

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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CONFIRMATION HYMN

Jesus, Savior, Master, hear us, —
Hear us as we come to Thee!
Let Thy gracious benediction
Rest on every bended knee.
As we bow to make confession
Of Thy name before Thy throne,
Savior, hear and consecrate us
Evermore to be Thine own!

We adore Thy great compassion,
We adore Thy wondrous love;
Thou who seekest but to save us,
Grant us hearts to seek above
Grace to bear our every burden,
Grace to tread this vale of tears,
Grace to fill with hope and comfort,
As they pass, our earthly years.

We adore Thy loving-kindness,
Which is with us day by day;
And we ask Thee, in Thy vineyard
Help us labor, help us pray.
Grant our labors the fruition
Which is pleasing in Thy sight;
Grant us hearts and hands more ready
In the cause of truth and right.

Holy One, who ever leadest
With a shepherd's tender care,
For a home within Thy kingdom
All our sinful souls prepare,
Till our hearts, through Thy great mercy,
From the chains of sin be free,
And as temples of Thy building
Dwellings for Thy Spirit be.

Thou hast gone before, dear Savior,
And in meekness Thou hast trod
That steep way which leadeth upward
To the mansions of our God.
Help us that we, too, in meekness
And humility may tread,
In Thy footsteps, by Thy counsel,
And Thy gracious Spirit led.

Thou wast faithful to Thy mission,
Thou art faithful still to-day,
And the promise Thou hast given
Nevermore shall pass away.
On Thy faithfulness relying,
We confess Thee, and we bow,
Praying Thee to keep us faithful
To our confirmation vow.

— Selected.

Many favors which God gives us ravel out for want of hemming, through our own unthankfulness; for though prayer purchases blessings, giving praises keeps the quiet possession of them.
—Thomas Fuller.

THE NINETY-THIRD PSALM

The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he has girded himself: the world also is established, that it cannot be moved.

2. Thy throne is established of old: thou art from everlasting.

3. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves.

4. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

5. Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.

The Risen Lord — the King

This Psalm may not have been written in commemoration of the resurrection of Christ. That thought may not have been uppermost in the mind of the Psalmist when he composed it. But we ask whether the statements made here do not fully apply to the risen Lord in all His glory. There can be no doubt about this. We see here Christ, the risen Lord, as King, as the King of might and power, as the King of grace and truth, as the King of His Church on earth, as the King of glory.

The Psalm is truly Messianic. Luther says: "This is a prophecy concerning the Kingdom of Christ, as far and wide as the earth is extended, and is established forever." Another commentator says: "The subject of the Psalm is the Kingdom of God; not of nature and providence, but of grace; the Kingdom of the Messiah." And Matthew Henry, in his Exposition of the Bible, has this to say about this sacred song: "It relates both to the Kingdom of providence by which He upholds and governs the world, and especially to the Kingdom of His grace, by which He secures the Church, sanctifies and preserves it. The administration of both these Kingdom is put into the hands of the Messiah, and to Him, doubtless, the prophet here bears witness."

At this writing, time does not permit us to enter on a thorough discussion of this Psalm. We shall therefore lay down only a few leading thoughts on the subject involved as suggested by the words of the sacred poem relative to the present holiday season.

"The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength." Literally, Jehovah is King, He hath clothed Himself with majesty; Jehovah hath clothed, He hath girded Himself with strength. Who is Jehovah? We know, of course, He is the covenant God, the One who has made a covenant

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Jan 30

with His people in grace and love. But through whom? Through Him who has redeemed mankind, the Mediator between God and man — Jesus Christ. He is Jehovah, and He reigneth, He is King, the King clothed with majesty and strength.

But do we not hear, on Good Friday, that Christ died a most shameful death on the Cross, when His head dropped motionless upon His breast, and His body was stored away in a tomb? Is He the King clothed with majesty and strength?

On that darkest of all days His own disciples did not believe so. They believed that Jesus was dead once for all. They were utterly bewildered, scattered and crushed and supposed all was over. He who had claimed to be the eternal King who had come from heaven to establish a glorious Kingdom on earth was no more. He was dead, shrouded with the darkness of the tomb, and all the hope they had set upon Him was annihilated.

And to this day the world does not believe and will not believe that Christ, the Crucified, is the King. The world at large will not have the Man crowned with thorns and who died on the cross to be its King, the omnipotent God and King to whom it should be subject and worship Him as such.

But now what do we hear? "The Lord — Jehovah — reigneth, he is clothed with majesty; the Lord — Jehovah — is clothed with strength, wherewith he hath girded himself with strength," and that is the same Christ who succumbed to death on Calvary. More exactly, "He hath become King," as if by a solemn coronation. He has been King from everlasting, but now His Kingdom is visibly set up, His power and His majesty fully displayed and acknowledged, as it is said in the Apocalypse of the final manifestation, "The Kingdoms of the world are become the Kingdoms of our Lord and of His Christ; and he shall reign for ever and ever." Rev. 11:15.

True, the Lord's — Christ's Kingship was won with a fearful struggle. "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lifted up their waves," says our Psalm. We know what these floods were. They are the deep, raging, overwhelming waters under whose dreadful force the suffering Messiah cried, "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me." Ps. 69:1, 2.

How dreadful was the contest? It seemed, as if the mighty conqueror is to be vanquished. We hold our breath with anxious suspense while the storm is raging. The howlings of hell rise in awful clamor. Terrible are the leaders in this battle. Sin is there, and all its innumerable offspring, spitting forth the venom of asps, and infixing their poison-fangs in the

Savior's flesh. Death is there, and his cruel dart tears its way through the body of Jesus, even to His inmost heart. And chief among them is Satan, who remembering well the ancient day when Christ hurled him from the battlements of heaven, rushes with all his malice to the attack. Darkness covers the battlefield, and like that of Egypt, it was a darkness which might be felt. Long does the battle seem to waver, for there is but One against many.

But at last the battle-cry is heard. He who is fighting for His people, for the eternal rescue of mankind begins to shout through the thick of the fight, "It is finished." The battle is won! As the conqueror comes with dyed garments from Bozrah, he cries, "I have trodden the wine-press alone, I have trampled them in my fury, and their blood is sprinkled on my garments." Where now are His enemies? They are scattered. There lies sin conquered, having been atoned for by the blood of the Son of God. There lies death, the King of terrors, pierced through with one of his own darts. Christ has abolished death and has brought life and immortality to light. There lies Satan with his infernal power broken. "For this purpose the Son of Man was manifest that He might destroy the works of the devil." Ah, we know the significance of that victory. It means the complete redemption of fallen mankind. It means the victory of Christ, the Redeemer of the world, over sin, death, and the power of the devil.

And now that victory has been fully displayed and acknowledged by the Lord God, Jehovah, Himself by the glorious fact which Christians throughout the world commemorate during these holidays, "Christ the Lord is risen!" Just as we sing:

Lord Jesus Christ, strong Hero Thou,
Grim death Thou hast o'erpowered now;
Thou dost destroy hell's gate and chain,
Dost on the third day rise again.

Yes, Christ, the risen Savior, is King, clothed with majesty and glory. By His resurrection He has proven Himself the Son of God, the true God — Jehovah, and He is the King, who is clothed with strength. This is the One of whom Scripture says, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven, and in the earth, is Thine: Thine is the Kingdom, O Lord, and Thou art exalted as head above all." 1 Chron. 29:11. And again, "The Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth; the strength of the hills is His also. The sea is His, and He made it; and His hands formed the dry land." Ps. 95:4, 5.

As such a King Christ, the risen Savior, rules the universe. "All power is given unto me in heaven and in earth," He says. And our Psalm says, "Thy throne

is established of old; thou art from everlasting." The throne of the King is His mighty ruling power, and that has been established from the beginning. When the risen Lord sits on His throne of power, from which reach out to the farthest ends of the universe, the reins with which He guards and protects our lives, and decides the destiny of all being; when He gathers about Him the angels and the saints made perfect to do Him homage, it is all a part of His general Kingship.

But as the King the risen Savior above all rules and governs, guides and protects the Kingdom of grace, His holy Christian Church on earth. The version of our English Bible: "the world also is established, that it cannot be moved," does probably not do justice to the original. We rather prefer the German version given by Luther, "und hat ein Reich angefangen, so weit die Welt ist, und zugerichtet, dass es bleiben soll," i. e., He has established a Kingdom which shall extend to the ends of the world, and fashioned it, that it shall remain. At any rate Christ the risen Savior not only has established a Kingdom of grace on earth, but also reigns in the same with His Word. And so He is also the King of grace and truth. As such He guides and protects His Church, His believers, with His mighty arm, that the gates of hell shall not prevail against them.

The Christian Church will be assailed even as its King has been assailed. The floods will lift up their voice against her; the floods of hatred and persecution, the floods of unbelief and apostacy, of strife and dissension, threaten her existence. It has ever been so, and will be so unto the end of time. But "the Lord on high is mightier than noise of many waters, yea, than the many waves of the sea." Christ the risen Lord clothed with majesty and strength is mighty to protect His Church against all and every assault of the world and the devil. He has given His promises to this effect, and they shall always come true. "Thy testimonies are very sure," says our Psalm. Thus He has promised, "Fear not, therefore, little flock, for it is your Father's good pleasure to give you the Kingdom." "Because I live, ye shall live also." And because these promises of the risen Savior have always come true, because Christ the King reigns in His Church, it has withstood all the shocks, and shall continue to survive all the assaults made upon it. Therefore we need have no fear. The Church of Christ will always remain.

The risen Savior — the King! As such we worship Him in holiness and righteousness. "Holiness cometh thine house, O Lord, for ever." The Lord's house is His Church. It is His holy temple, cleansed from sin, consecrated by God, the Holy Spirit, and employed in His service. Holiness is its beauty. Therefore we serve our King in everlasting righteousness, innocence and blessedness,

Lives again our glorious King;
Where, O death, is now thy sting?
Soar we now where Christ has led,
Following our exalted Head;
Made like Him, like Him we rise!
Ours the cross, the grave, the skies.

J. J.

COMMENTS

"Why I Do Not Advertise" So many ministers tell us why they advertise and urge that we follow in their foot-steps, that it is quite refreshing to hear Rev. Bruce S. Wright of Buffalo, New York, tell us why he does not advertise. He does this in *The Western Christian Advocate*. We offer our readers a brief digest of his article:

"I do not advertise because I am running a church, not a circus. Somehow I cannot connect display advertising with glorious gothic architecture. I cannot harmonize the idol of publicity with the altar of the living God."

A circus, the writer argues, moves in at dawn and out at midnight. It must acquaint the public with the things it offers, but "a church is a settled part of the community life. A church does not perform in temporary tents; it ministers in a permanent, substantial structure."

"I cannot advertise, in the blatant sense of the term, because I am called to be a prophet, and not a vaudevillist." He does not blame the latter for advertising as he does, but, "his work and mine are not the same."

"I do not advertise, buying up space to the extent of fifty or sixty dollars a week, because I love the church universal." The writer's church would, he assures us, be well able to advertise heavily without feeling the effects in its treasury, but he says: "I am deterred from doing so for many reasons, not the least of which is that I cannot bring myself to enter into an -un-christian rivalry with my brother ministers. In my city of Buffalo there are twenty churches of my own denomination, together with scores of churches of other denominations, which cannot afford to spend a single dollar for display advertising. Shall I, Dives-like, feast upon the rich food of paid publicity, while others, fully as worthy, have not a crumb to satisfy their hunger? One cannot help noting that display advertising among the churches has sunk, in many instances, to the low level of rivalry."

"I do not advertise because the tendency, and all but universal result, of the practice is to exalt the man and submerge the church. . . . One cannot help asking the question, What are we trying to do? Are we trying to build individual reputations or the kingdom of God? . . . My lament is that the evangelical tendency is to exalt the individual at the expense of the institution rather than the individual building up the institution by sinking self for the larger good. The eternal word of Christ holds good with preachers as well as with other mortals, 'He that findeth his life shall lose it; and he that loseth

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godless Bolsheviks is not waged against all religion and that Bolshevism is a religion. Truly so. Lenin is their god and Stalin is his prophet. But Lenin is dead and his prophet, the man of steel, is mortal — he, too, shall die. While all Christendom is shocked and horrified at the barbaric cruelties inflicted by these godless upon all true religion and is on its knees to the Lord of all the heavens and earth, this teacher at one of our famous seats of higher learning chooses to stand aside and openly mock our prayers. Let us be on our guard. We shudder to think of luckless Russia while the very same fate is being prepared for us in America by the leaders of thought who are moulding the minds of the coming generations for Bolshevism. Z.

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A New Church Paper We are glad to welcome to our desk a new church paper, "Die Evangelisch-Lutherische Freikirche in Polen," to be published monthly at Lodz, Poland. Rev. W. Bodamer is the editor. He is assisted by the Pastors G. Maliszewski, A. Lerle, H. Mueller, and L. Zielke.

Pastor Bodamer introduces the first issue as follows:

"The Lord has in his wisdom and according to his gracious counsel directed his Church so that an Evangelical Lutheran Free Church that stands uncompromisingly on our Lutheran Confession has been founded in Poland.

"For the members and friends of this church this paper is intended. It is to be a bond that unites them more closely with each other. The service it wants to render is: to lead Christians to deeper knowledge of the pure doctrine of the Divine Word; to strengthen and confirm them in their holy faith; to comfort them in all afflictions and temptations; and to build them up in their spiritual life.

"To those who are without it will witness of our faith and of the reason of the hope that is in us. It wants to build by the Truth and defend against error.

"In our Catechism we have the question: 'How is the name of God sanctified among us?' and the answer: 'When the Word of God is taught in its truth and purity, and we as the children of God also lead a holy life according to it.'

"That not only the former but also the latter may be done more and more among us, is the end toward which our paper will endeavor to lend its aid. It will preach the pure doctrine and admonish and encourage to holy living, reproving false teaching and all ungodliness in life as well.

"May the Lord grant it success."

The first issue contains: A Lenten contemplation; an article, "How do we regard the Bible?"; a very explicit and comprehensive description of our Wisconsin Synod, for our synod is aiding the brethren in Poland and has sent Pastor Bodamer there to superintend the work; an article on the four hundredth anniversary of the Augsburg Confession; a declaration of principles; and two

his life for my sake shall find it.' Let Christ, not self, be lifted up, and He will draw all men to His church."

The writer does not leave us without a practical suggestion. This he indicates when he says: "On the best church page I know anything about, all the churches, in uniform churchly type, without undue display, devoid of any show of rivalry, arranged in denominational groupings, occupying similar space, announce to the general public the services of worship for the Lord's day. In some instances sermon themes are given, in many instances not. The impression the page conveys to the reader is that the churches of the city are earnestly inviting the people to come to church to worship God."

J. B.

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Bolshevism and College Dr. Hutchins, president of Chicago University, does not believe that the so-called higher education at the secular colleges breeds Bolshevism. Will he then, please, explain the following utterances of Prof. Harry Elmer Barnes, author and sociologist at Princeton University? This man of science praised the Soviets warmly for their attack on supernatural religion. "Such religion," he said in an address to the Whig Clio society of Princeton, "is directly responsible for more misery and suffering than any other influence operating in human society. It is also the chief obstacle to rationally guided social progress. It is the chief aid of the dead hand in controlling society. Russia's attack on it is not only defensible, it is highly praiseworthy. Russia is not making a war on religion. In Russia communism is virtually a religion with Bolshevik adherents. It is not an antireligious campaign, but a struggle of religions." There is more of this in the same strain ending with the mocking flier: "Those who are praying against Russia to-day believe in a God who interferes in human affairs. Why not rest content to pass on to this God the responsibility of suppressing the godless union?"

This from Princeton university, which is generally rated as one of the leading centers of Presbyterian thought of the country! He is right in this that the war of the

articles from the Apology of the Augsburg Confession; and a list of the congregations with the schedule of their services and meetings:

"Die Evangelisch-Lutherische Freikirche in Polen" will no doubt materially aid the Evangelical Lutheran Free Church in its work. It will also serve to keep us in touch with the brethren. We ask the blessings of God down upon our sister publication, upon its editors, and the church it serves.

J. B.

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"Per Communicant" We reprint the following from The Deaconess Banner. So it does not spring from our circles, though it busies itself with a subject vitally interesting to us all:

Our Understanding of the Synodical Budget

Some things have been written about the Synod's new system of financing its activities which, in my opinion, have not helped the cause but have been detrimental to it. Open and fair criticism is always in place, even in speaking or writing about church work and church methods. But great care should always be taken so that no shadow is thrown upon officers and boards, or that anything is said or written which will tend to undermine the confidence of our people in the leaders of the Church.

The Budget System has been planned for a number of years and after much deliberation was finally adopted to go into effect for the year 1929. The wisdom of such a policy of conducting church work can surely not be questioned. If any activity ought to be done in as efficient a manner as possible, it is surely the work of the Church. God is a God of order, and not of confusion.

The local churches carry on their work this way. They fix definite salaries, they know approximately what the upkeep of the church property will be, and what other current expenses will amount to. With the envelope system each member is given the opportunity of giving regularly and systematically to the local work and also to state in advance what that contribution will be for the year.

Why should anyone object to such a system in securing means for that work of the Church at large which must be done if we are to be loyal to our Lord and His cause?

It is objected that this system is a taxation, and that it is legalistic and not evangelical.

The word "taxation" should be banished absolutely from our vocabulary in speaking of contributions to the cause of Christ. "God loves a cheerful giver," and no one else. If you do not contribute to the congregation, conference and synod cheerfully and willingly, the fault must be laid at your own door. I cannot see that it is more evangelical to contribute to our church work in a haphazard, "hit-or-miss" fashion, as some objectors to the Budget System seem to think it ought to be done.

We know what our foreign mission work needs, what it costs to carry on our synodical work of education, charity, and other necessary activities. This is all carefully and conscientiously gone over by the Budget committee. The success or failure of the Budget System depends upon how it is presented in the local congregation. For years we have been desiring to get away from the "per communicant" idea. We have long recognized the principle that in giving each one is expected to give according to his means. The old fixed communicant fee was wrong from whatever angle we consider it. It should be brought out that the Budget System is far removed from the "per communicant" plan. According to the Budget System and the Every Member Canvass, each member is given the opportunity to determine for himself or herself what his or her contribution is

to be. The love of Christ, conscience, and the financial ability of each person are the decisive factors. There is no compulsion, no taxation. This fact should be declared, set forth, iterated and reiterated until the old slogan of "taxation" has forever been forgotten in our church finances.

The Budget System is certainly evangelical if it is presented in the right way. Before the "Every Member Canvass" each fall should not this question be asked before the congregation: How much are you willing to contribute to the support of your local church, and for the extension of the Kingdom of God through our Synod for the coming year? It is for you to say yourself. We desire no compulsion. We wish each one to give cheerfully, and as liberally as the means of each one will allow. The Synod and Conference need so and so much to carry on their work. Our congregation, as a part of the Synod and Conference, is expected to contribute so and so much. But it is now for each member to designate his or her share in this Budget. "Freely have you received, freely give."

It has been objected also that the Budget System may close the channel of special gifts and legacies to various causes in the Church.

This, too, is a misconception. The Budget is intended to take care of the bare current expenses. If there is to be any expansion in our work or if there are necessary replacements of equipment and supplies, these items will always require special gifts. When a congregation, for example, builds a new church, its usual regular annual budget will not take care of such an enterprise. The budget is the minimum required year by year, and it can and should never be looked upon as barring extra and special gifts.

Frankly, I can't understand why there should be any objection to such a system by anybody who has an interest at all in the Kingdom of our Lord in this world.

Brethren! Let us not add to the burden of those who are intrusted with responsibilities in the conduct of our work at large, to the officers and boards of our Synod and Conferences. Let us encourage them, and let us create an atmosphere of good will all along the line. After we have tried the Budget System long enough to give it a fair trial, I am confident that no one will want to go back to the former indefinite and uncertain way of gathering money for the most important and most precious cause in the world, the extension of the Kingdom of God among men.

Some of the points made in the above have our entire approval and because they are well said we have printed the article in its entirety, not wishing to destroy its continuity. There is one point, however, which would bear a little further consideration.

The "per communicant" plan is condemned as "wrong from whatever angle we consider it." Of the Budget System we are told, it "is certainly evangelical if it is presented in the right way." The fault found with the "per communicant" plan may fairly be presumed as stated in the words, "it is legalistic and not evangelical." Let us compare the two plans and see whether we can find the spot where the legalism crawls in.

Elaborating on the correct presentation of the Budget System, the writer says: "We desire no compulsion. We wish each one to give cheerfully, and as liberally as the means of each one will allow. The Synod and Conference need so and so much to carry on their work. Our congregation, as a part of the Synod and Conference, is expected to contribute so and so much. But it is now for each member to designate his or her share in this Budget."

The bulk sum of the "so and so much" which Synod requires for its work for a stated period is, of course, arrived at by a simple addition of all the probable expense sums for each branch of Synod work. But this does not seem to be the sum placed before the individual member when he is asked for his pledge: "Our congregation, as a part of the Synod and Conference, is expected to contribute so and so much." It would be obviously unfair to suggest that each Conference raise a like part of the whole, for the Conferences vary in size. It would be equally unfair to suggest that each congregation contribute a like amount — they differ widely at least in size. Well, what figures are employed then to arrive at the "so and so much" which "our congregation is expected to contribute"? We have a shrewd suspicion that the very obnoxious, because legalistic, "per communicant" plan is here working in an evangelical disguise. In other words, it is all well and good to ask, "What should the average congregaion, according to its size, contribute to the Synod's needs"; but it becomes all wrong when a member asks the pledging committee, "Well, what would the 'so and so much' for our congregation amount to 'per communicant'." Why not state the case plainly and fairly to the people and leave it to the Gospel which we preach to them to lead them to a decision as to whether they are just average, above average, or beneath the average among their fellow-Christians when it comes to determining what they can give back to God in token of the appreciation of His mercies? A plain statement of the Synod's needs, even as stated in "per communicant" figures, may well lay stress on the "average" and so be the opposite of legalistic. Luke 14:28-31 asks that we employ our head as well as our heart in serving the Master.

G.

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Collegiate Aims Dr. Robert Maynard Hutchins, youthful president of the University of Chicago, told 253 students of the University of Minnesota who received degrees at commencement exercises, according to report of the St. Paul Pioneer Press, that "it has become a fashion to attack American education. One criticism has been that higher education upsets and disturbs the college students' minds and another is that it breeds Bolshevism." Further on in his address the learned doctor delivered himself of this: "The college has no time or funds for building character, training intellect or regulating conduct since these are not its purposes."

It is hardly possible to put into words a more striking picture of the utter failure of higher education as given in most secular colleges than Dr. Hutchins has done in this verdict. It is a clearcut condemnation of the aims and purposes of these seats of learning. If neither the mind can be trained nor character formed at these schools, then they have not only failed of all true aims and purposes of education, but they are a positive detriment to the nation. It is indeed true that a secular college has no

means to train character, because it lacks the Word of God. But this is the first time that we have seen it baldly stated that it cannot train the mind. We have long suspected this latter, however. As a matter of fact there can be no real training of the mind without the right use and belief in the Word of God. To a godless mind all the facts of this earth only must be a riddle that cannot be solved. The world looks askew to such a mind, and the conclusion to which the mind, ignorant of divine wisdom, can arrive about things in this life must be erroneous, as witness the ridiculous beliefs based upon the findings of science alone. It shall hold true what Job says, ch. 28, v. 28: And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding, or as Psalm 111, 10 has it: The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments. Z.

THE AUGSBURG CONFESSION

On the first day of the Diet, the Emperor had ordered the Evangelicals to hold themselves in readiness to present their "apology" on the 24th of June. That same evening they met by invitation at the quarters of Elector John of Saxony, who earnestly admonished them to remain steadfast in the face of the bitter opposition with which they were confronted.

The next day they met again to hear the Confession, which had the meanwhile been given the finishing touches. The following placed their signatures under the document:

Elector John of Saxony
 Margrave George of Brandenburg-Ansbach
 Prince Wolfgang of Anhalt
 Count Albrecht of Mansfeld
 Duke Ernest of Braunschweig-Lueneburg
 Landgrave Philip of Hesse
 John Frederick, the Electoral Prince of Saxony
 Francis of Braunschweig-Lueneburg
 and the cities of Nuernberg and Reutlingen.

Before the close of the Diet, there were added to the above the cities Kempten, Heilbronn, Weinheim, and Weissenburg.

Well may we honor the memory of those who signed the Augsburg Confession. They were pious men, deeply concerned in the welfare of their soul, thankful for the precious Gospel that God had restored to them through Luther, and well founded in the doctrine.

They were facing grave dangers, yea, risking their all, in making this confession of their faith before the diet.

Brenz says: "Our princes are most steadfast in confessing the Gospel, and surely, when I consider their great steadfastness, there comes over me no small feeling of shame because we poor beggars are filled with the fear of the Imperial Majesty."

When signing, the Elector of Saxony said: "I desire to confess the Lord. My electoral hat and my ermine are not so precious to me as the cross of Jesus Christ. I shall

leave on earth these marks of my greatness; but my Master's Cross will accompany me to heaven."

And Wolfgang of Anhalt: "I have fought more than once to please others; now, if the honor of my Lord Jesus Christ requires it, I am ready to saddle my horse, to leave my goods and life behind, and rush into eternity, towards an everlasting crown."

The 24th of June had arrived. The Diet again was in session. The greater part of the day was consumed with other business. Finally, the Evangelical princes arose solemnly and through the Saxon Chancellor Brueck announced to the Emperor that they were now ready to submit their confession, asking permission to read it publicly. The Emperor was not inclined to grant their request, declaring that it was now too late for the reading of the document. Let them submit it in writing, and he would give it due consideration. Against this the princes protested: "All this time we have been accused most grievously on account of our faith and denounced as men who by their doctrines have brought nothing but harm to Christendom. We owe it to the truth that we at last make known publicly what is the spirit and the faith of our confession. We pray Your Imperial Majesty not to deny us this hearing."

The Emperor still was unwilling and insisted that they submit their confession in writing. Chancellor Brueck again arose and reminded the Emperor that the Emperor had never before refused to grant a hearing even in matters of no great importance. Would he now deny the petition of his subject in a matter of the greatest importance, a matter that concerns the salvation of their souls and in which they have bound themselves by a solemn oath?

The Emperor now yielded, but demanded that a copy be given him immediately, the reading to take place on the following day. However, they could not comply with his request, as a well-written copy had as yet not been prepared. So the Emperor had to wait till the next day.

June 25th

The meetings of the Diet had regularly been held in the large auditorium of the townhall, but on this day the Diet assembled in the chapter room of the place of the bishop, a room that could accommodate only about two hundred persons. However, a great crowd gathered in the court, hoping to be able to hear the confession read.

The Emperor appeared at three o'clock and took his seat on the throne. After a brief introductory address by Dr. Brueck, the Evangelical princes arose, intending to remain standing during the reading of the confession. But the Emperor commanded them to be seated. The chancellors Dr. Brueck und Dr. Beyer then approached the throne of the Emperor, the former bearing the Latin, the latter the German copy of the confession.

The Emperor ordered that only the Latin copy be read, but the Elector protested: "Since we are on German

soil, I in all due humility hope that Your Imperial Majesty will permit us to speak German."

The request was granted, and Chancellor Beyer began to read the precious document. He read so slowly and distinctly that the sound of his sonorous voice could easily be heard by those gathered outside of the palace. After the reading of the Confession, which took about two hours, the copies were delivered into the hands of the Imperial Secretary Alexander Schweis. The Emperor reached for the Latin copy and immediately commanded the Elector and his fellow-confessors not to have the Confession printed without his knowledge and consent.

Thus ended the memorable day that can justly be called the birthday of the Lutheran Church.

The Augsburg Confession contains twenty-eight articles. The first twenty-one of these present the chief doctrines of the church, while the remaining seven treat of the abuses that had grown up in the Church during the centuries of Papal rule.

It is interesting, and gives one joy, to note how the reading of the Confession affected the adversaries. Duke William of Bavaria could not refrain from addressing Elector John in the most friendly terms. He charged Dr. Eck with having entirely misrepresented the teachings of Luther, and when Eck offered to refute these teachings with the Fathers, he replied: "So, I see, the Lutherans are sitting within the Scriptures and we outside of the Scriptures."

Bishop Christoph von Stadion of Augsburg frankly declared: "Everything that has been read is the pure and undeniable truth."

Father Aegideus, the confessor of the Emperor, said to Melancthon: "You have a doctrine which a person can understand only if he prays much."

The influence of this act was not to be restricted to those present at Augsburg, for reports of it went out in every direction and these were soon followed by translations of the Confession in many tongues, making the rich treasure of the Confession available to all.

Luther rejoices in a letter to Elector John (translated in Concordia Triglotta):

I know and consider well that our Lord Jesus Christ comforts the heart of Your Electoral Grace better than I or any one else is able to do. This is shown, too, and proved before our eyes by the facts; for the opponents think that they made a shrewd move by having His Imperial Majesty prohibit preaching. But the poor deluded people do not see that, through the written Confession presented to them, more has been preached than otherwise perhaps ten preachers could have done. Is it not keen wisdom and great wit that Magister Eisleben and others must keep silence? But in lieu thereof the Elector of Saxony, together with other princes and lords, arises with the written Confession and preaches freely before His Imperial Majesty and the entire realm, under their noses, so that they must hear and cannot gainsay. I think that his order prohibiting preaching was a success indeed. They will not permit their servants to hear the ministers, but must themselves hear something far worse (as they regard it) from such great lords, and keep their peace. Indeed, Christ is not silent at the Diet; and though they be

furious, still they must hear more by listening to the Confession that they would have heard in a year from the preachers. Thus is fulfilled what Paul says: "God's Word will nevertheless have free course. If it be prohibited in the pulpit, it must be heard in the palaces. If poor preachers dare not speak it, then mighty princes and lords proclaim it. In brief, if everything keeps silence, the very stones will cry out, says Christ Himself."

J. B.

"JESUS CHRIST, MY SURE DEFENSE"

When Bartholomew Ziegenbalg, the first Lutheran missionary in East India together with Henry Pluetschau, whose labors there were richly blessed by God and who translated the New Testament into the Tamil language, was dying at Tranquebar, February 23, 1719, his friends around his dying-bed quoted to him these words of St. Paul: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." 2 Tim. 4:7. 8 Thereupon he declared: "Yes, indeed; I will endure in this fight through Christ to receive such a glorious crown," and cheerfully confessing the promise of Christ: "And where I am, there shall also my servant be," John 12, 26, he requested them to sing for him the hymn, "Jesus Christ, My Sure Defense." They gladly complied with his wish and accompanied their singing by playing on the pianoforte. The words of this hymn spread a heavenly luster for the dying missionary in the night of death, and he told them that it was growing so bright before his eyes as if the sun were shining in his face. Shortly after, he fell asleep in Jesus. F. D.

THE CHRISTIAN NURSE

Among the many blessings brought to us by Christianity is the hospital and with it, the nurse. The ancients had some few temples where sick were received and treated by the priest physicians, but it remained for the Christians to develop the art of nursing as we know it to-day. It needed the lowly influence of the Man of Nazareth to bring out the unselfish love for the fellow-man. To understand this great work needs not only a careful training, a natural aptitude, a healthy body and a secure moral poise, it needs, moreover, Christian training and a fine conception of duty. Not only the duty we owe to ourselves, but more particularly the duty we owe those entrusted to our care.

In addition to proper training and a fine sense of duty, the Christian nurse should be in constant contact with the Word of God. Even as she enters the training school as a student nurse, her faith in the Bible as God's inspired Word and in Christ as the only Savior of mankind should be firmly established. What wonderful opportunities present themselves to the Christian nurse in her daily work to confess the name of Christ, and bring the comforts of God's Word to the sick under her care. It is the religion of Jesus Christ that makes the nurse a better

and a more useful woman. Her work among the sick will be done so as to secure the approbation of God. The Christian nurse will never employ her acquired knowledge and professional skill in dishonoring God and in being a cause of offense to His children. All her work is done for Christ's sake, because the love of Christ constraineth her. As a Christian she will feel that her noble profession is something more than a book-keeping account with the public, where dollars and cents are the sole measure of personal confidence and relationship. Her faith gives the power of overcoming difficulties, of resisting temptations, of becoming honest, kind and true, and a certain steadiness and self-reliance, in the midst of the sorrows, disappointments and troubles of this vale of tears.

Cognizant of the importance of Christian instruction and training, attention should be called to the necessity of including regular instruction in the fundamentals of the Christian religion as a vital part of the Nurses Training School curriculum. Religious training in the fundamentals of our faith will not only make them a blessing unto their sick charges. And the better Christians it shall be given them to be the larger will be their share in the noble work of ministering to the afflicted, the sick, and the unfortunate.

As an aid in ministering to the spiritual wants of their patients, especially in a time of emergency when a pastor is not within call, every Lutheran nurse should have a book with suitable prayers for the distressed and dying; brief devotions, which she may read to the afflicted and sick. Since spiritual ministrations by the nurse is neither advocated nor taught in the training school for obvious reasons, practical and helpful hints should be embodied in the book, to aid and guide her in her dealings with the sick. Thus the Christian nurse will be, in truth, a ministering angel, helping the body, and feeding the soul.

May the good Lord abundantly bless the ministrations of our Christian nurses to the sick, and enable her to say with Paul, the apostle: "I can do all things through Christ which strengtheneth me." Phil. 4, 13.

E. A. Duenling.

GOD MAKES A HOME

Any one can build an altar; it requires a God to provide the flame. Anybody can build a house; we need the Lord for the creation of a home. A house is an agglomeration of bricks and stones, with an assorted collection of manufactured goods; a house is the abiding place of ardent affection, of fervent hope, of genial trust. There is many a homeless man who lives in a richly-furnished house. There is many a fifteen-pound house in the crowded street which is an illuminated and beautiful home. The sumptuously furnished house may be the very hearthstone of the eternal God. Now the Christian religion claims to be able to convert houses into homes, to supply the

missing fire, and to bring an inspiring flame to the cold and chilling heap. The New Testament does not say very much about homes; it says a great deal about the things that make them. It speaks about life and love and joy and peace and rest. If we get a house and put these into it, we shall have secured a home. Here, then, are two houses. In both of them there is no love, no joy, no peace, no rest. There is no flame of genial and radiant hope. Let us bring the Christian religion into one of the houses, do as you please with the other. In one house the tenants shall kneel before King Jesus. They shall be one in common purpose, and they shall strive together with common mind and will. What will assuredly happen? With absolute certainty the house will become a home! That is a glorious commonplace in the history of the Christian faith. When Christ has been enthroned, and every member of the family becomes a worshipper, there steals into the common life a warmth of affection which converts even trivial relationships into radiant kinships. What shall we do with the other house? Sin reigns! Passion reigns! Estrangement reigns! There is continual tumult and unrest. What shall we do? Call upon Baal! Call upon "the god of this world!" It would be a fruitless quest. There is nothing for it but the grace of Christ.

—J. M. Jowett, D. D.

OUR LENTEN MESSAGE

Our pulpit message during Lent is not different from the message which is steadily proclaimed in its various phases in our church throughout the year. It does emphasize, however, in their glorious significance some of the outstanding features of the passion story of our Lord and Savior. We have no other object in our church life than to glorify our crucified Redeemer, and our Lenten message merely intensifies our attention upon the salient features of His atoning work. The Cross of Christ is to us still the heart and center of the Gospel. We have no sympathy with the strange, crossless gospel which is proclaimed in many churches to-day and which exalts the moral Christ rather than the redeeming Christ. Where Jesus as the atoning sacrifice for the sins of the world is no longer preached, there is, of course, no special Lenten message. In such churches Lent has no significance whatever.

We thoroughly agree with the advice Clarence Edward Macartney, a prominent Presbyterian pastor, gave to the students at a modernistic theological seminary when he said: "You cannot sound the great note on the grand organ of the Gospel nor have it answered to by the great note in the mysterious organ of the human soul until you have drawn on this majestic stop of redeeming and bleeding love. Preach that and you preach all the rest. Preach that, and you are declaring the message which above all else constrains men to live godly and soberly in

this present world, as well as reconciles the sinner to God and opens the doors unto eternal life. Preach that, and you will never run dry and feed yourself and your people on dust and ashes, gathered out of this book or that. Preach that, and your cup of joy will not run dry. The most alarming thing about the Protestant ministry to-day is its lack of that soaring joy which marked the first Heralds of the Gospel who, although their backs were lacerated and their hands and feet in the stocks, sang praises unto God. And where can we get that joy of preaching save when we draw water out of the deep wells of salvation? Preach that doctrine of the bleeding Christ, God's sacrifice for sin, and as God is God and truth is truth, you cannot preach in vain."

This "Bleeding Christ" is the center of the Lenten message of the Lutheran Church. —The Evangelist.

FOUND NOURISHMENT IN CRUMBS

Mr. Williams, the apostle to the South Seas, once had his attention arrested by seeing a man arise from some stones and walk on his knees to meet him. "Welcome, servant of God, who brought light into this dark island," shouted the man. Then the two engaged in a conversation concerning the man's experience.

Mr. Williams said: "Buteve, where did you obtain all this knowledge? I do not remember ever to have seen you at the settlements where I have spoken; and besides this, your hands and feet are eaten off by disease, and you have to walk upon your knees."

Buteve answered: "As the people return from the service, I sit by the wayside, and beg from them, as they pass by, a bit of the Word. One gives one piece and another another, and I gather them together in my heart; and thinking over what I thus obtain, and praying to God to make me know, I get to understand."

—The Missionary Worker.

BRITISH SCIENTISTS GREATEST DISCOVERY

Lord Kelvin, one of the world's most distinguished scientists, was approached by a pompous young would-be scientist who asked him which one of his discoveries he considered to be the most valuable. The unexpected reply was, "I think that to me the most valuable of all discoveries I have ever made was when I discovered my Savior in Jesus Christ."

"A young man once found a five-dollar bill on the street," says William Feather, a well-known writer, "From that time on he never lifted his eyes when walking. In the course of years he accumulated 29,516 buttons, 54,172 pins, 12 cents, a bent back, and a miserly disposition. He lost the glory of the sunlight, the sheen of stars, the smiles of friends, tree-blossoms in the spring, the blue of skies, and the entire joy of living."

JESUS' BLOOD AND HOLINESS

Jesus, His blood and holiness
 Cover sin's shame — a snow-white dress,
 That God beholds with loving eye,
 When we go to our homes on high.

Give us this dress, O Lord, our God,
 Through faith in Thine unerring Word,
 A staff by which through sin-wrought strife
 Sinners walk cleansed from death to life.

O thanks to Thee for Thy Word's power,
 Which leads us e'en through death's dark hour
 To leave this earth, its sin and woe
 And stand before Thee white as snow.

There with the holy angels blest
 We shall with Thee forever rest.
 Amen! O God, for this we know:
 His blood has washed us white as snow. — N.

PROVED INNOCENT BY A BIBLE

A sensational crime had been committed, and the police drag-net brought in scores of vagrants and suspicious characters for examination. Among the throng was a young chap who instantly attracted the officers' attention. His general appearance, his size, even the dark-blue suit he wore, answered the description given by one who had a glimpse of the fleeing criminal. He was questioned closely. He could produce witnesses to verify most of his statements, but when it came to accounting for his whereabouts during the time the crime was committed, he claimed to have been alone in his cold and cheerless room. The fact that he had just arrived in the city a few days previous, had no employment, and was without funds increased the suspicion of the officers.

Unable to get enough evidence to charge him with the crime, he was brought before the judge and charged with vagrancy, with the expectation of holding him in jail until the police could complete their case against him. The young man was submitted to a severe cross-examination, but did not change his original story. Finally, when he was asked what he was doing in his room during the hour in question, he said, "I was reading my Bible." The answer was so entirely unexpected that a ripple of derisive laughter went through the crowded courtroom. Following up this statement, the judge demanded to know exactly what part of the Bible he had been reading. "I was reading Paul's Epistle to the Corinthians," he said, in the most matter-of-fact manner and stated the subject-matter of his reading.

Now, the judge was not familiar with the Bible and was uncertain whether the young man was really telling the truth or not. So he asked if any one present knew whether these things were in the Bible. There was not one in all that crowd who could answer. Then he called

for a Bible. After a search which lasted some time the officers came back and reported that none could be found. "Very well then, go buy one," he said. When they presented the judge with the hastily purchased Bible, he opened it confidently at Genesis, and after leafing through to Psalms or Proverbs without finding Corinthians, he asked the young man to find the place. Instantly he turned to the right chapter and handed the Bible back. After looking over several pages the judge knew the young man had told the truth and was so impressed that he personally followed the case. Within a few days the young man had fully established his innocence, and, through friends, found employment. He has since been advanced from one position of trust to another.

There is a Bible in that court to-day; for the judge has finished reading the Book from cover to cover.

—The Presbyterian.

THE JEWS

By James T. Gracey, D. D.

They are sleeping under all stars, trading in all marts, sailing over all seas, scaling all mountains, tracking all deserts, wearing all garbs, speaking all tongues, familiar with all customs and codes, the "source of all monotheism of the world," holding in their hands the prophecies of their own peeled, scorned, and scattered condition; at once no people and the mightiest of people; steeped in prejudice and often in poverty; without prophet to inspire, or priest to rally, or prince to rule, or standard for rendezvous; without country that they may call their own, without shekel or shield, without miracle or sacrifice, without urim and thummim or cloud pillar, they remain, defying all influences that have worked the extinction of other peoples from the days of the Czar of Egypt to those of the Czar of Russia; and they remain to accomplish so high and holy mission as witnesses to Jesus Christ in another and a better sense than in that of the terrible "Tarry thou till I come," which has made them monumental through centuries of the judgment of God.

—The Missionary Review of the World.

SAVED BY A SONG

Recently there was related in my hearing the story of a young Christian soldier who at one time was left alone at his post of duty. While thus situated a strange feeling came over him, as if something were going to happen, and he felt indeed very lonely. So he started to sing that song, "Jesus, Lover of My Soul." He kept on singing till he came to the last stanza, "Cover my defenseless head." After he was through singing a calm peace came over him and he felt relieved.

Some time later he attended a reunion for Confederate and Union soldiers. At this meeting he arose and told of this instance. When he was through speaking, a Confederate soldier got up and with great emotion told how he had his gun ready to shoot him that night, but as he

was ready to shoot this young man started to sing, so he would let him finish the song first, but when he sang, "Cover my defenseless head," he decided not to shoot. Thus his life was spared.

As I listened to this my heart was touched. I thought, "How wonderful are the ways God has of taking care of his people." I also thought, "If we could only sing in time of threatening danger, of trial, how many anxious moments we should be spared!"

If ever you find yourself in such a place again, try to sing some comforting song or pray to God for strength to bear up under such occasions. God will never fail you and the result will be, that that same sweet peace that came over this young soldier will come over you, and you will find yourself more than a conqueror through Jesus Christ.
— Zion's Messenger.

I WISH THAT YOU

Would not forget your God and Savior, Jesus Christ,
Would not forget to pray and read the Bible,
Would not think more of your friends who visit you on Sunday than you do of your own soul,
Would not forget that the Church was built as a place of worship for you and your children, and not your children alone,
Would not fail to remember that regular and systematic contributions keep the finances in a healthy condition,
Would not forget that the Pastor has physical limitations,
Would not forget that the Church is not only to be thought of when sickness and trouble enter the home, and that it is not honest to ask the Pastor and all the machinery of the Church to drop everything to relieve what may be your merited anguish.

— Gethsemane Lutheran Bulletin.

THE WAY

"Do you think a man could get to heaven without joining the church," asked three good men of a preacher.

"I think he could," he replied. They laughed, patted him on the back, and called him broadminded.

"Let me ask you a question, and I want you to answer me just as quickly as I answered you," said the preacher. "Why do you want to go to heaven that way?"

They were speechless.

"Why don't you ask me another question?" suggested the preacher. "Why don't you ask me if a man could get to England without going on a boat?"

"Well," they said, "we will ask you that. Now what is the answer?"

"I see no reason why a man could not get to England without going on a ship, provided he was a good

swimmer, tied some food between his shoulders to eat on the way, had strength to buffet all the waves — if a shark did not get him, and suppose you did get to England without a ship, do you think you would get there much ahead of the man who goes by ship?"

— Ex.

CHRIST THE DIVIDER OF MEN

John 7: 43; 9: 16; 10: 19

"So there was a division among the people because of Him."

"And there was a division among them."

"There was a division therefore again among the Jews."

There is, there always has been, and there always shall be a division because of Him. Ever since the day our God announced His coming in the garden of Eden (Gen. 3: 15) there has been a division, a conflict, and a controversy over Him. That controversy will continue until He comes again and puts down all rule and authority; the division shall continue throughout eternity.

Talk about not being controversial! That is impossible in a world of unregenerate, God-hating, Bible-denying, Christ-rejecting men and women.

We cannot be neutral, we must be For Christ or Against Him.

There is a division in the World over Christ; Society is divided over Christ; Education is Divided over Him; The Church is Divided over Christ; There is a Division in the Home over Him; The Division over Him not only prevails in Time but Eternally.

1. There Was a Division Among the People Because of Him. John 7: 12.

Some said, "He is a good man; others said, Nay, He is a deceiver."

Many said, "This is the Prophet"; others said, "This is the Christ." But some said, "Shall Christ come out of Galilee?" etc. John 7: 40-43.

Many of them said, "He hath a devil, and is mad"; others said, "These are not the words of him that hath a devil. Can a devil open the eyes of the blind?" John 10: 19-21.

2. There Was a Division Among the Rulers and Officers Because of Him. John 7: 45-52.

The officers were sent to arrest Him, but returned without Him, saying: "Never man spake like this man." The Pharisees and chief priests, the religious rulers, said: "Are you also deceived?"

The Pharisees said, "This man is not of God, because He keepeth not the Sabbath day." Others said, "How can a man that is a sinner do such miracles?" John 9: 16.

3. There Was a Division Among the Disciples Over Him. John 6: 60-66.

Many of the disciples said, "This is a hard saying, who can hear it?" ("Except ye eat the flesh of the Son of

Man, and drink His blood, ye have no life in you.") And many of His disciples went back and walked no more with him."

4. There Was a Division in His Own Home Over Him. John 7: 3-5.

"For neither did His brethren believe in Him." Matt. 12: 46-50 etc. His friends said, "He is beside Himself." Mark 3: 21. "But His mother kept all these saying in her heart." Luke 2: 51.

5. There Was a Division Concerning His Person.

Friend and foe were puzzled over Him, and asked, "Who is This?" and "What sort of man is this?" etc. All sorts of answers were given as to Who and What He was. Peter gave the truth by Divine Revelation when he declared "Thou art the Christ the Son of the Living God."

6. There Was a Division Concerning His Father.

Some said, "Is not this Jesus the Son of Joseph?" John said, "He is the Son of God." He claimed God as His Father. The same division prevails to-day.

7. There Was a Division Concerning His Age.

They said, "Thou art not yet fifty years old." He said, "Before Abraham was I am." John said, He was in the beginning with God. John 1: 2.

8. There Was a Division Concerning His Teaching, His Authority, His Work.

"Of God," "None like Him," "Of the Devil," "Mad," etc.

9. There Was a Division Concerning Him at the Cross.

The two thieves. Mary and John, and the unbelieving mob. Same to-day.

10. There Will Be a Division Because of Him in Death and Judgment.

11. There Will Be a Division Because of Him In the Resurrection.

12. There Will Be a Division Because of Him In Eternity.

Read Matt. 10: 34-37. —The European Christian.

WHY A RIVER BECOMES CROOKED

Did you ever see a river that was as straight as an arrow? Probably not. Rivers generally wind back and forth from the time they gush out of a mountain spring or seep out of a lake until they find repose in the bosom of the great deep.

And why is it that the river is never straight?

Let a master of epigram answer and at the same time drive home a wholesome truth: "A river becomes crooked by following the line of least resistance! So does man!"

— Kind Words.

FROM OUR CHURCH CIRCLES

General Joint Mission Board

The General or Joint Mission Board is to convene at the Republican House, Milwaukee, Wis., May 7th to 8th, 1930. The first session opens at 9:00 A. M.

Julius W. Bergholz, Sec'y.

Pastoral Conference of the Minnesota District

The Pastoral Conference of the Minnesota District will meet in St. John's Church (Pastor Paul C. Dowidat), Minneapolis, April 29th to May 1st.

Opening session: Tuesday at 10 o'clock.

Papers to be read: Predigtamt, by Pastor A. C. Haase; Gestaltung der neutestamentlichen Kirche, by Pastor R. C. Ave-Lallemant; The Jewish Synagogue and its Influence on the New Testament Church, by Pastor H. E. Lietzau.

Services on Wednesday evening.

Sermon (English): Pastor J. Schulze (M. Michaels).

Confessional Address (English): Pastor Wm. C. Albrecht (W. P. Haar).

Take "Grand and Monroe" or the "Broadway" cross town street car to Washington and Broadway Streets N. E.

St. John's will furnish night quarters and breakfast free of charge to all brethren whose reservations reach Pastor Dowidat's office on or before Easter Sunday. Noon and evening meals will be served at the church for 35 cents.

Paul T. Bast, Sec'y.

West Wisconsin District

The West Wisconsin District will meet, God willing, for its regular sessions in the St. John's Congregation at Baraboo, Wis. (Pastor H. Kirchner), from June 24th to 27th. Details later.

F. E. Stern, Sec'y.

Sheboygan-Manitowoc Counties Joint Conference

The Joint Conference of Sheboygan and Manitowoc Counties will meet April 29 and 30 at Morrison (Br. Gladosch, pastor). First session Tuesday at 9 A. M.

Papers are to be read by Pastors Karl Schulz, E. Stoeckhardt, P. Kionka, Edw. Huebner, J. Halboth, F. Moecker, L. Mielke, E. Krause, W. Laesch.

Confessional Address: C. Gutekunst (G. Kaniess).

Sermon: H. Wegner (L. Koeninger).

Services will be held in the German language.

Kindly announce. E. H. Kionka, Sec'y.

Dodge-Washington Counties Pastoral Conference

The Dodge-Washington Counties Pastoral Conference will meet Tuesday and Wednesday, April 29 and 30, 1930, in the congregation of Pastor T. C. Voges at Huilsburg, Wis.

Papers: 1) The Lord's Prayer, G. Bradtke; 2) Exegesis on Hebrews 11, Adolph v. Rohr; 3) The Conclusion of the Ten Commandments according to Luther, A. C. Lengling; 4) Art. V of the Augsburg Confession, H. Cares.

Sermon: O. Toepel (Adolph v. Rohr).

Confessional Address: R. Pietz (H. Wolter).

Please announce. Ph. Martin, Sec'y.

Lake Superior Pastoral Conference

The Lake Superior Pastoral Conference will meet at Marquette, Mich. (Rev. W. Roepke), on Monday, May 5, 7:30 P. M., to Wednesday, May 7, noon.

Sermon: W. Fuhlbrigge (K. Geyer).

Confessional Address: A. Gentz (W. Gieschen).

Papers: C. Doehler, Exegesis on Ep. to Ephesians, continued; C. C. Henning, The Pastor's Private Bible Study; W. W. Jahn, Mary, the Virgin, in the Gospels; M. Croll, The Pharisees; H. Hopp, Catechesis, the Holy Christian Church, the Communion of Saints (with conference members).

Notify the local pastor whether you intend to attend conference or not. Paul C. Eggert, Sec'y.

Joint Pastoral Conference of Milwaukee and Vicinity

The Joint Pastoral Conference of Milwaukee and Vicinity will meet, D. v., May 6 (9 A. M.) and 7 in Gethsemane Church, Milwaukee, Wis. (Rich Buerger, pastor).

Papers by W. Hoenecke, J. Meyer, Wm. Lochner, O. Kaiser, W. Gieschen.

Communion service on Tuesday evening at 7:45 P. M.

Sermon: C. Winter (C. Witschonke).

Every one must provide for his own quarters.

W. C. Meyer, Sec'y.

North Wisconsin District

As announced heretofore, the same will convene from June 18th to 24th in the St. Paul's Congregation at Algoma, Wis., of which the Rev. K. Toepel is pastor.

The opening services will take place at 10 A. M. on Wednesday morning. The delegates are kindly requested to hand their credentials to the secretary immediately after the services. These credentials must bear the signature of the chairman and secretary of their congregation.

All requests for quarters must be in the hands of the local pastor not later than June 10th. Dinner and supper will be served in the church parlors for 35c and 25c. Lodging and breakfast will be gratis.

For Sunday, June 22nd, a special celebration of the 400th anniversary of the Augsburg Confession has been arranged.

All memorials to the Synod must be in the hands of the president of the Synod, the Rev. Aug. F. Zich, by June 1st.

Two essays have been prepared to be read at the sessions. One will be given in the German by the Rev. G. A. Dettmann. His theme is: "St. Paul's Life Before His Missionary Activity." The Rev. W. K. Pifer will deliver the English essay. His subject is: "Contending for the Truth Brought to Light Again by the Reformation (Jude 3)."

G. E. Boettcher, Sec'y.

Lake Superior Sunday School Teachers' Convention

The Lake Superior Sunday School Teachers' Convention will be held at Gladstone, Mich., Th. Hoffmann, pastor, May 25, from 9:00 A. M. to 4:00 P. M. Please announce the number in your party to the local pastor. Melvin W. Croll, Chairman.

Lake Superior Delegate Conference

The Lake Superior Delegate Conference will meet at Stambaugh, Mich., W. Fuhlbrigge, pastor, June 3, from 9:00 A. M. to 5:00 P. M. Please address announcements to pastor loci.

Melvin W. Croll, Sec'y.

Combined Mississippi and Southwest Conference

Meeting of the Combined Mississippi and Southwest Conference at La Crosse, North Side, with Rev. Jul Bergholz, Wednesday, April 30, beginning at 9 A. M. to Thursday afternoon.

Service: Wednesday evening, English.

Confessional Address: Kirchner, Limpert.

Sermon: Lutz, Kurzweg.

Papers to be read by A. Berg, A. Vollbrecht, E. Palechek, and C. W. Siegler.

Announcement to be one week before in hands of pastor loci. G. Vater, Sec'y.

Pastoral Conference of the Dakota-Montana District

The Pastoral Conference of the Dakota-Montana District meets at Bowdle, South Dakota, Pastor P. G. Albrecht, from April 29th to May 1st. First session at 9 A. M.

Papers: 1) Divorce, Meier; 2) Exegesis of Titus 2, Lindloff; 3) Paul, the Pastor, Albrecht; 4) History of the Jews from the division of the kingdom to the time of Christ, Schaller; 5) Die historische Entwicklung der sieben Bekenntnisschriften der Lutherischen Kirche, Rossin; 6) How may we stimulate regular attendance at the Lord's Supper? E. Gamm; 7) American Legion, Fuerstenau.

Preacher: M. D. Keturakat, W. Krueger.

Confessional Address: H. J. Schaar, D. F. Rossin.

Remarks: Timely announcement required.

Herbert Lau, Sec'y.

Northwestern College

Pastor A. F. Westendorf of Saginaw, Mich., who had been called to the vacant professorship at our Northwestern College, has accepted the call and will enter upon his duties as professor with the beginning of the new school year.

F. E. S.

Blind Children

It has been suggested that a school for blind children be started in connection with the institute for deaf children being built near Detroit. However, before such a venture can be launched, more information must be on hand with reference to the number of blind children in our circles. Readers of "Northwestern Lutheran" knowing of blind children of or below school age, whose parents might possibly be interested in sending them to the new institute at Detroit are asked to send the information to the undersigned secretary to the Board of Missions to the Deaf and Blind. Quick response will be appreciated. Write also whether the children are now attending a school for the blind.

Rev. W. Walther,
5313 35th Ave. S.,
Minneapolis, Minn.

Dedication of Parsonage

The members of the Evangelical Lutheran St. John's Church, Town Lake, Milwaukee Co., Wis., dedicated their new parsonage with great joy and thanksgiving December 1st. Rev. H. Monhardt,



father of St. John's pastor, delivered a very fitting sermon, based on Jude, verses 20 and 21. The mixed choir of the congregation, under the direction of Mrs. Herman Thomas, sang an appropriate anthem. The new parsonage is a charming bungalow, having all conveniences.

May the Lord keep this parsonage under His protection.

T. Monhardt.

Notice

The Central Conference feels in duty bound publicly to declare, that teacher H. Jaeger of Oconomowoc has severed brotherly relations with us, because in spite of all admonition he continues to render service to a congregation which has refused to hear Synod, and because he continues to uphold brotherly relations with a pastor who has justly been suspended by us in a doctrinal controversy.

H. Geiger,
Secretary of the Central Conference.

This notice is hereby given to the members of Synod.

J. G. Glaeser,
President of West Wisconsin District.

Installations

On the second Sunday in Lent the undersigned, authorized by President Im. F. Albrecht, installed Rev. O. K. Netzke in Trinity Congregation at Madison Lake, Minnesota.

Address: Rev. O. K. Netzke, Smith's Mill, Minn.
W. P. Haar.

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Authorized by President J. G. Glaeser, the undersigned installed the Rev. J. Mittelstaedt on Sunday, March 30th, as pastor of St. Paul's Ev. Luth. Congregation at Menomonie, Wis.

Address: Rev. J. Mittelstaedt, 1120 9th St., Menomonie, Wis.
J. F. Henning.

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Authorized by President Im. Albrecht, I installed Pastor Aug. W. Saremba as pastor of St. John's Church in Town Weston, Dunn Co., Wis. The installation took place on March 30th, and Pastor G. A. Zimmermann assisted.

Address: Rev. A. W. Saremba, R. R. 1, Spring Valley, Wis.
M. C. Michaels.

Memorial Wreaths

A Memorial Wreath of \$23.00 was established in memory of the late Ferdinand Schulz, Goodhue, Minn., by Mr. and Mrs. Herman Runge, Mrs. Agnes Ahneman, Henry and Verdellia Degener, Mr. and Mrs. Frank Ahneman, Mr. and Mrs. Wm. Deters, Mr. and Mrs. Wm. Degener, Mr. and Mrs. Edw. Degener, Mr. and Mrs. Richard Hennen, Mr. and Mrs. A. C. Schliep, Miss Lena Degener, Mr. and Mrs. H. M. Lewis, Mr. and Mrs. A. C. Closner. Money to be applied to Church Extension Fund.

A. C. Krueger.

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A Memorial Wreath of \$10.00 was established in memory of Ferdinand Schulz, Goodhue, Minn., by the family. The money to be applied to Lutheran Children's Friend Society, St. Paul, Minn.

A. C. Krueger.

ITEMS OF INTEREST

"Dispersing the Flock"

At a Roman Catholic meeting in the Metropolitan Opera House, New York City, March 25th, Rev. Edmund A. Walsh, vice-president of Georgetown University, described the methods being used by the Russian Government to strangle religion as follows:

"Strike the shepherd and the flock will be dispersed. By indirect means the attack is now extended to embrace the Russian people as a whole. Already supreme arbiter of education, master of life and death, sole proprietor of the printing press, dictator of employment, landlord of all holdings and autocratic distributor of ration cards, the Soviet Government next created and financed the 'Association of the Godless,' a militant atheistic league.

"Two hundred and fifty thousand skilled propagandists, operating under the direction of the Ministry of Public Instruction, supported by the bayonets of the Red Army and the omnipresent G. P. U. (secret police), patronized by local Soviets and the trade unions, are now feverishly engaged in corrupting the soul of the nation, particularly of its children. During recent years 20,000,000 copies of the paper The Godless, with its unspeakable blasphemies, have been deluged into school, home and kindergarten; 1,300,000 copies of Review of The Godless have been printed and 2,00,000 copies of virulent anti-religious publications of a miscellaneous character have been circulated.

"Ten thousand anti-religious clubs, protected and shielded by the police, are functioning and spreading hooliganism throughout the land; special and abominable films are displayed in hundreds of sacred places now confiscated and turned into clubs, museums or theaters. Special universities have been consecrated exclusively to the war on God, and every teacher in every city, town and hamlet is obliged to cooperate in this hideous campaign under pain of party penalty. As was truly said during the speeches at the Albert Hall, London, on Friday, December 19th, 1929: 'To believe in God and to confess it is heroism to-day in Soviet Russia.'

"At Christmastide, 1929, 700 anti-religious demonstrations were organized in Petrograd alone, and Lunacharsky, Soviet Minister of Education, sent out a thundering broadcast against the existence of God over the State-controlled radio station. The same program was repeated last Christmas, and an elaborate mockery is being rehearsed for the coming Easter.

"Three full operas, four operettas, eleven revues, thirteen musical comedies, twenty vaudeville sketches and twelve children's plays deriding God and lampooning religion are now being prepared. Travelling companies will be dispatched to the further corners of the Union to carry the attack on God to 'His last hiding place.' And be it never forgotten, all this under governmental protection and auspices, whereas, religion is subject to every restriction, limitation and penalty that hatred can devise.

"All this is permitted, encouraged and fostered by the State, in the name and for the betterment of the race through the emancipation of the Russian people from 'superstition' and 'bourgeois morality'."

Celebrate Quadricentennial of Hymn

The city of Coburg, Germany, where is located the ancient castle in which Luther lived for more than six months during the time of the Diet of Augsburg in 1630, is planning a celebration of its own this summer of the 400th anniversary of the events of that historic year. Coburg, in Saxe-Coburg-Gotha, is situated along the narrows of the Itz, a tributary of the Main River, and the fortress in which Luther sojourned

commands the valley from an eminence above the town. Forbidden to attend the Diet at Augsburg, he spent his time here translating the Proverbs and the Psalms. The room in which he stayed still contains relics of his period of residence and a collection of many of his writings.

Perhaps chief among his writings at Coburg is the famous hymn, "A Mighty Fortress Is Our God," which is said to have been inspired by the military strength of the castle.

A special festival has been arranged by the city of Coburg for May 17th and 18th, including commemorative services, banquets, lectures, and dramatic performances. During the summer and autumn the Evangelical School Association, the Evangelical Federation, and the Inner Mission Society will hold their annual convention in Coburg, and, later in the year, Karl Schoenherr's "Faith and Country," a festival dramatization will be presented.

A medal commemorating the occasion has been struck, on the obverse side of which appears a sketch of Luther and the elector, John the Constant of Saxony, while on the reverse are listed the festivals of 1930.

Events At Augsburg

The following items from the proposed program of the Augsburg Confession Quadricentennial celebration in the city of Augsburg itself will be of special interest to American Lutheran readers:

June 9th: Dedication of St. John's Church.

June 14th to 17th: Convention of the National Association of Children's Service and Sunday Schools of Germany.

June 22nd (Sunday): Pageant: "The Confession of 1530" (600 trumpeters).

June 24th: Meeting of the Association for Bavarian Church History. Lecture by Prof. Dr. Elert of Erlangen on: "The Significance of the Augsburg Confession in Reference to Theological Thought and Spiritual Development."

August 8th: Sacred concert by the St. Olaf Choir of Northfield, Minn.

September 22nd to 25th: Meeting of the General Evangelical Lutheran Conference.

Archeological Discoveries In Palestine

Archeologists have been very busy of late; and their discoveries in Palestine and the adjoining countries, which date from Bible times, have been of the greatest value, both intrinsically and from an educational point of view. The joint expedition sent out by Oxford University and the Field Museum to the Biblical city of Kish, Mesopotamia, have just succeeded in making excavations and discoveries which have been described as the opening of civilization's cradle. Among other treasures a huge chariot, the most ancient vehicle yet discovered, was found with wheels eighteen feet high, and with the skeletons of the animals who drew it in a good state of preservation. The expedition also discovered an earthenware plaque showing a Sumerian memorial, and the remains of the great temple commenced by Nebuchadnezzar.

—The Jewish Chronicle.

DAKOTA-MONTANA DISTRICT

Rev. W. F. Sprengler, Grover, S. D.....	\$ 5.00
Rev. Wm. Lindloff, Ward, S. D.....	51.60
Rev. Wm. Lindloff, Elkton, S. D.....	72.40
Rev. A. H. Baer, Aurora, S. D.....	9.75
Rev. Paul R. Kuske, Watkins, Mont.....	7.75
Rev. Paul R. Kuske, Cohogan, Mont.....	8.60
Rev. E. A. Birkholz, Marshall, Minn.....	325.19
Rev. J. P. Scherf, Roscoe, S. D.....	10.49
Rev. W. T. Meier, Watertown, S. D.....	88.56

Rev. W. T. Meier, Havanna, S. D.....	7.25
Rev. A. Lentz, Germantown.....	139.00
Rev. H. J. Schaar, Watauga, S. D.....	35.00
Rev. H. J. Schaar, Morrirstown, S. D.....	100.00
Rev. S. Baer, Zeeland, N. D.....	54.00
Rev. E. Schaller, Mound City, S. D.....	2.15
Rev. E. Schaller, Gale, S. D.....	3.30

Total\$920.04

ADAM J. HEZEL,

Treasurer.

Zeeland, N. D.

MICHIGAN DISTRICT

Receipts for January and February, 1930

Rev. J. H. Nicolai, St. Stephan's, Adrian	\$ 146.71
Rev. E. E. Rupp, St. Paul's, Manistee	53.25
Rev. E. E. Rupp, Emanuel's, Batcheller	35.50
Rev. M. A. Haase, St. Paul's, South Haven	31.00
Rev. Alfred Maas, St. John's, Northfield	61.00
Rev. Geo. Luetke, Zion's, Toledo, Ohio	51.87
Rev. Adolph Nitochke, Bartholomew's, Kawkawlin ..	73.10
Rev. H. A. Richter, Ascension, Detroit	35.50
Rev. Otto J. Eckert, Emanuel's, Tawas City	51.96
Rev. A. Lederer, Trinity, Saline	52.65
Rev. Paul Schulz, Salem's, Scio	96.74
Rev. J. Gauss, Trinity, Jenera, Ohio	125.52
Rev. A. F. Westendorf, St. Paul's, Saginaw	1,512.48
Rev. K. F. Krauss, Emanuel's, Lansing	376.27
Rev. O. R. Sonnemann, St. John's, Sturgis	30.00
Rev. J. J. Roekle, St. John's, Allegan	7.35
Rev. Geo. F. Wacker, St. John's, Pigeon	109.00
Rev. Geo. F. Wacker, Trinity, Elkton	41.75
Rev. G. Ehnis, St. Paul's, Monroe	20.55
Rev. Henry F. Zapf, Zion's, Monroe	46.30
Rev. Walter C. Voss, Christ, Swan Creek	50.00
Rev. A. Lederer, Trinity, Saline	4.40
Rev. H. Wentz, Zion's, Crete, Ill.	54.25
Rev. Paul G. Naumann, St. John's, Bay City	255.97
Rev. Paul G. Naumann, Synodical Conference Congrega- tion, Bay City	110.29
Rev. A. Lederer, Trinity, Saline	146.50
Rev. B. J. Westendorf, Emanuel's, Flint	54.95
Rev. E. Wenk, Apostle, Toledo, Ohio	21.10
Rev. C. J. Kionka, Immanuel's, Greenwood	10.00
Rev. C. J. Kionka, Zion's, Silverwood	6.00
Rev. C. J. Kionka, St. Paul's, Mayville	4.00
Rev. C. H. Schmelzer, St. John's, Riga	157.67
Rev. G. A. Schmelzer, New Salem's, Sebewaing	2.06
Rev. G. A. Schmelzer, St. John's, Sebewaing75
North Conference, Memorial Wreath for Rev. C. Waidelich	10.00
Rev. W. C. Voss, St. John's, Hemlock	31.42
Rev. C. G. Leyrer, Zion's, St. Louis	25.25
Rev. D. Metzger, St. Paul's, Remus	9.80
Rev. D. Metzger, Zion's, Broomfield	3.19
Rev. Henry F. Zapf, Zion's, Monroe	50.00
Mr. O. F. Beyer, Treas., St. Peter's, Plymouth	33.25
Rev. O. J. Peters, St. John's, Wayne	100.00
Mr. O. F. Beyer, Treas., St. Peter's, Plymouth	14.40
Rev. Paul Schulz, Salem's, Scio	29.66
Rev. O. J. Peters, St. John's, Wayne	24.65

Total\$4,168.06

C. J. SCHULZ, Treasurer.

Donation from South Dakota for Wheatridge Christmas:

Parish at Martin, Rev. V. Winter, \$2.00; Parish at Faulkton, Rev. R. Gamm, \$7.50; Parish at Akaska, Rev. T. Bauer, \$4.00; Parish at Bison, Rev. W. Krueger, \$1.25; Parish at Bowdle, Rev. P. Albrecht, \$5.00; Parish at Elkton, W. Lindloff, \$6.25; Parish at Goodwin, Rev. H. Lau, \$6.25; Parish at Hazel, Rev. W. Sprengeler, \$18.75; Parish at Henry, Rev. M. Michaels, \$3.25; Parish at Lemmon, Rev. D. Rossin, 50c; Parish at Mission, Rev. W. Bauman, \$6.25; Parish at Mobridge, Rev. C. Sievert, \$6.00; Parish at Mound City, Rev. E. Schaller, \$6.00; Parish at Raymond, Rev. A. Fuerstenau, \$6.25; Parish at Roscoe, Rev. J. Scherf, \$1.00; Parish at Summit, Rev. M. Keturakat, \$1.00; Parish at Tolstoy, Rev. L. Lehmann, \$6.25; Parish at Watertown, Rev. G. Erhart, \$6.25; Parish at White, Rev. W.

Sprenger, \$6.25; Parish at White River, Rev. B. Lange, \$6.25; Parish at Willow Lake, Rev. R. Palmer, \$6.25; Parish at Winner, Rev. W. Holzhausen, \$5.00; Parish at Witten, Rev. S. Gruendemann, \$1.00; Parish at Watertown, Rev. W. Meyer, \$19.35; Parish at Aurora, Rev. A. Baer, \$1.75; Parish at Clark, Miss Edna Ulbricht, \$1.00. Total, \$140.60. O. J. SCHNEIDER.

RECEIPTS FOR SEMINARY AND DEBTS

Month of March, 1930

Rev. H. Gieschen, Jerusalem, Milwaukee, Wis.....	\$ 20.00
Rev. E. E. Prenzlou, Bethlehem, Stanton, Nebr.....	5.00
Rev. F. A. Reizer, Peace, Waupace, Wis.....	7.00
Rev. J. Mittelstaedt, St. Paul's, Wonewoc, Wis.....	31.25
Mr. Richard Milbrot, Iron Ridge, Wis.....	20.00
Rev. Karl F. Toepel, St. Paul's, Algoma, Wis.....	110.00
Rev. Martin Raasch, St. Paul's, Lake Mills, Wis.....	31.00
Rev. A. A. Gentz, Trinity, Hermansville, Mich.....	40.00
N. N., Stevenspoint, Wis.	25.00
Rev. A. A. Gentz, Grace, Powers, Mich.....	47.00
Rev. R. C. Horlamus, Immanuel, Merna, Nebr.....	10.80
Rev. Karl J. Plocher, St. Paul's, Litchfield, Minn....	15.75
Rev. E. E. Prenzlou, Bethlehem, Stanton, Nebr.....	80.00
Rev. A. H. Baer, Bruce, S. Dak.....	35.65
Rev. O. E. Hoffmann, St. John's, Poplar Creek, Wis.	15.00
Rev. W. G. Voigt, Immanuel, Acoma, Minn.....	3.00
Rev. P. Gedicke, Zion, Essig, Minn.....	1.00
Rev. F. W. Weindorf, Grace, Goodhue, Minn.....	6.00
Rev. P. Monhardt, St. Matthew, So. Ridge, Monroe Co., Wis.	42.00
Rev. F. C. Weyland, Zion, Readfield, Wis.....	11.37
Rev. F. C. Weyland, St. Petri, Town Winchester, Wis.	3.15
Rev. Aug. Vollbrecht, St. Michaelis, Fountain City, Wis.	66.50
Rev. E. E. Prenzlou, Bethlehem, Stanton, Nebr.	15.00
Rev. John Dowidat, St. Lucas, Oakfield, Wis.....	15.00
Rev. G. A. Schmelzer, St. John's, Sebewaing, Mich...	32.00
Rev. E. E. Rupp, Emanuel, Batcheller, Mich.....	25.00
Rev. Paul Th. Oehlert, Trinity, Kaukauna, Wis.....	52.34
Rev. L. A. Witte, Ev.-Luth. Joint Parish, Cornell, Wis.	10.00
Rev. P. E. Horn, St. John's, Mazeppa, Minn.....	190.00
Geo. Luetke, Zion, Toledo, Ohio.....	20.00
Rev. F. H. Senger, St. John's, Rice Lake, Wis.....	10.00
Rev. Gustave Fischer, St. Peter's, Schofield, Wis....	30.50

Total for the month\$ 1,026.31

Previously acknowledged\$621,402.75

Total Collection to date\$622,429.06

Balance for New Ulm, Minn.....\$ 1,026.31

New Ulm, Building Fund\$158,061.11

Congregations That Made Their Quota In March, 1930

258. Rev. Karl F. Toepel, St. Paul's, Algoma, Wis.	\$2,898.36—\$5.41
259. Rev. E. E. Prenzlou, Bethlehem, Stanton Co., Nebr.	\$ 270.90—\$7.74
260. Rev. F. W. Weindorf, Grace, Town Good- hue, Minn.	\$1,193.45—\$5.40
261. Rev. G. A. Schmelzer, St. John's, Sebe- waing, Mich.	\$ 422.51—\$5.40
262. Rev. P. E. Horn, St. John's, Mazeppa, Minn. \$	465.70—\$5.41

Special for Seminary Furniture

Rev. John Brenner, St. John's, Milwaukee, Wis.\$160.00

John Brenner.