

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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No. 16.

OUR HEAVENLY HOME

"There the wicked cease from troubling;
There the weary be at rest." (Job 3:17.)

There's a land of life eternal
Far beyond the starry sky,
Where the lilies bloom forever,
Where the roses never die.
Death and sorrow cannot enter
That bright Homeland of the Blest,
Where the wicked cease to trouble,
And the weary are at rest.

God prepared this habitation
In the realm of light above,
To reveal His loving-kindness
To the children of His love.
O the grandeur of His mansions
Mortal tongue has ne'er expressed,
Where the wicked cease to trouble,
And the weary are at rest.

Gates of pearl and walls of jasper,
Streams that mirror streets of gold,
Trees of everlasting verdure
Zion's people shall behold.
Nevermore shall Satan harm them,
Nevermore shall foes molest,
Where the wicked cease to trouble,
And the weary are at rest.

To this blest, celestial country
"Whosoever will" may come.
Every soul redeemed by Jesus,
Saved by grace, can claim this Home.
Travel-worn and storm-tossed pilgrims
Find repose upon His breast,
Where the wicked cease to trouble,
And the weary are at rest.

Free from sin and from temptation,
Free from trials, burdens, fears,
From the eyes of saints perfected
God shall wipe away all tears.
They shall never thirst nor hunger
Nor by poverty be pressed,
Where the wicked cease to trouble,
And the weary are at rest.

Every bitter conflict over,
Every cheerless desert passed,
Rugged hills and steep behind us,
We shall reach our Home at last.
Crowns await the overcomers
At the Lamb's divine behest,
Where the wicked cease to trouble,
And the weary are at rest.

We shall meet departed loved ones
Nevermore to say "Goodbye,"
Nevermore to shed a tear-drop,
Nevermore to heave a sigh,
Nevermore to suffer heartbreaks,
Nevermore to be distressed,
Where the wicked cease to trouble,
And the weary are at rest.

There shall be no disappointments,
No remorse, and no regrets,
God has blotted out transgressions,
All our failures He forgets.
We shall joy in peace unceasing
Who have borne affliction's test,
Where the wicked cease to trouble,
And the weary are at rest.

Father, by Thy Holy Spirit
Let us in Thy Word abide,
May it be our chart and compass
Till we cross the Great Divide,
Till we see Thy Face in glory,
In that Homeland of the Blest,
Where the wicked cease to trouble,
And the weary are at rest. Anna Hoppe.

COMMENTS

Nature Worship This is the time of year when the nature worshipper is in his glory. All nature seems to expand to the gentle influences of the summer sun. He hies him forth to the lakes, the sylvan groves, the running brooks to worship his god, this god being nature itself. His aesthetic soul is filled with the wonders of creation and he marvels at the ever recurring miracles of spring and summer. Here his soul is attuned to the infinite, here he bows down to the renewing forces of nature, here he feels himself at one with nature, reconciled to God. He needs no higher inspiration than the fleecy cloud, the skimming bird, the garish light or the brilliant stars. This satisfies him that God is good and will accept of him as well as of any other creatures. He needs no book of revelation, no Bible, to know God. The doctrines of the church revolt him. His is the simple creed of childlike trust in the goodness of God as expressed in His marvellous works.

Now, while it is true that God can be known by the great work of His hands, Romans 1:20, yet it is also sadly true, that man has failed so to know Him, Romans 1:21 ff. Unassisted by God's word in His Bible man has failed to comprehend Him. Rather

they have likened God to the things and creatures in nature, thus widely missing the mark. That man is born in sin, that he cannot save himself from that sin and its curse, above all that God is that God who has so loved the world that He gave His only-begotten Son to save it, that this may be learned from the word of inspiration in the Bible alone, and that finally only by faith are we assured of being at one with God, are judged as being righteous in His sight, thus having all peace and joy in God — all this cannot be learned from a glorious sunset nor by contemplating a beautiful flower. Your nature worshipper remains in his sins and hence knows not God. True peace and consolation in life and death are denied him.

Let us in this glorious summertime go forth and be filled with joy and gladness over our God, who decks the earth and heavens with His glory, but who above all is our Savior from sins. Z.

Radio and Prayer According to a New York dispatch published in the Chicago Tribune, more than 6,000,000 Catholics in the United States, members of the Apostleship of Prayer, which has also some 30,000,000 associate members in 97,000 centers throughout the world, will pray this month on instructions from Pope Pius XI for "protection against dangerous broadcasting."

It seems that it is the plan of the holy see to combat such broadcasting, and to use the radio as an instrument of Catholic activity. "The holy father has indicated plainly that he is not content to pray against evil influences but that he is preparing to fight them and with that most modern weapon," writes the Rev. Mr. Gillis.

There is plenty of reason for the pope to advise this prayer. We can plainly see what alarms him. It is not so much the silly jazz tunes that fill the air, nor the patent nonsense of Amos 'n Andy, or the like, which may or may not be an evil influence, but it is rather that the radio is being used more and more to broadcast Protestant sermons, that arouse the holy father's fears. The Catholic need not now enter a Protestant church, which is forbidden him by his priest, but he may inadvertently tune in on a discourse by a Lutheran clergyman, broadcasting the dangerous doctrines of justification by faith, and thus be impregnated by ideas subversive of all Catholic belief and plentifully damned by the Church.

Since the radio opens a new avenue of expression to human speech, it is well for us of the Lutheran Church to be made aware of its power, either for good or evil. Instances are not lacking, where the radio station, owned by a Catholic institution, is very busy and effective in spreading the distinctive doctrine of the Catholic Church. Why should not we, although deprecating it as a substitute to going to church and

hearing a sermon from the pulpit, yet also make use of the radio in spreading the true gospel of salvation? We have plenty of warrant for it in Matt. 28. Z.

What About Sin and Salvation? Holy Scriptures teach that sin comes from Satan, that original and actual sin separates mankind from God, that the heart of natural man is saturated with this deadly poison and that the wages of sin is death.

Holy Scriptures also tell us that salvation from sin can only come by the righteousness of Jesus Christ, the Son of God. The suffering, death and the resurrection of God's Son brought about reconciliation and peace between God and man, and, that whosoever believeth in His meritorious work of redemption shall be saved (John 3:16).

If we did not, could not preach of sin and salvation then all our efforts as Christians, as co-workers of the Lord, would be naught in God's eyes. A sermon that mentions neither sin nor salvation is, scripturally speaking, an absurdity.

Now comes the Rev. Dr. Shelton, head of the National Bible Institute, with a rather startling observation, namely, that on a Sunday morning checkup during the spring of 1929, the word sin was only mentioned once in 41 New York sermons.

We would like to know what "on earth" the other 40 ministers preached about; for, if no mention was made of sin it certainly stands to reason that very little or nothing was said of salvation. Yet in the eyes of the world these 40 sermons were up to date and the exception out of date. A minister who mentions sin today is looked upon by the world as one lacking religious finesse or as unschooled in modern theology.

It seems strange to talk about religion with no mention of sin, but to ignore sin seems to be the chief peculiarity of the present day "go-getter" pulpit orator.

When we hear of such gross misuse of the privilege God gave to all Christians, namely, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15), then may we truly revere and keep sacred this great privilege that is ours, not because of our merits but by the grace of God. Alone by the right use of this divine privilege can the Kingdom of God be built.

R. C. Timmel.

Doyle and the Spirits Sir Arthur Conan Doyle is dead. He was widely known and loved for the detective stories that he wrote. He deserted his pen and gave himself up to study of occult sciences and finally became a firm believer in and defender of spiritualism. His son Adrian Conan Doyle revealed that his father had made arrangements with

his wife and children to keep in touch with them after his death.

"My father fully believed that when he died he would continue to keep in touch with us," Adrian declared. "All the members of the family believe so, too. There is no question that he will often speak to us just as he did before he died."

There was no doubt in Sir Arthur's mind about the existence of spirits, both good and bad. One of his "proofs" was a huge photograph of himself, which depicted the face of his dead son looking over his shoulder. Not long ago Sir Arthur said, "I pledge my honor that spiritualism is true, and I know that spiritualism is infinitely more important than literature, art, politics, or, in fact, anything in the world."

We have here again an illustration of the truth that worldly wisdom and learning does not keep a man from falling into the most senseless superstitions. Having stumbled at the truth of the gospel as revealed through Jesus Christ, 1 Peter 2, v. 8, these unbelievers needs must believe in the religion of devils. For, that spiritualism is incompatible with the revealed religion of salvation, Sir Arthur amply proved when he was on a visit to Chicago in 1922 and 1923. He pictured hell as a cheerless spot, rather than one of fire and brimstone. He said it resembled a hospital, or a dreary waiting room in which the sinner was prepared for his entrance into heaven, which he described as a lively place, an improvement over the earth without differing from it markedly. He did not say where he got this information.

All dabbling in the black arts of communicating with the spirits of the dead has been wisely forbidden by our Lord. It is a form of superstition that turns man away from the Savior, our sinbearer, to idle speculations on the spirit world, so called, which cannot bring life and hope either to the dying or the bereaved. Sir Arthur's family is still waiting for a word from the father. So they shall continue to wait unless they shall believe the lying messages transmitted to them by some deceiving trance medium. It shall hold true, what the Lord has long ago spoken regarding this heathen practice, Isaiah 8:19: And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Let us, whose hope is built upon God's firm word, take good heed to this solemn warning. There is neither hope, nor life, nor comfort in spiritualism. Z.

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"What Christianity Says" A writer in The Baptist discusses "some current religious problems of our youth." His definition of religion is: "The way in which a person solves the

problem of his own life process in terms of self-determination — one's effort to find and follow the satisfying way of life." "Factors of this problem," he says, "are facts which I find in myself, in my world and in my time." Later on he tells us: "No one is bound to accept them (the "facts" offered by Christianity) as so presented. Any person is free to seek a solution for his problem independent of Christianity." In other words, a person calmly studies the factors which occur to him, and deduces from them "the most satisfying way of living." Human experience comes to the aid of the individual, and "out of this experience Christianity offers for our consideration as providing a satisfying solution certain affirmations about myself, God, Jesus, immortality and the way of living."

Now, every student of the Bible knows that no man arrives at the true religion by his own research, judgment and determination. Phil. 2:13 we read: "For it is God which worketh in you both to will and to do of his good pleasure." Jer. 31:18: "Turn thou me, and I shall be turned." Eph. 2:5: "Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved)."

But we are interested chiefly in the "certain affirmations" the writer ascribes to Christianity. We shall quote two of these, as we are certain they will interest our readers.

1. "What Christianity says about myself."

After physical science has said all it has to say about me, there remain in me certain competencies which constitute an unavoidable problem for religion. I am aware of myself conceived as a person. I am aware of persons and things other than myself. I am aware of relations between myself and other persons and things. I am aware that I possess emotional responses, reason and choice, and the powers of self-affirmation, self-expression and self-originated action. I find in myself essential values in virtue of which I recognize things as good and evil; imagination and the power to originate things; social aptitudes in virtue of which I am able to communicate with other persons and to cooperate with them.

Christianity takes account of these competencies, observes that they exhibit themselves in other than physical ways, calls them spiritual, recognizes them as characteristic of persons; conceives the essence of personality in me to be spiritual and calls it my soul. All known facts warrant the Christian view of the human soul.

Christianity affirms that in order to achieve the soul's best, I need to draw upon spiritual resources other than my own. Experience confirms the need.

These spiritual competencies and needs create for me a great religious problem, namely: Where and how shall I derive the highest satisfaction of my spiritual competencies and needs?

If that were all the Bible says about man, then a person could, indeed, as it were, select the religion that suits his case just as we choose this or that highway to a city to which we want to go.

But Christianity, or let us rather say the Bible, says far more about man. Just a few texts: "Except a man be born of water and the spirit, he cannot enter

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into the kingdom of God. That which is born of the flesh is flesh." John 3: 5-6. Eph. 2: 3: "And were by nature the children of wrath, even as others. Rom. 3: 19: "Now we know that what things soever the law saith it saith to them that are under the law, that every mouth may be stopped, and all the world may become guilty before God." The law tells man that, conceived and born in sin, he sins daily and makes himself utterly guilty before God, and that he is, therefore, under the judgment of death and eternal damnation. When the law so strikes home in the heart of a sinner, his complacency leaves him; his pride is humbled; his spirit is broken; he feels himself in the power of a holy and righteous God and he cries out in great fear, What must I do to be saved? as did the jailor at Philippi. It becomes to him not the judicious selection of the best way to a satisfying life, but a question of escape from hell with which the law threatens him.

And, now, what escape is there. Only one, Jesus. But what does the Bible say about Jesus? This is the answer:

Jesus is a character in human history. The story of his life and an explanation of its meaning for religion is found in a collection of brief pamphlets called the New Testament. Some of these pamphlets were written by men who knew him, all of them were written within the century following his death; all of them were written by his devoted followers; all of them are warm tributes to his memory, and, taken together, they show how he impressed his early followers. Among many particulars in which he was unique was that of his religious experience. He solved fully for himself the whole religious problem; he found a satisfying reality in God as the creative, personal, friendly and good Spirit of the universe. He sought and experienced such personal union with God as gave him a sense of full spiritual kinship with God. This union was so intimate that he was conscious of the Spirit of God as his own and spoke of the Spirit so possessed by him as the Holy Spirit. He met the problem of evil in the world by finding ways to overcome evil with good. He devoted his life to doing good. He taught that those who believe in him share the values of his life, find therein the health they need for right living, and are forever united to him in personal immortality of the soul.

In such a life Jesus found a satisfying solution of his own religious problem and he recommended his solution to all mankind as universally satisfying. Is there any reason to doubt that his solution is a true one for all?

If the writer were correct, then woe unto the conscience-stricken sinner. The Jesus of whom he speaks would be of no benefit at all to the man who knows himself under the wrath of God.

We thank God that the Bible shows us an entirely different Jesus: Jesus, the only-begotten Son of God, one with the Father and the Holy Ghost from eternity; Jesus, the Son of God, born of woman to be the Savior of mankind; Jesus, the Lamb of God that taketh away the sins of the world; Jesus wounded for our transgressions, bruised for our iniquities; Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; Jesus, the way, the truth and the life.

Rom. 8: 33. 34: "Who shall lay anything to the charges of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

And what the Bible says of Jesus removes the fear of death from the heart of the sinner and draws him to the cross in a joyous faith:

Thou, O Christ, art all I want;
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is Thy name;
I am all unrighteousness;
False and full of sin I am;
Thou art full of truth and grace.

Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound;
Make and keep me pure within.
Thou of life the Fountain art,
Freely let me take of Thee:
Spring Thou up within my heart,
Rise to all eternity.

J. B.

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A Letter from Russia by a Lutheran pastor, as published in the Chicago Tribune.

A Typical Letter

The following is a translation of a letter written by a Lutheran pastor who lives in a German colony on the Volga:

"After a period of development of 2,000 years, the Christian religion is again being attacked by a small group of fanatics who are trying to destroy the belief in God. Here, like in early Roman times, the state is endeavoring to exterminate the Christians. The clergymen are suffering the most. Pastors are expelled from their homes with their families and compelled to live beyond the borders of the towns. Their property is confiscated. Often they are separated from their families, who must be cared for by friends while they are impressed in the forced labor camps of the far northern districts.

"Morals of Monkeys"

"Our physical sufferings, hunger, political oppression and slavery, these are not the worst. More terrible is the destruction of what our souls care for: the wrecked family life, forgotten morality, scorned religion, this is what causes the older generation the most suffering. Our children are taken from us and the state returns them strangers, with the morals of monkeys.

"My son, returned from school, goes over to a neighbor to spend the night with his daughter, who is also corrupted by communism. He spies on my parishioners, trying to find out if they have hidden stores of grain which the authorities can confiscate. He leads the work in corrupting the youth. He is a member of the communists youths' union and refuses to sit at our table because I say grace before our meal of black bread and sour milk.

"He has been taught to hate me. For me it is an agony which is difficult to bear and it is still more difficult for mother, who, I fear, will not last long.

Dictator Stalin's Purpose

"Stalin, the dictator, has a definite purpose which is linked with the destruction of religion. To establish his large communal farms he must first destroy the morality of the peasants.

"We heard of the storm of protest against the persecution of religion. But it was a tiny storm, a tempest in a teapot, compared to what is necessary in dealing with this thing. Moscow made a gesture and it seemed as though the religious leaders of the world thought the persecutions had stopped. I write to tell you this is not so.

"Ours is a tragedy which the communists are determined to duplicate in other lands for they still believe in a world revolution. The Christian world is guilty if it does nothing. Nations should not close their eyes to our sufferings in fear. We are 100,000,000 million who are gaining a better knowledge of Christ's sufferings.

"We have protested, there have been many uprisings, but each has been suppressed in a more bloody fashion than the last. Communication in Russia is scanty and primitive. We only know and hear what the communists wish us to know and hear. We are denied the right of printing, of free speech and free press. If an uprising occurs a hundred miles away we do not hear of it until the Cheka has stamped it out and then we hear of more executions, more exiles, more families destroyed and dispossessed. We are unable to help ourselves so we await help from abroad."

It is hardly necessary to add anything by way of comment to this terrible tale of woe only too common in this dark land of bolshevism. The martyrs of Christ our Lord are calling for our help and prayers.

Z.

SUNBEAMS

Have you tried to find the sunbeams
Through the clouds of dismal gray?
Do you know there's "One who'll help you
Move the heavy mist away?"

Have you tried to plant bright flowers
'Mid the thorns of your life's lane?
Do you know the gorgeous rainbow
Follows after storm and rain?

Have you friends sincere and faithful
And the Lord to watch alway
Then, what if the ship's masts totter —
Safe you'll glide into the bay. Olga Lichtenberg.

"DEAR UNCLE —"

(Editor's note: The following, descriptive of conditions among the common people in Russia and their reactions to them, was written a couple of months ago by a young woman of twenty-three in the southern part of Russia to her uncle in the United States. Two or three sentences in the letter, written in secret code and apparently containing information considered dangerous by the author if it fell into Soviet hands were so disguised as to be undecipherable by the recipient.)

. . . Yes, since your last letter many things have changed here. Oh, indeed, it is terrible. Nay, almost unbearable to live under the present conditions to get along.

Our village has been collectivized. All the horses and ponies have been taken away from the farmers, and so we have to lose two mares and one pony. There are, however, about eight citizens who refused to obey the order of the government, and they now have to suffer very severely. The government has assigned for them a piece of land for cultivation twelve miles away from our village, but they are not allowed any building on that land. These citizens do not have any seed for the spring, and the government will not provide them with any. If you have horses, says the government, you have no doubt grain to feed them. The citizens refused to give their horses to the collective society and are afraid that by giving away their horses it will deprive them of all their liberty. All horses in our village and neighborhood have a strange sickness. They shiver when they are driven even for a short distance, and especially when they have to carry a heavy load. They shiver and fall down. After they have rested for some time, they are again on their feet and do their work.

. . . The farmers are permitted to keep one cow, one pig and a few sheep as well as a very limited number of poultry. It is no doubt, however, only a question of time.

No one, of course, knows how this new form of life will turn out in the end, but everyone is afraid of the great difficulties and quarrels resulting from dissension and discord in the life of the collective farm system. We are all afraid that we are finally to be compelled to eat from one plate. There are always rumors concerning the possibility of a community kitchen. There are also rumors concerning the question of the children, which are to be taken away from their mothers and placed in homes in order that their mothers may be free for other work. Just yesterday there was a dentist in our village to examine the teeth of the pupils. When he finished this work he called together the mothers of the village and in a long lecture told of the necessity and the advantage of giving the children, aged one to five years, to the government homes. Some of the mothers agreed, but others refused to hear of the plan. What measures will be taken in regard to those who did not agree we know not, but we believe that they will be compelled to yield up their children in spite of their protests. . . . The policy of the government from day to day is more changeable than the wind. In order to understand every-

thing one must have lived here and have experienced these conditions. I have no training in politics and cannot comprehend everything from the political angle. I can only convey to you personal observances based on facts. . . .

The development of conditions has gone so far that we are not any more permitted to use horses in order to visit our neighbors and friends. We are supposed to get a permit from the village council for this, but such a permit is usually not obtainable. The council will allow the use of horses only in the case of sickness when a doctor has to be called. . . . Tonight there will be a meeting in the school house attended by all members of the community. With the exception of the kulaks (well-to-do farmers), we are excluded from this meeting, although after having been stripped of everything we have been classed as 100% proletarian. If we would attend such a meeting we would be expelled by violence. . . .

Concerning the seed to be used this spring, everyone in the community was compelled to deliver the last kernel of his grain to the government, but we may now receive no seed from the government supplies. We do not know their intention, but we believe that they will compel us to leave our homes and be driven off to some distant place without any means of living. . . .

Not long ago a woman came from the south to our village and told us about the conditions of the Lutheran villages in the Crimea. During the night a number of tormentors sent by the local authorities to our village broke into the houses of the so-called kulaks and ordered them to make themselves ready to leave the village early in the morning. They were permitted to take with them one suit of clothing, two pairs of underwear, one sheep skin, one pair of field boots, a little flour and bread, and such tools as a saw, hatchet and hammer. At five o'clock in the morning everything was loaded on wagons and carried to the railroad station. The men, women, and children were put in one wagon and their baggage in another. The wagon which contained the baggage was cut off when the train started to move, and thus the people in the other wagon were carried off to the far north. Only God knows where to! . . .

There is a village about 25 miles from our place inhabited also by Lutherans. There the kulaks were driven out of their homes and put into delapidated Russian houses built of mud, not fit to house even a dog. These people were provided with one pillow for every six persons and with three thin covers. Everything else was simply taken from them. We hear that in our Siberian settlements many of our fellow-believers are driven away from their homes. A number of our intellectuals have been exiled to the Solovki Islands in the Arctic Sea. They, too, face death from starvation and severe cold. . . . Our papers speak constantly of war and of a new revolution, but these rumors are interpreted to mean that the government wants to conceal the failure of the collective

farm system. In our village everyone is ready to emigrate, but there is no possibility to do so. Everyone is trying to save some money, but to no avail. . . . All the farm machinery and implements have also been taken from us and stored in one building. . . . According to the announcement published yesterday the fruit from our orchards will have to be delivered to the government.

We are becoming more and more utterly downcast, and only the courage and hope of our faith in God keeps us alive. . . . This is the last letter I shall be able to write you.

— News Bulletin.

PROCEEDINGS OF THE NORTH WISCONSIN DISTRICT

The North Wisconsin District convened at Algoma, Wis., June 18 to 24, as guests of St. Paul's Congregation, Rev. C. Toepel, pastor. 76 pastors, 15 teachers, and 63 delegates of congregations attended.

In the opening services on Wednesday, President A. F. Zich preached on John 8:31, 32 in the German language. Rev. W. Roepke delivered the Confessional Address in the English communion service Friday evening. Sunday the congregation and its guests observed the 400th anniversary of the Augsburg Confession. Rev. E. B. Schlueter was the speaker in the English service, Rev. C. Doehler in the German service. Rev. Wm. Wadzinski, who served synod as chaplain, occupied the pulpit in the closing service on Monday evening.

The Rev. W. K. Pifer delivered an English essay. His subject was: "Contending for the Truth Brought to Light Again by the Reformation (Jude 3)." The Rev. G. Dettmann began his German essay, "St. Paul's Life before his Missionary Activity." Owing to the press of business, synod was not able to hear all of this paper.

The result of the election was as follows: Rev. A. F. Zich, President; Rev. E. B. Schlueter, 1st Vice-President; Rev. F. Schumann, 2nd Vice-President; Rev. G. E. Boettcher, absent, owing to serious illness, was re-elected Secretary; Rev. O. Hoyer, who served as secretary pro tem., was elected Recording Secretary; Mr. Albert Voecks was re-elected Treasurer.

The report of the Mission Board was read. Since this is our most important work, the report was thoroughly discussed. A number of missionaries described their fields and work. Grace Church, Pickett, Wis., becomes self-sustaining August 1, 1930, and thanks synod for help received. St. Matthew School at Appleton no longer requires synod aid. Attention of the district was called to what blessing the help of synod had been in this case, making possible the establishment of a Christian day school, so necessary for the sound and healthy growth of our church. The district was encouraged to aid schools under similar circumstances. A new mission was begun on St. Joseph's Island (Canada), the first foreign mission of our district.

An urgent appeal for financial aid came from the congregations at Enterprise and Monico. Both have lost in

membership and are struggling under big building debts. The lay delegates, assembled in separate session, recommended that every congregation in the district lift a special Sunday collection to aid these congregations, and that Ladies' Aids and similar organizations be encouraged to help. Synod ratified this recommendation. All money for this purpose is to be sent directly to Rev. P. Oehlert, chairman of the Mission Board.

One affair especially required much time and prayerful consideration. In his annual report President Zich stated that, as previously announced in our periodicals, Rev. Paul Hensel had severed relations with our synod. Three members of synod had filed a protest against the wording of this notice, maintaining that Rev. Hensel was thereby branded as a false prophet. Several sessions were devoted to this matter. It was then referred to a committee. After public hearings and study of pertinent documents this committee reported. In the name of the officials Pres. Zich then stated that it was not their object to brand Rev. Hensel a false prophet. The purpose of the notice was to announce the fact that Rev. P. Hensel by his whole attitude in the suspensions controversy, by publicly attacking the position of synod in an uncharitable and unchristian manner, and by persisting in his attitude in spite of all pleading and admonition, making it impossible to restore mutual confidence, had severed his connection with synod. To clear up any misunderstanding, the officials declared themselves willing to change their declaration and state the facts more precisely.

By adopting the first point of the committee report, synod declared: "We do admit that in the minds of some Christians, not acquainted with the facts, erroneous conceptions concerning the Rev. Mr. Paul Hensel's theological standing *might* arise . . ." Synod therefore expressed its attitude toward Rev. P. Hensel thus: "Since, the Rev. Paul Hensel, disregarding all admonition, does not adhere to the position of the synod, regarding the suspension cases of other districts in connection with the Beitz paper, 'The Just Shall Live By Faith,' but opposes it in a slanderous and uncharitable manner by word and published statements — he has thereby severed his connection with our synod."

As several members voted "No" on this resolution, synod by unanimous vote declared that we consider them brethren as long as and provided they respect the resolutions of synod.

The reports of different boards were accepted. The report of Northwestern College, calling attention to the urgent need of a library building, was adopted. Synod was urged to think of ways and means to put up this building, so we can tell Joint Synod we have the \$162,000 necessary.

Mr. Alb. Voecks, Treasurer, reported that the collections of our district 1928-1930 amounted to \$136,089. The increase was not as large as in the previous biennium. Total expended by district \$19,589. Synod requested the

treasurer to add the number of communicants in each congregation to his report.

The district voted its heartfelt thanks to the people of the congregation whose hospitality we enjoyed. Place and time of the next meeting were left to the chair.

By request of synod,

A. Werner.

MEETING OF THE MINNESOTA DISTRICT OF THE JOINT SYNOD

The seventh biennial conference of the Minnesota District of the Joint Synod met at Dr. Martin Luther College, New Ulm, Minn., from June 23-27.

Everyone seemed to have looked forward to the new plan of spending the five days of conference in closest fellowship on the heights of Dr. Martin Luther College. The new arrangements proved successful in every way, thanks especially to the efforts of the Professors M. Wagner and H. Klatt. So well pleased was the conference with the facilities offered at the college that it was voted to return there in 1932, bed-roll and all.

At the first roll call 72 pastors and professors, 13 teachers and 54 lay delegates responded. This number increased to about 150 guests.

President Im. F. Albrecht read his report at the opening session, and outlined the work to be undertaken in the coming two years. Before the adjournment of this first afternoon session he appointed the various committees that were to report on the various phases of our synodical work.

Monday evening the delegates gathered for divine service in St. Paul's Church. Rev. J. Plocher delivered the Confessional Address. The conference sermon was given by President Albrecht, based on John 14: 12-14.

On Tuesday morning the Rev. E. G. Fritz read a paper on "The Consolation and Blessing of the Sacraments as Means of Grace." Following a general discussion the paper was accepted by the conference.

The memory of five brethren, whom the Lord has called to Himself, was honored by the convention. They are the Pastors H. Bruns, J. Guse, G. Fischer, Sr., and the Professors W. Henkel and C. Abbtmeyer.

The election of officers for the next two years was begun in the afternoon session. The result was as follows: Rev. Im. Albrecht, president; Rev. John Plocher, first vice-president; Rev. Henry Boettcher, second vice-president; Rev. A. Koehler, German secretary; Prof. R. Janke, English secretary; Rev. H. Lietzau, secretary for doctrinal discussions.

In his report on Negro Mission work, President Albrecht, who is a member of the Synodical Conference Board of Negro Missions, called attention to the singular manner in which the Lord has blessed the preaching of the Gospel in the South. Our staff of

laborers in the Colored Mission numbers 129 (33 white and 96 colored). He referred to a new missionary field in Mississippi, where Piney Woods Country Life School for Negro Boys and Girls, founded by L. C. Jones, has been offered to the Synodical Conference, which has been asked to take charge.

The Rev. Christian Albrecht of the Apache Indian Mission field of Arizona, submitted an interesting report on our missionary activities there, dwelling especially upon the difficulties encountered and the progress made. We have reason to thank God for the fruits He has permitted us to reap in Apacheland among a class of people which unto recent years took pride in its name Apache, which translated means, "the white mans' enemy." The conference voted a special letter of thanks to be sent to the Minnesota District Walther League, which had contributed a total of \$1,279.00 toward the support of the Apache Orphanage, in the past two years.

During the morning session, Wednesday, the 400th anniversary of the Augsburg Confession before Emperor Charles V at Augsburg, Germany, June 25, 1530, was solemnly observed by the reading of this memorable document.

The Rev. A. C. Haase, Chairman of the Home Mission Board of the Minnesota District, held the attention of the convention for the greater part of the afternoon session with his detailed and interesting report on Home Mission work.

The report was augmented by other members of the Board and it created new zeal for this great work. During the discussion a layman arose, saying: "I came here to get wound-up and I feel I am being wound-up right now. If we need money for this work, lets not be afraid to talk money." Upon this, another layman suggested that we go home and "let money talk." These were timely suggestions. We have an unlimited field in which to do Home Mission work. At present our Home Missions embrace 102 fields over some seven states, 197 stations, 96 missionaries, 135 organized congregations, 8,813 communicants, 18,000 souls, equal to the population of our city of St. Cloud, Minn. If such is the case, we'll have to "talk money" and "let money talk" for some time to come, if we want to prove faithful to the Lord's command, "Go ye!"

Rev. A. C. Haase declined reelection as Chairman of the Mission Board. A rising vote of thanks and appreciation was tendered him for his service.

The Board on Mission work in Poland reported satisfactory progress under the direction of Rev. W. Bodamer, who made great personal sacrifices, when he volunteered to take charge of the missionary activities in that far-off country. The Director and four missionaries are working at eight congregations and preaching stations, numbering 1,050 souls.

Rev. A. E. Frey, City Missionary of St. Paul, spoke convincingly on the institutional missionary work which is largely sponsored by the Lutheran Churches of the Twin Cities. Several laymen ably pleaded for the cause of Institutional Missions. Three pastors and one trained woman worker ministered to more than 11,000 people in one year. Last year they served nine institutions regularly and visited patients in 30 additional hospitals and sanatoriums occasionally. According to their report they conducted 341 services; baptized 21 adults, 57 infants; confirmed 17 adults, 9 young people; 208 people were communed privately; bedside and cell visits made numbered 5,775 and home calls 539.

According to the report of the Finance Committee, submitted to the conference Thursday morning, the District contributed a total of approximately \$73,000 for synodical purposes during the past two years. This represents an increase of about 20% over the previous biennial period.

Mr. F. H. Retzlaff of New Ulm read a communication from Treasurer Buuck of the Joint Synod. He laid stress upon the absolute security of our Synod and directed an appeal to the whole body to entrust their savings to Synod. As long as Synod is forced to borrow large sums of money, why should it not borrow the same from its own members and give them the benefit of its security.

Thursday afternoon the Committee on Schools and Education submitted its report. The recommendation of this body, that, a committee of school visitors, composed of one pastor and two teachers be created, was accepted, and Rev. R. Schierenbeck of Sanborn was named as one member of this committee. The two teachers will be elected by the Teachers' Conference later. Rev. Schierenbeck may be called upon by any congregation of our District to deliver a school sermon in their midst. The congregation must cover his traveling expenses. The expenses of the traveling school visitors are to be paid out of a special fund toward which each congregation of our District is to make a contribution.

During the special divine services, held at Dr. Martin Luther College Auditorium Thursday evening, Rev. H. Boettcher preached the pastoral sermon.

On Friday morning Prof. T. Binhammer of Northwestern College, Watertown, Wis., laid plans before the District, providing a new library and laboratory at that institution. He showed the necessity of these added facilities, which will require an expenditure of approximately \$120,000, complete, and the project received the approval of the conference.

At 1:30 o'clock adjournment took place, and the common verdict was that we had put in five days of hard work, but had also spent some very pleasant hours in Christian fellowship. M. J. Wehausen.

THE SLOVAK SYNOD

The Slovak Synod convened this year in St. Lucas Slovak Lutheran Church, So. 13th and Allen Ave., St. Louis, Mo., June 18-24 (Rev. J. Majoros, pastor). The Synod numbers at the present time 40 pastors and five teachers, serving about sixty congregations. In the opening service, the Rev. J. Vrudny, Bethlehem, Pa., delivered the sermon in which was stressed especially unity of faith and steadfastness in doctrine and principles of the Lutheran Church.

The President of Synod, the Rev. John S. Bradac, sounded the keynote of the synodical sessions in his address on the opening day. He called to mind the fact that the Lutheran Church is celebrating the 400th anniversary of the Augsburg Confession at this time, and that we as genuine Lutherans stand foursquare on that Confession. He recounted the manifold blessings derived from this blessed heritage of our fathers, and voiced the plea for greater steadfastness and strict adherence to those principles, based on the Scriptures, for which our sainted Luther and his followers had fought. — In his administrative report it was shown that Synod during the past two years made notable progress, by the grace of God, especially in the mission endeavor in Canada and Czechoslovakia. — It is estimated there are over 8,000 Slovak Lutherans in the Dominion. At the present time Synod has one missionary stationed in Montreal where a congregation has been organized, and who serves Toronto and other outlying cities and towns. In Czechoslovakia are three mission congregations served by one pastor. The President urged Synod to greater effort and zeal in the support of this most important work.

An inspiring address was delivered by the Rev. C. F. Drewes, Secretary of the Missionary Board of the Synodical Conference, on colored missions. The Slovak Synod, as a member of the Synodical Conference, pledged itself to assist in this most noble and blessed work of saving souls among the colored people.

The doctrinal discussions were led by Revs. Jos. Kolarik and Geo. Gona. The former delivered an essay on "The Means of Grace," and the latter speaking on "Our Doctrine of The Lord's Supper." Both of these papers were devoted to the general routine business of Synod.

Sunday, June 22, marked the special jubilee services held in connection with the Synodical sessions. The services, both morning and evening, were in commemoration of the 400th anniversary of the Augsburg Confession. In the morning service, the venerable Rev. Daniel Bella of Port Chester, N. Y., delivered the sermon. The Rev. J. J. Pelikan of Chicago occupied the pulpit in the evening English service. Both of the speakers emphasized the need of steadfastness in the adherence to the doctrines and principles of the Augsburg Confession. The morning service was enhanced by a massed chorus of pastors and teachers which rendered Luther's inspiring battle

hymn, "A Mighty Fortress is Our God." The Rev. Jos. Kolarik delivered the sermon in the concluding service of the Synod.

Notable among the resolutions adopted was the official recognition of the Slovak Luther League, a young people's organization.

The following officers were elected: Rev. J. S. Bradac, President; Rev. Jos. Kucharik, Vice-President; Rev. Paul Rafaj, Secretary; Rev. John Dvorovy, English Secretary; Mr. John Chovan, General Treasurer; Mr. Andrew Socha, General Financial Secretary. Editor of the "Svedok," Rev. J. J. Pelikan; English Section, Rev. J. Dvorovy; Editor "Mlady Luteran," Rev. J. Vrudny.
D.

NORTHWESTERN LUTHERAN ACADEMY

Our hearts are filled with joy and thanksgiving to God, our Savior, Who permitted us to dedicate our campus and buildings to His service on Sunday, the fifteenth of June. It was a day which will be remembered for a long time by those who attended these services. And all our congregations within a radius of one hundred miles from Moberge were represented in the audience. And the remainder of our congregations were represented by at least one delegate and their pastor, who had come over from Roscoe, S. Dak., where the District Synod was in session. The sermons, delivered by Dir. E. Blifernicht of New Ulm, Minnesota, Rev. J. Brenner of Milwaukee, Wis., Prof. John Meyer of Thiensville, Wis., and by the undersigned indeed voiced the feelings of our entire district. This school is to be a home of truly Lutheran, and therefore Christian, education. And for that reason Christ and He Crucified must ever be the foundation on which our educational work rests. Once we drop Him, and our school will soon lose its high purpose, to educate men and women, able to do every good work and who will receive an inheritance with them that are sanctified. Rev. S. Baer, chairman of the Board of control, read the dedicatory rites.

The buildings now on the campus are a classroom building, the boy's dormitory, and a professor's dwelling. A description of the dormitory has already been given some months ago. We did not entirely finish this building, due to the lack of funds. The second floor was so arranged, however, that it will serve for sleeping quarters for the next year; the first floor, which is completed, is to be used for studyrooms. The classroom building, which also houses the dormitory for girls at the present time, will furnish us six or seven classrooms in the future. We plan on arranging the basement of this building for a gymnasium. The professor's house, erected at a cost of about \$5,800.00, is well arranged and will serve its purpose well. The entire property, including the campus, is worth about \$50,000.00, but Synod paid only about \$28,000.00 for it. The remainder was donated by the city, local congregation, and the District.

June 15 also marked the close of this school year. The children remained for the dedicatory services, although the catalog had called for an earlier closing date. In these services they rendered several hymns of praise to God for the gifts, which they also appreciate. The last weeks were free from sickness and disturbances, so that the entire requirements of the course of study could be met in all classes. The twenty scholars, who were enrolled at the close of school, all passed their grade.

In this connection a few words, regarding the number of teachers at our school, might be added. The thought was suggested by one of the delegates to district synod. "Why do we need a teacher for each grade at Northwestern Lutheran Academy?" was the question asked. No doubt the questioner presupposed that grade work and high school work do not differ. And in the grade schools one teacher often has thirty and more scholars distributed over all eight grades. Grade and highschool work differ, however. The latter must be done much more intensively. Each subject taught requires much more time and work from teacher and scholar. Each period lasts fifty minutes, and each class has at least six periods per day. Therefore the time of one man is devoted entirely to the work of each grade, although the work itself is done according to departments instead of grades. And if we were to meet the requirements of the state high schools our teachers would not be permitted even to teach thirty periods per week, as we do, since the state has limited each teacher to sixteen periods per week. And therefore our board, in accordance with Synod's resolution, has called another instructor for the coming year in the person of Mr. A. Dornfeld of the graduating class at our Seminary, who will act as tutor for the coming year. The eleventh grade will then be added to our course.

And may God, the Lord of the Church, hold His protecting hand over this young plant in His vineyard, so that it will serve unto the salvation of souls and the glory of His name.

K. G. S.

FROM OUR CHURCH CIRCLES

Notice

Belated District Reports are to follow in our next number.

G.

Synodical Conference Convention

The Synodical Conference will meet, D. v., at Quincy, Ill., August 6 to 11. All delegates will kindly conform with the regulations of Synodical Conference and procure a three-fold copy of their credentials, signed by the president and secretary of their synod or district synod, and mail one to the president, Dr. L. Fuerbringer, 801 De Mun Ave., St. Louis, Mo., one to the secretary of the housing Committee, Mr. Theo. Wilder, 1529 Ohio St., Quincy, Ill., and one to the undersigned assistant secretary. Arrangements that must be made by the president for the convention require the credentials to be sent in as soon as possible. Applications for quarters must be

in the hands of the housing committee no later than July 15.

Herm. Gieschen, Assistant Secretary,
497 4th Ave., Wauwatosa, Wis.

Northern Conference of Michigan District

The Northern Conference of the Michigan District meets at Frankenmuth, Mich. (Rev. F. Cares), on the 26th and 27th of August.

Papers: Was ist das Reich Gottes? by Meyer; Die Tempelreinigung mit Ruecksicht auf "suppers" im Kirchenbasement, by Kehrberg; Das letzte Passahmahl nach Joh. 13:1; 13:19; 18:28; 19:14 und Luk. 22:7-15, by Zink; Eine Reihe von Texten und Dispositionen fuer die Passionszeit, by G. Wacker; English Sermon, by Voss; Die Taufe des Johannes, by Hueschen; Die Goettlichkeit des Berufs, by Krause; Redemption with Reference to the Types in the Old Testament, by Schaller; The Chronological Sequence of the New Testament Books, by Weissgerber.

Sermon: A. Hueschen, A. Kehrberg.

Confessional Address: G. Wacker, A. Voss.

Sermon Texts: Luke 7:36-50; Mark 9:43-50; Philipians 2:12-13.

Confessional Text: Rom. 8:16.

Otto J. Eckert, Sec'y.

Mississippi Valley Pastoral Conference

The Mississippi Valley Pastoral Conference will meet September 9th and 10th from 10 o'clock A. M., until Wednesday evening, at Lewiston, Minn. (Rev. Rudolf Korn, pastor). Please note change of time.

Sermon: Rev. A. Sauer (C. F. Kurzweg) German.

Confessional: Rev. Im. Brackebusch (J. Bergholz) English.

Papers: Exegetical Treatise on the Third Chapter of Hebrews (Rev. C. F. Kurzweg); Isagogical Treatise on the Gospel according to Mark (Rev. R. Mueller); Catechetical Treatise (Rev. Jul. Bergholz).

Notice: Services on Tuesday evening. Please inform the local pastor if you intend to be present or not.

W. C. Limjer, Sec'y.

The Lutheran High School of Milwaukee, Wis.

God willing, the new school year of our Milwaukee Lutheran High School will begin on Wednesday, September 3. In the last school year 349 students enjoyed the blessings of a truly Christian training in this institution. To such boys and girls as have been graduated from the eighth grade thorough four-year academic and commercial courses are offered. For further information address the principal,

E. H. Buerger,
Lutheran High School,
621 13th Street, Milwaukee, Wis.

Dr. Martin Luther College

On September 3 the new school year will open in Dr. Martin Luther College, New Ulm, Minn. Our institu-

tion offers a four years' high school course for such that desire to enter a full college for the preparation for the ministry, a four years' high school course and a three years' normal course for such that wish to become teachers in Lutheran schools, and a four years' high school course of a general nature for such that desire a high school course given under distinctly Christian influence.

For catalog, application blank, and information apply to

E. R. Bliefernicht,
213 South Jefferson Street,
New Ulm, Minn.

Announcement of the Opening of the New School Year of the Deaf-Mute Institute

The Ev. Luth. Deaf-Mute Institute, Detroit, Mich., will begin its 58th school year on Wednesday, September 3. All pupils must be present at the school no later than Wednesday morning. Prospective pupils must be deaf or too hard of hearing to profit from a common school, must be of sound mind and capable of being taught. Feeble-minded deaf or such as have a contagious disease cannot be admitted. The cost for tuition and board is \$10 per month for ten months. If parents are not able to pay this amount, it is reduced to meet their circumstances. Poverty should not be a reason not to send the child. At the beginning of the year \$10 must be deposited with the director for the defraying of smaller expenses occurring during the year. The bed complete, towels, and soap are furnished by the Institute. The child brings a tooth and hair brush, tooth paste, comb, and nail file or scissors.

This Institute is our Lutheran Church school for our baptized deaf children. It gives them along secular lines, in a seven years' course, what the state schools give, using the same methods. Besides this, it gives the child what the state school cannot and does not give, namely, instruction in the chief Bible doctrines according to Dr. Luther's Small Catechism, and prepares them for confirmation and communicant membership. The deaf child, more than the hearing, must be *brought up* with the word of God from childhood and be in touch with it daily. THIS can be done *only in a school* with its systematic instruction and education. Parents having the spiritual welfare of their children at heart, will not send them to the state school, where it is lost to the Church in most cases, but to their church school. After a child has finished with us, it ought to be sent to a state school for further and higher education in the secular branches and the trades.

When writing, address all letters to the undersigned and inquire as to what is needed in the line of clothing, and information and an entrance questionnaire will be mailed.

Rev. William Gielow,
6861 E. Nevada Ave.,
Detroit, Michigan.

Northwestern College

The new term at Northwestern College will begin on Tuesday, September 2nd. On this day, at 9 o'clock in the morning, all new students must present themselves in the Recitation Building with their credits or diploma showing what grade they have completed. Regular recitations begin the following day, Wednesday, September 3rd. Early announcement of new students would be appreciated. Inquiries and announcements should be directed to the undersigned.

E. Kowalke,
814 Richards Avenue,
Watertown, Wis.

Quadricentennial Celebration

The Quadricentennial of the Augsburg Confession was celebrated July 13th by the congregations of the Dodge-Washington County Conference at Schwartz Park, Hartford, Wis. The attendance was very good both in the morning and the afternoon. The speakers for the morning service were Prof. F. Brenner of Thiensville, Wis., and Prof. E. Kowalke of Watertown, Wis. In the afternoon service Rev. G. A. Ernst of St. Paul, Minn., and Prof. J. Meyer of Thiensville, Wis., preached. One thousand copies of "A Brief Story of the Augsburg Confession" by Theo. Graebner were distributed. The proceeds of the collection after all expenses had been paid amounted to \$463.33 which was sent in for our Seminary at Thiensville.

Diamond Anniversary

The First German Evangelical Lutheran Church of Manitowoc, Wis., celebrated the 75th anniversary of its organization on Pentecost Sunday, June 8th. In the morning service two former pastors of the congregation proclaimed the Word, namely Prof. Franz Pieper, D. D., and Pastor Karl Machmiller, preaching in German and English respectively. The pulpit was occupied in the afternoon service by Pastor Albert Froehlke, who spoke in German, and Pastor Walter Pieper, who spoke in English. Pastor Wm. Schaefer delivered an address in the evening concert service. All services were well attended by the members and guests from neighboring congregations and a truly festive spirit of thanksgiving prevailed.

The congregation was organized in the spring of 1855 by Pastor C. F. Goldammer, of Newton, with 71 voting members and has always had a normal, steady growth. Three years ago a daughter congregation was organized and about 140 families living on the North Side released to take charge of the newly erected church property. From the beginning a day school has been part of the congregation's affairs and has played an important part in its development. At present four teachers serve in the school.

During the past 75 years the following were ministers of the congregation: C. F. Goldammer, Ph. Koehler, O. Ebert, H. Quehl, C. Huebner, Prof. G. Thiele, Dr. Franz Pieper, Prof. R. Pieper, Karl Machmiller, Th. Uetzmann, and at present L. H. Koeninger. Of these Pastor Machmiller served the congregation over 37 years, or about half of the 75 year period.

For its jubilee the congregation had the interior of its house of worship redecorated and the Ladies' Aid presented the congregation with new electric light fixtures.

May the Lord of the Church continue in the midst of this congregation with His Word and Sacraments.

Golden Jubilee

The first Sunday after Trinity, June 22, will be remembered as a day of grace and thanksgiving by the members of St. John's Evangelical Lutheran Congregation of Frankenmuth, Michigan. On this day the congregation celebrated the golden jubilee of its organization together with the fiftieth anniversary of the dedication of its house of worship.

The occasion was observed with three services held in the renovated church. In the morning the Rev. Ph. Koehler spoke in the German language. In the afternoon the Rev. J. Zink, a former pastor of the congregation, spoke in the German and Dir. O. Hoenecke in the English language. In the evening the undersigned spoke in the English language. All of the sermons emphasized the reasons the congregation members had to be grateful to their God and Savior and urged them to continue to live in the Gospel teachings.

Appropriate musical numbers enhanced the services. In the morning the Concordia Men's Chorus sang the 100th Psalm. Miss Irma Schmitt served as soloist in the afternoon and evening.

The large attendance at the services gave evidence of the grateful hearts and joyful minds for the blessings of the Gospel received these fifty years.

The women of the congregation served dinner and supper to the guests, who had come from far and near to take part in this joyful celebration.

All glory be to God on high — O thank Him for His goodness. H. Cares.

Twentieth Anniversary

On July 6th St. Peter's Lutheran Church of Weyauwega observed, by the grace of God, the twentieth anniversary of the dedication of her church. The ladies of the congregation had re-decorated the interior of the church for this festival. The 400th anniversary of the Augsburg Confession was also commemorated. The brethren E. Zell, Prof. H. Fleischer and W. Pan-kow were the speakers. M. Hensel.

Ordinations

Candidate Walter Strohschein was ordained to the Holy Ministry at St. John's Evangelical Lutheran Church at Buffalo, Minn., on the 13th day of July. The undersigned with the assistance of the Reverends G. Haase and J. Weiss performed this solemn rite at the behest of President Aug. F. Zich. W. P. Sauer.

* * * * *

Candidate Im. Lenz having accepted the call to Mt. Olive Evangelical Lutheran Church, Graceville, Minn., was ordained by the undersigned on July 20th, the fifth Sunday after Trinity in St. John's Evangelical Lutheran Church, Fairfax, Minn. Im. F. Albrecht.

Installations

By authority of the President of the West Wisconsin District the Rev. Martin Glaeser was duly installed as pastor of St. Paul's Congregation at Wonewoc, Wis., and as pastor of St. Paul's Congregation at Hillsboro, Wis., on Sunday, June 29th, the second Sunday after Trinity. The Rev. O. Lugenheim assisted the undersigned.

Address: Rev. Martin Glaeser, Wonewoc, Wis.

Herbert C. Kirchner.

* * * * *

Authorized by President J. Gauss, Pastor W. Franzmann was installed in Salem's Lutheran Church, Coloma, Mich., on Sunday, July 13, by the undersigned.

Address: Rev. W. Franzmann, Coloma, Mich.

R. C. Timmel.

Ordination and Installation

Authorized by President Im. Albrecht, the undersigned ordained and installed Rev. Theophil Haar as pastor of St. John's Ev. Luth. Churches of Bear Valley and Mazeppa, Minn., on the 5th Sunday after Trinity, July 20, 1930. Rev. E. Scharlemann, Ph. D., Rev. Geo. Scheitel, Rev. W. Haar, Sr., and Vicar B. Borgschatz assisted. Paul E. Horn.

Change of Address

Rev. F. M. Brandt, 316 N. Durkee St., Appleton, Wis.

MISSION FESTIVALS

Pentecost Sunday

Prescott, Wis., St. Paul's Church, E. W. Penk, pastor. Speakers: Prof. Rich. Jahnke, Paul Bast. Offering: \$56.11.

Trinity Sunday

Town Emmett, Renville Co., Minn., Bethany Church, F. Zarling, pastor. Speakers: Waldemar Sauer, Gerh. Hinnen-thal, H. C. Nitz. Offering: \$176.05.

Second Sunday after Trinity

Town Flora, Renville Co., Minn., St. Matthew's Church, F. Zarling, pastor. Speakers: H. A. Kuether, A. W. Blauert, H. A. Scherf. Offering: \$120.00.

Fourth Sunday after Trinity

Zumbrota, Minn., Christ Church, Paul E. Horn, pastor. Speakers: E. Scharlemann, Ph. D., Wm. Haar, Jr. Offering: \$283.42.

Watertown, So. Dak., St. John's Church, J. B. Erhart, pastor. Speakers: W. F. Dommer, G. Schmeling. Offering: \$219.54.

Fifth Sunday after Trinity

Grover, So. Dak., Emmanuel Church, Walter F. Sprengeler, pastor. Speakers: J. E. Bade, A. H. Birner. Offering: \$316.90.

ITEMS OF INTEREST

CONFER TITLES

Our sister synod Missouri has just honored three of her veteran servants by conferring on them the honorary degree of Doctor of Divinity. The three so distinguished are Prof. O. F. Hattstaedt of Concordia College, Milwaukee, Wis., Director G. A. Romoser of the college in Bronxville, N. Y., and Rev. R. Kretzschmar, President of the Western District of the Missouri Synod. The closing festivities of the Concordia Theological Seminary at St. Louis, Mo., furnished the appropriate occasion.

THE PRESIDENT'S FOURTH OF JULY

The name of President Hoover is to be perpetuated for future generations as the name of the largest bell of a \$65,000 set of chimes being installed at "Old Zion" Lutheran Church at Franklin Square. The installation will be complete and the chimes dedicated by the Rev. Kurt Mohlzahn, pastor of the church, on the Fourth of July. The spire of the ancient church is undergoing extensive repairs to enable it to carry the heaven burden.

President Hoover has accepted the honor thus bestowed upon him and has arranged to spend Independence Day in Philadelphia in order to be present at the dedication of the bells.

FREE THOUGHT IN GERMANY

"The Association for Free Thought and Cremation," the organ of free thought amongst the proletariat of Germany, which has now 700,000 members, confined its activity before the war to Bible criticism and zealous propaganda for cremation. Since the war it has begun systematic efforts to persuade the masses to leave the Churches. In the years 1919 and 1921 the number of those who seceded from the Churches was more than 300,000. The chief object of the Association has now become the spread of atheism, and the combatting of all religion. The organization, which was originally philosophical in character, and not bound up with any political party, has now developed into a federation of proletarian free thinkers; atheism is a condition of membership and the society's aim is the winning of political power. The Association attempts nevertheless to imitate the festivals, customs, and welfare institutions of the Church! Christmas is celebrated as the festival of the return of the sun, confirmation is replaced by initiation, marriages are solemnly concluded, kindergartens are created, nurses are trained, and an attempt is made to carry on work in prisons of the same type as that undertaken by Christian ministers.

RELIGIOUS BOOKS RANK THIRD

Of the 10,187 new books and new editions issued in the United States during 1929, 806 were religious books, 7.9 per

cent of the total. It is extremely interesting to note that the only two classifications which exceeded religious books were works of fiction, which reached a total of 2,142, and children's books, 931. Evidently interest in religion is not on the wane in America! Looking back over the statistics of publishing in the past five years, we find that 4,316 religious books have been issued during that time, and religious titles have been either second or third.

Books called religious are not all helpful. Some are destructive in the extreme. But many are good. A preacher of prominence pointed to the sale of books about Christ as indicative of a great hunger. Our souls are hungry, restless and unhappy until we find God and rest in Him. —The Presbyterian.

WEST WISCONSIN DISTRICT

June, 1930

Rev. C. E. Berg, Ridgeville.....	\$ 17.42
Rev. Aug. Bergmann, T. Maine.....	47.31
Rev. J. W. Bergholz, Onalaska.....	14.12
Rev. J. B. Bernthal, Ixonia.....	68.67
Rev. Leonard Bernthal, T. Trenton.....	32.00
Rev. A. J. Engel, Pardeeville.....	40.00
Rev. Gerhard Fischer, Savanna.....	100.00
Rev. G. W. Fischer, Madison.....	16.80
Rev. Wm. Fischer, T. Berlin.....	37.50
Rev. Paul Froehle, Winona.....	107.48
Rev. J. Gamm, La Crosse.....	541.79
Rev. Henry Geiger, Randolph.....	59.95
Rev. J. G. Glaeser, Tomah.....	33.60
Rev. I. J. Habeck, Minocqua.....	38.40
Rev. I. J. Habeck, Woodruff.....	23.30
Rev. A. Hanke, Whitehall.....	24.95
Rev. M. J. Hillemann, Marshall.....	51.08
Rev. R. C. Hillemann, Plum City.....	17.76
Rev. R. C. Hillemann, Eau Galle.....	19.54
Rev. O. E. Hoffmann, Beyer Settlement.....	100.00
Rev. O. E. Hoffmann, Elk Mound.....	4.00
Rev. O. E. Hoffmann, Iron Creek.....	22.00
Rev. P. Janke, Fort Atkinson.....	55.44
Rev. F. Kammholz, Rib Lake.....	13.24
Rev. F. Kammholz, T. Greenwood.....	2.86
Rev. L. C. Kirst, Beaver Dam.....	113.45
Rev. Theo. Kliefoth, Oak Grove.....	20.28
Rev. J. Klingmann, Watertown.....	294.00
Rev. O. W. Koch, Lowell.....	311.35
Rev. E. E. Kolander, Marathon.....	51.00
Rev. R. P. Korn, Lewiston.....	133.86
Rev. H. Kuckhahn, St. Charles.....	31.50
Rev. O. Kuehl, Green Valley.....	8.00
Rev. O. Kuehl, Rozellville.....	43.50
Rev. O. Kuhlow, Jefferson.....	210.00
Rev. Phil. Lehmann, Richwood.....	73.51
Rev. Phil. Lehmann, Hubbleton.....	41.42
Rev. W. C. Limpert, Altura.....	38.10
Rev. Fred Loeper, Whitewater.....	380.73
Rev. Fred Loeper, Richmond.....	217.15
Rev. Theo. H. Mahnke, Little Falls.....	26.50
Rev. Theo. H. Mahnke, Cataract.....	21.00
Rev. M. J. Nommensen, Juneau.....	85.57
Rev. Wm. Nommensen, Columbus.....	34.62
Rev. A. W. Paap, Johnson Creek.....	42.60
Rev. E. H. Palechek, Chaseburg.....	150.00
Rev. H. A. Pankow, Indian Creek.....	31.68
Rev. H. A. Pankow, Hastler.....	29.58
Rev. E. E. Prenzl, Cornell.....	16.25
Rev. J. M. Raasch, Lake Mills.....	347.61
Rev. E. C. Reim, Fox Lake.....	46.53
Rev. Christ. Sauer, Ixonia.....	17.50
Rev. J. H. Schwartz, West Salem.....	125.00
Rev. Max Taras, Lebanon.....	8.15
Rev. Gust Vater, North Freedom.....	16.15
Rev. August Vollbrecht, Fountain City.....	69.00
Rev. Adolph Werr, Wilson.....	9.65
Rev. Adolph Werr, Ridgeway.....	69.58
Rev. F. Weerts, Cambria.....	35.00
Rev. L. A. Witte, Kendall.....	124.15
Rev. L. A. Witte, Dorset Ridge.....	24.56
Rev. W. E. Zank, T. Deerfield.....	127.55
Rev. W. E. Zank, Newville.....	137.73
Rev. E. Zaremba, Norwalk.....	7.00

Rev. H. R. Zimmermann, Cochrane.....	20.60
Rev. H. R. Zimmermann, T. Lincoln.....	21.90
Rev. H. R. Zimmermann, Buffalo City.....	7.30
Budgetary	\$5,104.82
Non-Budgetary	5.00
Total for June, 1930.....	\$5,109.82

H. J. KOCH, Treasurer.

GENERAL TREASURER'S STATEMENTS

June 30, 1930 — 12 Months

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$122,541.71	\$ 58,791.23
Educational Institutions	139,603.09	218,812.23
Home for Aged	8,993.70	9,134.61
Indian Mission	21,122.62	32,157.30
Negro Mission	11,693.45	18,179.82
Home Mission	88,447.63	112,964.04
Poland Mission	4,103.11	14,802.35
Madison Student Mission	1,952.32	2,985.42
General Support	14,258.46	19,873.89
Indigent Students	5,293.58	7,340.49
To Retire Debts	4,809.22	
Collections and Revenues	\$422,818.89	\$495,041.38
To Retire Debts, Brenner	62,078.67	21,285.51
	\$484,897.56	\$516,326.89
		484,897.56
Deficit		\$ 31,429.33

Statement of Collections for Budget, Allotments and Arrears

	Receipts		Allotments 12 Months	Arrears
	July 1, 1929 to June 30, 1930			
Pacific Northwest	\$ 1,242.48			
Nebraska	12,005.52			
Michigan	29,620.00			
Dakota-Montana	15,742.57			
Minnesota	69,457.75			
North Wisconsin	67,554.07			
West Wisconsin	66,805.03			
Southeast Wisconsin	70,252.11			
	\$332,679.53	\$487,500.00	\$156,715.39	1,894.92
Total Col. Fr. Dists.....			\$154,820.47	
From other sources.....	1,434.26		1,434.26	
Total	\$334,113.79		\$153,386.21	
From Rev. Brenner.....	62,078.67		62,078.67	
	\$396,192.46		\$ 91,307.54	
Altenheim Fd. to Bldg...	2,903.15		2,903.15	
	\$399,095.61		\$ 88,474.15	
Revenues	85,801.95	87,500.00	1,698.05	
Total for Budget	\$484,897.56	\$575,000.00	\$ 90,102.44	
Disbursements and Debt Reduction	516,326.89	516,326.89	58,673.11	
Deficit	*\$31,429.33		*\$31,429.33	
Unappropriated		\$ 58,673.11		

Debts

July 1, 1929	\$713,188.30
Debts made since	91,849.36
	\$805,037.66
Debts Paid	130,853.62
June 30, 1930	\$674,184.04
Decrease	\$ 39,004.26

THEO H. BUUCK, Treasurer.

TREASURER'S CASH ACCOUNT

12 Months

Accretions

Cash Bal. July 1, 1929.....	\$ 29,005.06	
Coll. for Budget-Dist.....	334,113.79	
Coll. for Budget—Brenner.....	62,078.67	
Revenues for Budget	85,801.95	
Church Ext. Accts. paid.....	7,747.38	
Church Ext. Revenues	353.66	
Perm. Fds. previously rep.....	6,391.61	
Perm. Fds. Adolph Bues, Bequest.....	502.50	
Perm. Fds. Gotthelf Natzke, Bequest..	100.00	
Perm. Fds. Bertha Greuneberg, Bequest	2,232.77	
Earnings Dr. Ernst Fund.....	238.05	
Col. So. East Wis.—Pensions.....	54.90	
Sem. Bldg. Com. Wick Acct.....	4,327.82	
Sale of Assets.....	35,300.00	
From Altenheim Fund.....	2,903.15	
		\$571,161.31

Liabilities

Notes payable issued.....	\$ 70,159.83	
Notes payable paid.....	108,148.35	
Minus		*\$37,988.52
Non-Budgetary Coll.	\$ 20,689.53	
Non-Budgetary paid	21,305.27	
Minus		*\$ 615.74
Inmates Dep, rec.....	\$ 1,000.00	
Inmates Dep. transferred	1,400.00	
Minus		*\$ 400.00
		39,004.26
Total Net Cash to Ac- count for		\$532,157.05

Disbursed Therefrom

Budget Disbursements	\$495,041.38
Church Ext. Loans	996.42
Church Ext. Expense	144.76
Accts. Rechle.	495.00
Institutional Cash Adv.	375.00
1927-29 Budget Fds. remitted	56.40
1927-29 Trust Funds remitted	3,236.40
1929-30 Trust Funds remitted	4,854.61
Total Disbursements	\$505,199.97
Cash on hand	\$ 26,957.08

"QUITTUNGEN"

Other Sources

Previously reported	\$ 1,174.02
Missouri Synod—Indian Mission.....	10.24
Clara Diederich, Waukesha, Madison Student Mission	25.00
Aug. Rosenthal, Wauwatosa, Madison Student Mission	100.00
Carl Rosenthal, West Allis, Madison Student Mission	50.00
Wm. Rosenthal, West Allis, Madison Student Mission	50.00
W. A. Gessert, Rib Lake, Madison Stu- dent Mission	25.00
	\$ 1,434.26

ACKNOWLEDGMENT

With the demise of Mrs. Minnie Mueller, Oshkosh, Wis., a member of Rev. E. Benj Schlueter's Congregation, annuities aggregating \$2,000.00 issued to her on October 13, 1922, and October 13, 1923, converts to synod's permanent funds as a voluntary trust, designated to be applied for the support of Missions general and Indigent Students.

THEO H. BUUCK, Treasurer.

THE EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES

BALANCE SHEET AS OF JUNE 30, 1929 AND JUNE 30, 1930

FIXED ASSETS	June 30, 1930	June 30, 1929	Increase	Decrease
Land and Land Improvements.....	\$ 161,594.13	\$ 113,664.66	\$ 47,929.47	
Structures and Attached Fixtures.....	1,547,797.75	1,203,028.08	344,769.67	
Machinery and Equipment.....	21,193.89	9,282.85	11,911.04	
Furniture and Permanent Furnishings.....	64,987.33	56,334.66	8,652.67	
Hand Tools and Equipment.....	1,454.78	1,323.40	131.38	
Vehicles and Livestock.....	5,654.91	5,648.31	6.60	
Libraries.....	38,678.00	38,128.00	550.00	
Laboratory Apparatus.....	3,285.84	3,185.84	100.00	
Total Fixed Assets.....	\$1,844,646.63	\$1,430,595.80	\$ 414,050.83	
CURRENT ASSETS				
Cash.....	\$ 26,957.08	\$ 29,005.06		\$ 2,047.98
Accounts Receivable.....	1,626.62	1,131.62	495.00	
Bonds and Mortgages.....	5,500.00	5,500.00		
Permanent Funds.....	267,967.78	263,469.73	4,498.05	
Seminary Building Committee Funds.....		333,639.29		333,639.29
Seminary Building Committee Sales.....	50,000.00	79,600.00		29,600.00
Church Extension Accounts Receivable.....	357,114.83	373,541.91		16,427.08
Inventory Material and Supplies.....	3,793.10	3,793.10		
Institutional Cash Advances.....	1,750.00	1,375.00	375.00	
Total Current Assets.....	\$ 714,709.41	\$1,091,055.71	\$ 5,368.05	\$ 381,714.35
All Assets.....	\$2,559,356.04	\$2,521,651.51	\$ 37,704.53	\$ 376,346.30
LIABILITIES				
Accounts Payable.....				
Notes Payable, Banks.....	\$ 199,000.00	\$ 256,000.00		\$ 57,000.00
Notes Payable, Others.....	469,066.77	450,055.29	19,011.48	
Inmates Deposits.....	5,350.00	5,750.00		400.00
Non-Budgetary Collection.....	767.27	1,383.01		615.74
Total Liabilities.....	\$ 674,184.04	\$ 713,188.30	\$ 19,011.48	\$ 39,004.26
PROPRIETARY INTEREST				
Permanent Funds.....	\$ 273,108.00	\$ 265,181.13	\$ 7,926.87	
Church Extension Fund.....	192,699.26	193,428.56		729.30
Net Invested Capital.....	1,419,364.74	1,349,853.52	69,511.22	
Net Worth.....	\$1,885,172.00	\$1,808,463.21	\$ 76,708.79	\$ 39,004.26
Total.....	\$2,559,356.04	\$2,521,651.51	\$ 37,704.53	

ACCRETIONS AND DIMINUTIONS

From June 30, 1929 to June 30, 1930

ACCRETIONS

1. Col. for Operation and Maintenance.....	\$ 386,794.48
2. Rev. for Operation and Maintenance.....	86,230.61
3. Col. for Budgetary Assets.....	4,588.76
4. Col. to Retire Debts.....	4,809.22
5. Rev. on Sem. Bldg. Fund.....	27,868.77
6. Land and Bldg. Gift to N. W. Academy.....	21,507.88
7. Church Ext. Increase.....	1,703.55
8. From Altenheim Fund.....	2,903.15
	\$ 536,406.42

DIMINUTIONS

1. Operation and Maintenance.....	\$ 454,438.06
2. 1927-29 Funds remitted.....	56.40
3. 1922-23 Funds transferred.....	2,970.70
4. Church Ext. Decrease.....	9,430.04
	\$ 466,895.20

Increase to Net Proprietary Interest.....

\$ 69,511.22

THEO H. BUUCK, Treasurer.

To the Board of Trustees of the
Evangelical Lutheran Synod of Wisconsin and other States,
Milwaukee, Wis.
Gentlemen:

I have audited the books of account of the General Treasurer of your Synod covering the last six months of the fiscal year ended June 30, 1930, and herewith submit my report.

The cash on deposit in the banks as shown on the books was as follows:

Wauwatosa State Bank of Wauwatosa.....	\$ 7,651.35
City Bank of Milwaukee.....	5,619.55
Northwestern National Bank of Milwaukee.....	3,566.75
North Avenue State Bank, Milwaukee.....	1,868.42

First Wisconsin National Bank, Milwaukee..... 8,251.01

Total cash in banks.....\$26,957.08

The Cash Book balance was reconciled with the balance shown on the bank statements and found to be correct.

Following my usual audit procedure I am pleased to say that the books and records are in my opinion in excellent condition.

The report compiled by your Treasurer consisting of Balance Sheet as of June 30th, 1930, and statement of Income and Expenditures for the fiscal year ended on that date, has been verified by me and found to be in agreement with the books and correctly reflecting the financial position of your Synod as at June 30th, 1930.

Respectfully submitted,

ARTHUR C. HARTMAN, Accountant and Auditor.

COLLECTION ENVELOPES

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

108

JAN. 1, 1931

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

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

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

PRICES FOR ENVELOPES

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

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

White or Colored Envelopes 13c per set.

Cartons 1c each extra.

Minimum charge \$3.00.

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

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

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

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

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

If Cartons or Pockets are wanted.

Initial Offering Envelopes, or Pledge Cards are furnished free upon request only.

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In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: **Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1932.** Subscription rates, per annum, are as follows:

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Same by mail to Milwaukee readers.....	\$1.50
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