof. A. Pieper, Rev. R. Buerger.

Confessional Address: Wal. Gieschen, A. Halboth.

Wm. F. Pankow, Sec'y.

Winnebago Pastoral Conference

The Winnebago Pastoral Conference will convene at the Ev. Luth. parochial school-house, Nebraska Street, Oshkosh, Wis., Rev. E. Benj. Schlueter, pastor, from January 20 to 22. The first session will be January 20, 7:30 P. M. January 21, 7:45 P. M., an English communion service will be held. Pastor E. Pankow will deliver the sermon, or his substitute Pastor Gerh. Pieper.

The following papers will be read:—

1. A History of the Augsburg Confession (English), by K. Timmel.
2. The 15th Paragraph of the Augsburg Confession (German), by O. Theobald.

3. A Biography of the Apostle Paul as Pastor and Missionary (English) by E. Benj. Schlueter.

Pastor Schlueter will be highly pleased to have you make your announcement to him early and state whether you plan on arriving January 20 before supper.

F. C. Weyland, Sec'y.

Notices

The Pastors Albert Meier, East Fork, Alex Hillmer, Bylas, and Arthur Arndt, Bylas, Arizona, missionaries of our Indian Mission in Arizona, have resigned, because our Synod in its last session adopted the report of the committee as it is printed in our Northwestern Lutheran of November 10, 1929, pages 355 and 356, and because they insist upon fraternizing with suspended. The undersigned committee, appointed by the Board for Indian Missions, has dealt with these former missionaries and after all endeavors to win them were refused, had to give the following declaration: "We cannot accept your resignation, but must report that you have severed brotherly relations with us by insisting upon the right to fraternize with suspended, which we must consider a violation of brotherly love towards the brethren in our Synod."

Signed: F. E. Stern,

Joh. P. Meyer,

Carl H. Buenger.

This notice is hereby given to the members of Synod.

Carl H. Buenger,

President Southeast Wisconsin District.

Kenosha Wis., January 3, 1930.

* * * * *

The former Teacher F. W. Malin resigned as teacher of Mt. Lebanon Church, Milwaukee, Wis., and has joined the Evangelical Synod. He is no more a member of our Synod.

Carl H. Buenger,

President.

W. Keibel,

Secretary Southeast Wisconsin District.

Kenosha, Wis., November 20, 1929.

Acknowledgment and Thanks

After the acknowledgments for the fall donations had been written, the following gifts were donated to Dr. Martin Luther College: Boyd, Minn., Rev. H. Albrecht, 38 quarts canned goods, 1 gal. lard; Fred Schmuhl, Taunton, Minn., 12 quarts canned goods; Sleepy Eye, Minn., Rev. W. Albrecht, 23 quarts canned goods; Henry King, Darfur, Minn., 6 quarts canned goods, cabbage; Fred Koenig, Darfur, Minn., cabbage and onions; Mrs. J. Pelzl, Sleepy Eye, Minn., 5 quarts jam.

We thank the kind donors most cordially.

E. R. Bliefnicht.

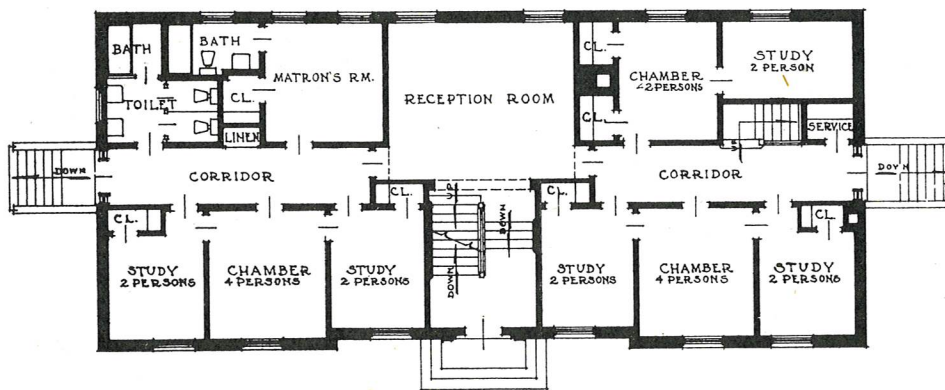
Northwestern Lutheran Academy

We are happy to present the plans of our architect to you at this time. Mr. Gauger and the board made every effort to build the dormitory along simple lines without sacrificing any essential need or beauty. We believe that

inspector, whose private room is seen at the side. The architect termed it the matron's room by mistake. The board plans to use this building as a boy's dormitory in the near future, so that the tutor whom we will call next spring will be quartered in these rooms. The chambers



FRONT ELEVATION
 NORTHWESTERN LUTHERAN ACADEMY
 MOBRIDGE, SOUTH DAKOTA
 RAY R. GAUGER, ARCHITECT, ST. PAUL, MINN.



FIRST FLOOR PLAN
 NORTHWESTERN LUTHERAN ACADEMY
 MOBRIDGE, SOUTH DAKOTA
 RAY R. GAUGER, ARCHITECT, ST. PAUL, MINN.

we have succeeded in carrying out this aim without undue expenditures. The plans perhaps need a little explanation. In the basement we have the kitchen, dining-room, boiler plant (in a separate fireproof unit), and the living quarters for the janitor's family. The reception room shown on first floor is also to serve as the office of the

and studies are also larger than one might think. They offer room for three to four students in the studies and six can easily be accommodated in the bedrooms, where we use double-deck beds. The arrangement of the second floor will be of a similar nature, but all space is to be used for dormitory purposes. Naturally your board has also

given thought to furnishing of this building. To do so, we must appeal to our friends. Donations, which will serve this purpose, will be gratefully received by the undersigned.

K. G. Sievert.

Dr. Martin Luther College

A Christmas program on the eve of December 19 marked the close of the fall term in Dr. Martin Luther College. For the occasion Prof. E. Backer had arranged a program that offered, among other numbers, a series of Russian Christmas carols. The audience sang some of our old favorite Christmas songs. Prof. E. Sauer delivered an appropriate address based on 1 John 1:2. There was a tree and the usual "bags" for the boys and girls.

During the past four months the work of the school could be carried along without interruption. With the exception of a few cases, both scholars and teachers enjoyed good health.

On December 7 our Mixed Choir had the opportunity to broadcast a program of Christmas carols from Station WCCO, St. Paul-Minneapolis. This broadcast was sponsored by the New Ulm Business Men's Association. The program was very favorably received and hundreds of requests for future broadcasts have reached us. We should like to comply with these requests, but broadcasting costs money. It may be of interest to know that this half hour cost the New Ulm business men \$350.00. Several of our radio audience sent us money toward future programs. If we can obtain sufficient donations to make another broadcast possible, Prof. Backer will gladly arrange for another series, possibly a selection of Lenten hymns.

In spite of the poor crop conditions our congregations in the vicinity of New Ulm supplied us liberally with gifts for our college kitchen. The list of donations in a previous issue of the Lutheran shows that our steward, Mr. A. Uhlig, was kept busy with his truck. Such donations save us hundreds of dollars in the provision account and constitute a direct support of our church work.

B.

Chapel Dedication

In Batesland, Shannon County, in the southwestern part of South Dakota, our Synod has a congregation of eleven voting members and fifty-three souls. On December 15, this little flock, which adopted the name of St. Paul's Congregation, met to dedicate its first chapel. Pastors Baumann and Roth occupied the pulpit.

The first Lutheran sermon in the village of Batesland was preached by Pastor Winter of Martin two years ago. Since then our people met for services at irregular intervals in a Presbyterian Church, then in a garage, and finally in a country school house. Assuredly these Lutheran Christians were glad on Dedi-

cation Day, because they could assemble for the first time in a house of worship of their own.

As the Lord has permitted the seed sown into our fertile soil to bring forth abundant fruit the few years since this Pine Ridge Indian Reservation was opened to white settlers, so may He richly bless the saving Word broadcast from our little chapel.

W.

Organ Dedication

Sunday, December 8, 1929, was a day of great rejoicing for Grace Congregation, Sugar Bush, Wis., for on that day their new pipe organ was dedicated to the service of the Lord. The undersigned performed the dedicatory act. Rev. Kurt Timmel of North Fond du Lac, Wis., former pastor of this congregation, preached an English sermon in the morning service. An organ recital took place in the evening with Mr. Russell Wichmann, organist at Mount Olive Church, Appleton, Wis., at the console. This service was greatly beautified by the singing of the Hortonville Choir. Under the direction of Rev. G. E. Boettcher they sang several selections from the cantate "Zion." Rev. G. E. Boettcher also delivered a short German address, basing his remarks on Psalm 150.

The instrument is a Wicks Direct-Electric Special Chapel Organ. It has two manuals and pedal, 25 stops, 231 pipes, swell and crescendo pedal.

This organ is ideal for small churches. The cost is not so great, and it requires very little floor space, due to the elimination of the primary chest, which is necessary in all other pipe organs.

May the name of the Lord be glorified!

Imm. P. Boettcher.

Change of Address

Rev. Geo. Kobs, Markesan, Wis.

Rev. R. C. Hillemann, Plum City, Wis.

PACIFIC NORTHWEST DISTRICT

July 15 to December 31, 1929

Rev. C. H. Bernhard, Grace, Portland	\$ 32.04
Rev. Ewald F. Kirst, St. John's, Clarkston (incl. \$100.00 Repayment Loan Church Extension Fund	199.84
Rev. L. C. Krug, St. Paul's, White Bluffs	70.90
Rev. Wm. Lueckel, St. Paul's, Leavenworth	64.65
Rev. Wm. Lueckel, Lutheran, Withrow	36.11
Rev. Wm. Lueckel, St. John's, Mansfield	26.00
Rev. Arthur Matzke, Hope Mission, Tacoma (incl. \$100.00 Repayment Loan Church Ext. Fun	11.25
Rev. Arthur Matzke, Faith Mission, Tacoma, Repayment Loan Church Ext. Fund	73.50
Rev. Philip Rusert, Trinity, Omak	54.68
Rev. F. H. K. Soll, Grace, Yakima	225.00
Rev. F. H. K. Soll, Good Hope, Ellensburg (incl. \$100.00 Repayment Loan Church Ext. Fund	152.20
Rev. Arthur Sydow, St. Paul's, Tacoma (incl. \$11.00 sent to F. Soll for Synodic Report N. P. Evangelis) ...	404.25
Rev. Elmer Zimmerman, St. Paul's, Palouse.....	49.00
	<hr/>
Budgetary	\$1,399.42
Non-Budgetary	\$1,356.42
	<hr/>
Total	1,299.42

NEBRASKA DISTRICT

Rev. R. Bittorf, McNeely, Synodical Administration \$8.04, General Institutions \$5.54, Home Mission \$11.54	25.12
Rev. R. Bittorf, Carlock, Home Mission \$10.25, Seminary Building \$4.88	15.13
Rev. R. Bittorf, Burke, General Support	3.10
Teacher C. A. Finup, Hoskins, General Missions	61.31
Rev. E. J. Hahn, Herrick, Synodic Administration	3.35
Rev. E. A. Klaus, Stanton, Home Mission \$73.66, from Ladies' Aid for Orphanage at East Fork \$10.00, Bethesda \$15.00, Hot Springs \$9.00	107.66
Rev. E. F. Hy. Lehmann, Firth, General Administration	62.38
Rev. E. C. Monhardt, Clatonia, Home for Aged \$42.00, Students \$80.00, General Support \$100.00	222.00
Rev. E. C. Monhardt, Plymouth, from F. G. for Indians \$10.00, Negroes \$10.00	20.00
Rev. A. Schumann, Garrison, General Institutions \$42.42, Home for Aged \$8.50, Indians \$7.00, Students \$11.60	69.52
Rev. W. H. Siffring, Brewster, Seminary \$5.00, Northwestern College \$5.00, Martin Luther College \$4.50, General Missions \$25.62, Seminary Building Fund \$11.90, Bethesda \$11.90, Deaf Mute Institute, Detroit, \$11.90	\$75.82
Rev. W. H. Siffring, Mary, General Missions \$3.29, Seminary Building Fund \$1.00, Bethesda \$1.00, Deaf Mute Institute, Detroit, \$0.75	6.04
Rev. H. H. Spaude, Surprise, General Institutions	16.40
Rev. R. Vollmers, Geneva, General Institutions	22.43
Rev. W. F. Wietzke, Shickley, Students \$7.27, General Support \$22.33	29.60
Rev. J. Witt, Norfolk, General Institutions \$50.00, General Missions \$50.00, Students \$50.00, General Support \$50.00, Seminary Buildings \$34.72, from N. N. for Indians \$10.00, Negroes \$10.00	254.72
	\$ 994.58

General Administration	\$ 62.38
Synodical Administration	11.39
General Institutions	136.79
Seminary	5.00
Seminary Building Fund	52.50
Students	148.87
Northwestern College	5.00
Dr. Martin Luther College	4.50
Home for Aged	50.50
Indians	27.00
Indian Orphanage at East Fork	10.00
General Missions	140.22
Home Mission	95.45
General Support	175.43
Bethesda	27.90
Detroit Deaf Mute Institute	12.65
Negroes	20.00
Hot Springs Hospital	9.00
	\$ 994.58

DR. W. H. SAEGER.

Norfolk, Nebraska, January 7, 1930.

RECEIPTS FOR SEMINARY AND DEBTS

Month of December, 1929

Rev. W. H. Siffring, Our Savior, Mary, Nebr.	\$ 2.75
Rev. C. Lescow, St. John's, Woodland, Wis.	4.00
Rev. L. Koening, First German Lutheran, Manitowoc, Wis.	3.00
Rev. H. Wojahn, Grace, Waukesha, Wis.	100.00
Rev. H. Schwartz, Christus, West Salem, Wis.	10.00
Rev. H. Engel, Christ, Brady, Mich.	31.00
Rev. A. Henke, St. Paul's, Whitehall, Wis.	6.00
Rev. G. Schuetze, St. John's, Sheridan, Minn.	2.00
Rev. J. Krubsack, Christ, Eagle River, Wis.	82.52
Rev. Paul Pieper, St. Peter's, Milwaukee, Wis.	101.25
Rev. Franz Cares, St. John's, Frankenmuth, Mich.	20.00
Rev. Aug. Zich, St. Paul's, Green Bay, Wis.	20.00
Rev. Aug. Zich, St. Paul's, Pine Grove, Wis.	15.00
Rev. I. P. Boettcher, Grace, Sugar Bush, Wis.	49.75
Rev. I. P. Boettcher, Emanuel, Maple Creek, Wis.	33.50
Rev. I. P. Boettcher, Christ, Maple Creek No., Wis.	23.40

Rev. E. Hinderer, Tappen, No. Dak.	7.00
Rev. M. F. Rische, Davids Stern, Kirchhayn, Wis.	2.00
Rev. J. G. Jeske, Divine Charity, Milwaukee, Wis.	20.00
Rev. W. Krenke, Grace, Geneva, Nebr.	52.75
Rev. R. W. Huth, Messiah, Milwaukee, Wis.	56.47
Rev. Rud. P. Korn, St. John's, Lewiston, Minn.	14.50
Rev. H. Cares, Zion, Twp. Theresa, Wis.	27.70
Rev. Fred Graeber, Apostel, Milwaukee, Wis.	72.95
Rev. F. C. Uetzmann, St. John's, Wrightstown, Wis.	26.27
Rev. W. G. Voigt, Immanuel, Acoma, Minn.	38.25
Rev. C. J. Schrader, Friedens, Echo, Minn.	11.00
Rev. Paul W. Spaude, St. John's, Lake Benton, Minn.	10.00
Rev. H. E. Kelm, Friedens, Lanesburg, Minn.	25.00
Rev. J. Carl Bast, Zion, Morton, Minn.	50.00
Rev. E. C. Birkholz, St. James, Minn.	192.70
Rev. R. Schierenbeck, Zion, Sanborn, Minn.	100.00
Rev. Carl C. Kuske, Taunton, Minn.	4.25
Rev. P. G. Bergmann, Zion, Morton, Minn.	165.00
Rev. J. Mittelstaedt, St. Paul's, Wonewoc, Wis.	25.00
Rev. H. H. Ebert, Sarons, Milwaukee, Wis.	208.35
Rev. J. Martin Raasch, St. Paul's, Lakemills, Wis.	10.05
Rev. O. Hoyer, St. Paul's, Winneconne, Wis.	29.11
Rev. F. Zarling, St. Matthew, Town Flora, Minn.	1.00
Rev. F. Zarling, Bethany, Town Emmett, Minn.	2.00
Rev. Geo. Kobs, St. John's, Kendall, Wis.	187.15
Rev. A. Koelpin, Milwaukee, Wis., Fairview	2.00
Rev. Paul E. Horn, Christ, Zumbrota, Minn.	10.00
Rev. Geo. N. Luetke, Zion, Toledo, Ohio	5.00
Rev. L. Kaspar, Immanuel, Greenville, Wis.	5.00
Rev. L. Kaspar, Immanuel, Clayton, Wis.	3.00
Rev. H. E. Heyn, Jehovah, Detroit, Mich.	60.00
Rev. F. Kammholz, Rib Lake, Wis. (Henriette Radtke)	50.00
Rev. Donald F. Rossin, St. Paul's, Athboy, So. Dak.	8.00
Rev. Karl Toepel, St. Paul's, Algoma, Wis.	400.00
Rev. W. F. Schink, Immanuel Ladies' Aid, Town Mosel, Wis.	25.00
Rev. Aug. Vollbrecht, St. Michaelis, Fountain City, Wis.	234.40
Rev. H. E. Lietzau, Salem, Town Woodbury, Minn.	125.00
Rev. H. Knuth, Bethesda, Milwaukee, Wis.	79.00
Rev. E. G. Behm, Friedens, Wautoma, Wis.	7.75
Rev. E. G. Behm, Red Granite, Wis.	11.00
Rev. Ed. Sponholz, St. John's, Slades Corners, Wis.	95.00
Rev. A. W. Paap, Immanuel, Farmington, Wis.	56.00
Rev. R. F. F. Wolff, St. James, Cambridge, Wis.	5.00
Rev. G. Kaniess, St. Lucas, Kewaskum, Wis.	26.00
Rev. Paul, T. Bast, Pilgrim, Minneapolis, Minn.	16.25
Rev. I. P. Frey, Mt. Olive, Graceville, Minn.	2.00
N. N., New Ulm, Minn.	10.00
Rev. H. Wolter, St. Petri, Town Theresa, Wis.	9.00
Rev. H. Wolter, St. Paul's, Town Lomira, Wis.	17.00
Rev. Gustav Fischer, St. Peter's, Schofield, Wis.	81.85
Rev. Walter E. Gutzke, St. Peter's, McMillan, Wis.	85.00
Rev. Otto J. Eckert, Emanuel, Tawas City, Mich.	2.50
Rev. Paul Pieper, St. Peter's, Milwaukee, Wis.	188.85
Rev. M. J. Nommensen, St. John's, Juneau, Wis.	3.50
Rev. A. Berg, St. John's, Sparta, Wis.	75.00
Rev. T. J. Sauer, St. Paul's, Appleton, Wis.	5.00
Rev. W. F. Schink, St. Peter's, Haven, Wis.	2.00
Rev. H. Geiger, Friedens, Randolph, Wis.	47.50
Rev. M. C. Michaels, Immanuel, Woodville, Wis.	48.00

Total for the Month	\$ 3,643.27
Previously acknowledged	\$610,089.48

Total Collection to Date.....\$613,732.75

Expenditures during December	\$ 37.00
Balance for New Ulm, Minn.	\$ 3,606.27
New Ulm Building Fund	\$149,370.85

Congregations That Made Their Quota In December, 1929

248. Rev. Paul G. Bergmann, Zion, Rhinelander, Wis.	\$1627.14—\$5.40
249. Rev. Geo. Kobs, St. John's, Kendall, Wis.	\$ 857.65—\$5.71
250. Rev. H. Lietzau, Salem, Town Woodbury, Minn.	\$ 640.00—\$6.03
251. Rev. Paul Pieper, St. Peter's, Milwaukee, Wis.	\$7020.03—\$5.40

Special for Furniture, Sick Room, Library

Rev. H. Anger, West Bend, Wis. (Mr. and Mrs. Bloedorn, Golden Wedding Anniversary)	\$ 10.00
Rev. A. Jul. Dysterheft, Helen, Minn.	10.00

Rev. R. O. Buerger, Gethsemane Ladies' Aid, Milwaukee, Wis.	10.00
Rev. M. Glaeser, Zion Sewing Circle, Stetsonville, Wis.	13.00
Rev. Wm. Sauer, Grace Ladies' Mission Society, Milwaukee, Wis.	200.00
Rev. Ad. von Rohr, Friedens Ladies' Aid, Hartford, Wis. (Library)	25.00
Mr. Carl, Kagerah, Cedarburg, Wis.	5.00
Rev. G. L. Press, Ev. Luth. Aid Society, Morningside, Ia., Memorial Wreath for	
Mrs. O. Schmidt	1.00
Miss Linda Winter	1.00
Mr. James Terry	1.00
Mrs. F. Fulton	1.00
Mrs. Mary Aron	1.00

Donations for the New Seminary

Lutheran Girls' Club, Lakemills, Wis., 2 Quilts.

John Brenner.

GENERAL TREASURER'S STATEMENTS

November 30, 1929 — 5 Months

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$ 35,286.23	\$ 17,013.01
Educational Institutions	28,823.14	93,079.38
Home for the Aged	502.47	5,677.19
Indian Mission	11,812.83	15,252.60
Negro Mission	7,320.33	8,545.06
Home Mission	46,707.53	47,688.87
Mission in Poland	2,372.75	7,513.98
Madison Students Mission	957.35	825.00
Indigent Students	1,872.30	2,224.97
General Support	3,400.39	8,095.76
To Retire Debts	1,961.67	23,565.20
	<u>\$141,026.99</u>	<u>\$229,481.02</u>
From Rev. John Brenner	46,601.00	
	<u>\$187,627.99</u>	
Revenues	18,145.37	
	<u>\$205,773.36</u>	
Transfer from Altenheim Fund	2,903.15	
	<u>\$208,676.51</u>	<u>\$208,676.51</u>
Deficit		\$ 20,804.51

Statement of Collections for Budget Allotments and Arrears

5 Months

	Receipts		Allotments	Arrears
	July 1, 1929 to	Nov. 30, 1929		
Pacific Northwest	\$ 617.75			
Nebraska	6,225.00			
Michigan	15,057.02			
Dakota-Montana	6,849.81			
Minnesota	29,860.46			
North Wisconsin	28,949.02			
West Wisconsin	29,752.12			
Southeast Wisconsin	23,149.77			
	<u>\$140,460.95</u>		<u>\$203,125.00</u>	<u>\$ 62,664.05</u>
From Other Sources	566.04			556.04
Total Collections	<u>\$141,026.99</u>			<u>\$ 62,098.01</u>
From Altenheim Fund ..	2,903.15			49,504.15
From Rev. J. Brenner ..	46,601.00			
	<u>\$190,531.14</u>			<u>\$ 12,593.86</u>
Revenues	18,145.37	36,458.35		18,312.98
Total Budget Receipts ..	<u>\$208,676.51</u>	<u>\$239,583.35</u>		<u>\$ 30,906.84</u>
Disbursements	229,481.02	229,481.02		*10,102.33
Deficit	\$ 20,804.51			\$ 20,804.51
Unappropriated		*\$10,102.33		

Statement of Debts

Debts on July 1, 1929	\$713,188.30
Debts made to date	32,469.64
	<u>\$745,657.94</u>
Debts paid	56,034.84
Debt on November 30, 1929	\$689,623.10

THEO. H. BUUCK,
General Treasurer.

GENERAL TREASURER'S CASH ACCOUNT

July 1, 1929 to November 30, 1929

Accretions

Cash Balance July 1, 1929	\$ 29,005.06	
Collections for Budget: Districts	141,026.99	
Collections for Budget: Brenner	46,601.00	
Revenues for Budget	18,145.37	
Church Extension Accounts Receivable Paid	1,364.00	
Church Extension Revenues	72.75	
Trust Funds Previously Reported	1,525.00	
Trust Funds, P. Gall Est., Altenheim	1,400.00	
Trust Funds, Julia Spreng, Altenheim	1,000.00	
Trust Funds, Amelia Degner, Altenheim	900.00	
Trust, Funds, Southeast Wisconsin: Pensions	10.04	
Sale of Old Seminary Residence	7,500.00	
Transfer from Altenheim Fund	2,903.15	
Total Accretions		\$251,462.36

Liabilities

Notes Payable Issued	\$ 21,132.93	
Notes Payable Paid	43,905.00	
Minus		\$ 22,772.07
Non-Budgetary Coll.	\$ 11,336.71	
Non-Budgetary Paid ..	10,729.84	
Plus		\$ 606.87
Inmates Deposits Paid		
Minus		1,400.00
Minus		\$ 23,565.20
Total Net Cash to Account		\$227,987.16

Disbursed Therefrom

Budget Disbursements	\$205,915.82
Church Extension Loans	648.38
Church Extension Expense	2.15
Accounts Receivable	655.00
Institutional Cash Advances	25.00
1927-1929 Funds to Marshfield and Rice	56.40
1927-1929 Funds to H. K. Moussa....	3,236.40
Total Net Disbursements	\$210,539.15
Balance Cash in Banks	\$ 17,358.01

THEO. H. BUUCK,
General Treasurer.

"QUITTUNGEN"

Received from:	
Rev. C. F. Kock, Home for Aged..	\$ 25.00
E. H. Waak, Manitowoc, Madison Students	5.00
D. Bursk, Milwaukee, Wis., Madison Students	5.00
Missouri Synod, Indian Mission..	12.86
Total	\$ 47.86

THEO. H. BUUCK,
General Treasurer.