

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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MAKE THY PETITION DEEP

(Isaiah 7:11, Margin)

"The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again, and the earth brought forth her fruit." (James 5:16-18.)

Make thy petition deep, my troubled heart.
God is the same today
As when He bade the clouds of rain depart,
And heard Elijah pray.
He Who could stem the Red Sea's rolling tides
For Cov'nant Israel,
Still with His own this very day abides.
He is Immanuel!

Make thy petition deep. In sorrow's hour
Doubt not His sovereign might.
He is thy Hiding-Place, thy Shield, and Tower.
Fear not the shades of night.
His Word reveals His mighty works of old,
And He is still the same.
Like petaled blooms His prophecies unfold.
"Almighty" is His Name!

Make thy petition deep. He is a King!
Though princely thy request,
Thy empty vessels to His store-house bring;
Be with His fullness blest.
Thou art His child, and all He has is thine.
Doubt not thy Father's love.
Stand firmly on His promise, sure, divine —
The Rock that cannot move!

Make thy petition deep. And O, believe
That He can do for thee
Much more than thou canst ask for, or conceive.
He hears the Spirit's plea.
Thy prayer is borne on high like incense sweet,
Where Jesus intercedes.
Lay down thy burden at His holy feet
Who knowest all thy needs.

Make thy petition deep, for friend and foe.
Seek first His Kingdom's weal.
He'll add "these things" that thou are seeking so,
And grant thee thy appeal. (Matt. 6:33)
Unbounded gifts and balm He can impart,
And lo, He doth not sleep!
Make thy petition deep, my troubled heart —
Make thy petition deep! Anna Hoppe.

Cheerful obedience is the only acceptable obedience;
he who obeys reluctantly is disobedient at heart.

— Spurgeon.

THE FIFTH PSALM

Verses 1-7

Pleading Against False Teachers
and Their Cunning Craftiness

"Give ear to my words, O Lord, consider my meditation.

"Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.

"For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

"The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

"Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

"But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

We have here a prayer against the enemies of God who, of course, also are the enemies of His believers — the Church. Luther, in his commentary, calls it a pleading Psalm against false teachers and heretics who, by their glittering doctrines and deeds, profane the name of God and do much mischief to the pure Word of God and true public worship. Like Psalm three this is a morning prayer. But the circumstances of King David who is the author of both are different. He is not now fleeing from his political enemies — Absalom his own son and his rebellious followers who plotted against the King and sought to overthrow his government, but he is in peril from the wiles of enemies far more dangerous, enemies who would estrange him from God the fountain of all blessings and destroy his soul. It is against spiritual deceivers among men, soul destroyers, the Psalmist takes refuge to God in his prayer.

In view of such enemies it is therefore not surprising that the sacred writer emphasizes his pleadings in a variety of terms. He uses six words here to describe his prayers. "My words" (verse 1), "my meditation" (verse 1), "my cry" (verse 2), "my prayer" (verse 2), "my voice" (verse 3), "my looking up" (verse 3). And four words tell us what he asked of God: "Give ear," "consider," "hearken," "hear." These ten words no doubt point to the earnestness of

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his pleading which went up to the divine throne; some audible, some silent, some in a cry, some in a look — all asking God for His assistance and protection. Twice he says, "for unto thee will I pray," "unto thee will I look up." Mindful of his enemies, the spiritual deceivers and their destructive teachings the Psalmist would not venture to meet these on the ground of common reason and his own wisdom and skillfulness, but felt that God alone could direct him safely through the intricacies of false teaching and cunning deceit he is encompassed by on every side.

It is the Psalmist's regular prayer he directs unto God. "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." At no time does he feel secure against the deceitful connivings of his adversaries, who by their false doctrines seek to estrange him from trusting in and worshipping the true God. His foes, no matter who they may be, and under what disguise they come, are always lying in wait to do him most damaging mischief. And therefore, to him there is no room for spiritual security, but vigilance being imperative he calls upon God for His safe guidance and protection with the return of each morning.

The propriety of looking to God by prayer in the morning, that is daily, commends itself to every Christian believer, especially with respect to the threatening dangers of false doctrines and spiritual deceptions. Who knows what a day in one's life may bring forth? Who knows what temptations to fall away from God's truth and its saving power may await him in the religious errors and heresies of the day? And who can protect himself from such subtle dangers? Feeble, helpless, sinful, prone to err, in a world of deceitfulness, there is an obvious fitness in looking to God each morning, every day, constantly, for His guidance and protection; and the resolution of the Psalmist here should be the firm purpose of every Christian. Let us, then, apply the lesson given in our Psalm, in considering its

Brief Characteristic of False Teachers and Heretics

"Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man."

Without entering into detail of commenting on these words it is obvious that the author has in mind not only those who are wicked and evil in themselves, but false teachers, heretics, deceivers, and haters of the only saving truth of the Gospel. These are indeed wicked, wicked in principle and practice, ungodly, opposed to God and His truth, evil in their designs and purposes, foolish, proud and boasting in their teachings, setting themselves above the authority

of the divine Word, and speaking and teaching their own fancies and doctrines which are nothing but falsehood. For those "speaking leasing," as stated here, are false teachers, diffusing their own inventions and opinions as divine revelations. These are workers of iniquity, men who profane the name of God among us by teaching doctrines contrary to the wholesome truth, who will not let us hallow the name of God nor let His Kingdom come, men who do more harm to the human soul than all the wickedness of the world put together, being ever at work to rob us of the kingdom and the treasures of salvation. These be indeed bloody and deceitful men: men guilty of blood and the grossest of frauds, having destroyed the souls of their fellow-men by their pernicious doctrines.

And such the Lord hates and abhors; they are an abomination to the God of truth. God's anger burns terribly against all false teachers and heretics. The Psalmist here says God shall destroy such men; and when God destroys, the ruin is utter, the wrath terrible. The dreadfulness of the destruction threatened against these spiritual deceivers is described everywhere in Scriptures. Read the terrible doom that overtakes the wilful perverters and haughty scorers of the Word of God. Psalm 119:21 it is said: "Thou hast rebuked the proud that are cursed, which do err from thy commandments." Furthermore, verses 118 and 119: "Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood. Thou puttest away all the wicked of the earth like dross." Jeremiah 24, the Lord speaks of false prophets: "Ye have perverted the words of the living God, of the Lord of hosts our God — Therefore, behold, I, even I will utterly forget you and I will forsake you — and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten." And do we not remember what Christ says of all false teachers, Matt. 7:22-23: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Finally, let those who wilfully pervert the Word of God by their erroneous teachings read for themselves the terrible doom that awaits them as described in the Book of Revelation, Chap. 21:8: "But the fearful, and unbeliever, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Such is a brief characteristic of false teachers given in our Psalm. It fully accords that of the New Testament. Speaking of false prophets Christ says Matt. 7:15: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." St. Paul warns of those who cause

divisions by their teaching, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Rom. 16:17. He pronounces an anathema upon those who pretended to preach the Gospel which was not the Gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:7,8. He furthermore predicts 2 Tim. 4:3,4: "The time will come when they will not endure sound doctrine but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. Finally, there is St. John's indictment of false prophets, 1 John 4:1-3: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come into the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is the spirit of antichrist, whereof we have heard that it should come; and even now already is it in the world."

The prayer of the Psalmist against false teachers needs strong emphasis in our time. The grave complaint of the Church to-day is indifferentism concerning false teachings. It is the one baneful enemy that paralyzes much of our church-work. The common opinion is, that it makes no difference what you believe, nor what our pulpits preach. As to dogma and creed the American pulpit is almost silent. Such things as confessions of creed not only are considered as antiquated, but are abhorred as retarding the onward march of civilization. It alarms not at all the great number of men that in many so-called Christian churches the divinity of Christ, the doctrine of atonement, the forgiveness of sins through Christ's merit received by faith, and the necessity of the Holy Spirit's work, are either not taught at all, or explicitly denied. Whether a man be a Jew, a Unitarian, a Romanist or a heathen, is all one to the new teachers. Only do good, only be sincere in your own belief whatever that may be, and all is well, is their message.

It is well worth while to examine ourselves carefully whether we have been infected by such indifference concerning false teachers. Have you, too, perhaps become indifferent to such an extent that testifying against the deceitfulness of false prophets seems out of date and obnoxious to you? Would you prefer silence along these lines on the part of your pastor?

David is of a different opinion. "But as for me," he resolves, "I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple." How wholly unlike his spiritual adversaries and false teachers is he in char-

acter and in feelings toward God! His delight is the abundant mercy of the Lord, and trusting in that he will come into the house of God to hear His Word, to increase evermore in its knowledge and to continue to worship God in true fear. It is meet and right that we, too, follow David's course, in making the Word of God the delight of our soul and the light of our path, and constantly praying God for His protection against the cunning and crafty inventions and perversions of man.

J. J.

COMMENTS

"Business Business and Church Business" Under the heading, "Business business and church business," The Presbyterian Advance voices a complaint. While we touched on the subject of this complaint some time ago, it may do no harm to hear what The Advance has to say:

One of the amazing facts of modern life — and one of the principal reasons why important religious and philanthropic enterprises erected for human service suffer so seriously in times like the present — is that the most business-like of business men, who are also among the most honest of men in human relations at large, do not apply sound business principles to the business affairs of the church.

For some inexplicable reason, men who are so scrupulous and exacting in commercial affairs that they "lean backward" in their determination to be absolutely true to every trust imposed upon them are often lacking any similar sense of obligation with respect to church funds. In business affairs they would not touch one penny that was held in trust for Mr. A. either for personal purposes or to benefit Mr. B. But in church affairs they have no such consciousness of the sacredness of a trust.

At the end of a church year when a minister was making up his report for presbytery he sought figures from his treasurer — a banker — and was delighted to learn that there was a small balance on hand. Inquiring further, however, he learned to his amazement that no remittances had been made to the benevolence boards. Asking why, he was told that there had not been sufficient money to pay current bills and make those remittances also. The books showed that several hundred dollars, given specifically for benevolences, had been used for church expenses and that actually, when obligations were considered, the church owed money to the benevolence fund. This strict principles which prevailed in all of his other business had not been applied by the banker-treasurer to the church gifts.

Does such a story seem far fetched? Well, it isn't. Ask synodical and presbyterial executives and they will testify that similar things occur frequently — and that often the men who are responsible for their occurrence would not think of being so regardless of trust obligations in any matters of business except church business. But should not all church business be conducted in as business-like a manner as any other business?

The case is stated so plainly that comment is unnecessary. But the writer could have elaborated on his subject. People who are rated as prompt payers in the business world will often be found deplorable slow in their payments towards the church. Men on whose word one can usually rely will make the min-

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ister promises that they apparently never intend to keep, for they seem to have no compunctions whatever about breaking them. No one would think of requesting the services of a lodge for the funeral of a person who was not a member in good standing, but the church is expected to bury as a brother one who had consistently refused to identify himself with it and who has, if not by word, at least by example during his life hindered and injured the cause of the church.

In human affairs the straddler is universally despised, but in the field of religion he enjoys popular acclaim. No one can get along without the organ of his trade or profession, but many church members do not seem to feel at all that they need a church paper.

Punctilious in the observance of arbitrary social forms, people will not hesitate to make light of the church's forms, which have grown out of the doctrines of the church, and to intrude into services things that are entirely irrelevant and often in conflict with the teachings of the church.

The reason? Lack of seriousness in religion, or of knowledge — or of both. J. B.

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Dr. Shailer Mathews, dean of the University of Chicago Divinity School, has announced his retirement from this school on his 70th birthday. And now this noted divine plans to begin a new adventure in religious scholarship and human endeavor. As the Chicago Tribune reports, he plans to bring the old east, the people of the Indian road, the Chinese masses, those who flock to the lovely hill-side temples of Japan, in to a conception of the value of the Christian ideal of personality, and its adaptability into their changing and confused life.

It is not a matter of creed or doctrine with Dr. Mathews. Beyond words and symbols and dogmas he sees a steady and inevitable growth of the Christian concept of morals in the orient. "New frontiers, new

methods of religious education, new concepts of Christ and God, wrought out of history and scientific studies. Now a new synthesis of the eastern and western religions, the dream of many philosophers and travelers."

A strange dream! A pouring together of Buddhism, Confucianism, Shintoism, a little of the fire worship, some parts of the Koran, and a dash of the Bible, all mixed freely together, brought to a boil until well cooked into a gooey mass, which later on is distilled by evaporation like the wellknown moon of our bootleggers. The distilled essence of all these heterogeneous religions then will be what? For want of a better name let us call it the "Rotarian Religion of Service." Personality, character, morals, laws of behavior, results of scientific research — all in the service of mankind to improve the race in its ever rising spiral toward perfection.

Strange dream indeed! Is there none among these modernistic prophets whose eyes are opened to the real misery of mankind? Can none of them penetrate beneath the surface deep enough to behold the real cause of all the ills afflicting the human race and find sin at the bottom of it all? Apparently not. And as these world-doctors are wrong in their most superficial diagnosis, are we to be condemned to swallow their ill-concocted and evil-smelling nostrums until the patient dies of sheer neglect and for want of food?

But why concern ourselves with these idle dreamers? Because they are wolves in sheep's clothing. More and more this pernicious idea is gaining ground: It does not matter what you believe, but rather what you do to serve your fellow men. It is an old religion indeed, but ever tricked out in new bright rags and philosophy and science. Because they would not believe the truth, God shall send them strong delusions. 2 Thess. 2: 11. It is well for us to be warned of them.

Z.

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Church Papers In wide circles of the Church of today the church paper has come up for discussion. It need hardly be said that growing lists of subscribers and a consequent wealth of subscription money were not among the causes that made such discussion necessary. Almost generally a sad retrogression in both respects was remarked and was found as sufficient reason for drastic action. In some cases mergers took place; in others expenses were reduced by cutting down the size of a publication; some were curtailed in the frequency of their publication; some were dropped entirely. In no case that has come to our attention have the leaders of the church in question joyfully and willingly consented to such drastic action: it was always done with sad reluctance under stress, often with the plain declaration that the cause was suffering a set-back which would entail great harm. The church paper is the printed organ of the

body which it represents. It is to present to its subscribers the church's needs; it is to ask for a whole-hearted, generous support for the activities necessary for the prosperity of the Kingdom; it is to encourage the spiritual life in the members as in the whole body by relating what progress has been made in the various fields of the Lord's work, assuring us that the Master is with us in the greatest worth-while task — that of saving souls. Materialism is the curse of our age; it is a drifting away from God with a naturally consequent centering in man. The neglect which the church paper has suffered is not a result of the depression but one of the causes which very properly lead up to it. You cannot neglect the Lord and His work without suffering the consequences. The way back begins in the throne-room of God; turning from the mercy-seat with the full assurance of pardon for your past neglect you will have the courage to pray for your fellow-men and for your church paper. You reader can do something else, you can talk church paper to your fellow-Christian and can pass on your copy to him, explaining to him its purpose and what a benefit it may prove for his spiritual life.

Edward Talmadge Root, at one time Secretary of the Massachusetts Federation of Churches, contributes an article to the Presbyterian Advance in which he stresses the value of the religious paper. Addressing the ministry of the Church and acknowledging the discouraging battle which they are waging at present, he ventures "to remind them of one powerful but neglected ally." He refers to a statement of Dr. Russell H. Stafford of Old South Church, Boston: "It is of vital importance to maintain the religious press, for no other influence has meant so much in consolidating and directing intelligent Christian thinking."

Mr. Root says that if he were a pastor he would preach a series of sermons on the problem of the secular and religious press, pointing out that religion holds only a respectable place among the crowding interests of present day life. He would declare that our Protestant Churches of to-day are neglecting the most powerful agency at their command. He has the opinion: "It is the printed page that molds the modern mind." He would have every congregation seek "that force that comes from frequent discussion and consequent united opinion. He proposes the slogan: **Some church paper in every church home.** He does not see how anyone who means business in his Christian life can think of denying himself the aid of a religious paper. He closes his article with the proposition that it is equally as important to endow the religious press as it is to endow the church colleges and seminaries.

Endowments are not necessary where each does the allotted task of the day. Besides, there is something heartening in yourself meeting the problems which God gives you to solve without needing the help of others who have long passed beyond.

Let us read and pray and work for our church papers. G.

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The Presbyterians The commissioners of the Presbyterian church in the United States met recently for annual sessions of general assembly at Columbus, Ohio. The resignation of Pearl S. Buck, novelist and former missionary, from the Presbyterian board of foreign missions has revealed the unhealed breach between the so-called fundamentalists and the modernists within the Presbyterian church. It was Prof. J. Gresham Machen whose attacks upon Mrs. Buck's views precipitated the resignation of that lady. Mrs. Buck had sharply criticised the foreign missionaries as ignorant, arrogant, and superstitious, which last meant that these missionaries still preached the old gospel of redemption.

Prof. Machen has withdrawn from the Princeton seminary and has formed a new school at Philadelphia on more orthodox lines, taking with him most of the fundamentalist professors. But his party was in a hopeless minority at the sessions at Columbus. According to Dr. Clarence Edward Macartney of Pittsburgh, former moderator of the church and fundamentalist whip, the time has come to strenuously oppose the ruling modernists. "Men like Dr. Machen," said Dr. Macartney, "are the hope of the Evangelical churches in their present struggle with apostasy. There are groups within the Presbyterian church holding interpretations of Christianity and the Scriptures which are absolutely hostile and irreconcilable. This preposterous union and fellowship cannot continue."

The preponderance of the modernists at the meeting at Columbus was demonstrated by the overwhelming election of Dr. John McDowell of New York as moderator, 691 to 120. Dr. McDowell is a modernist. At this 145th general assembly the new official Presbyterian hymnal was introduced. This new hymnal, opposed by Dr. Machen as modernistic, has dropped 400 of the old Calvinistic hymns. The doctrine note in hymns is almost missing. In place of doctrine, brotherhood, international fellowship are stressed. This is a most illuminating sign of the great change that has come over the Presbyterian church. As Dr. Hugh T. Kerr of Pittsburgh well says: "If you want to know the trends of religion, listen to the way religion sings."

Doughty fighter, as he is, Dr. Machen has succeeded in forming a new and independent foreign mission board. But he and his faithful fundamentalist followers still wish to remain members of the Presbyterian church in the United States.

Our sympathy goes out to Prof. Machen. We admire his courage in fighting this overwhelming deluge of modernism in his church body. Let him not despair because of the great multitude in opposition

to the truth of revealed religion. Numbers never decide in such cases. It would seem at times as though all the world were on the side of error and false religion. Let us cry to the Lord as Asa, king of Judah, did: 2 Chron. 14: 11, And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. Z.

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Witnessing For Jesus On another page of this number mention is made of the struggle going on between the Fundamentalists and the Modernists within the confines of the Presbyterian church. While we view with alarm the blindness with which many so-called Christians of our time are stricken, let us humbly thank God for preserving to us, so unmerited on our part, the pure saving truth of His Word. However, the church mentioned above is not the only one where a few with God are battling against seemingly great odds. We have before us another instance. We are about to quote from a little Congregational parish paper what was copied from another Baptist sheet. The writer asks, "Shall we meet the crisis squarely?" Then he goes on to picture things as he views them:

The apostasy that is evident on every hand is an unmistakable sign of the times. It should arouse believing Christendom from its lethargy and listlessness to a realization of conditions as they are.

In consequence of the apostasy, the church finds itself face to face with a crisis such as it has never passed through in its history. The need of the hour is men and women who from conviction stand for Christ and the truth, for "the faith that was once for all delivered to the saints," counting with Paul "all things but loss for the excellency of the knowledge of Jesus Christ my Lord." (Phil. 3: 8).

Men and women are needed who are not of the world even as He was not of the world — who realizing the blessedness of His service, are determined to be found watching at His coming — who are testifying for Him against the worldliness and materialism of the age, against the modern counterfeit theology — who refuse to be unequally yoked together with those who deny the fundamentals of the faith.

The crisis is here. At a fearful rate the vineyard of the Lord is being devastated by the representatives of liberalism within the church — by men who claim to be called to cultivate plants which cannot be recognized as vines. Shall we countenance these things, and thereby become in part responsible for the disaster that is overtaking the Church? Or are we disciples of the Lord, ready to meet the crisis squarely? Are we willing to unreservedly come out on His side, taking an out-and-out stand for Him?

May our answer be that of Peter at the time when many went back and walked no more with Jesus, and the Master addressed to the disciples the question, "Will ye also go away?" Then Simon Peter answered Him: "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art the Christ, the Son of the living God." John 6: 67-70.

These are, indeed, heartening words, and we hope they had a sobering effect on many of the flighty in the circles where they were uttered. Remembering that the sad conditions as they are seen to-day did not come in an instant but were, on the contrary, led up to gradually, let us jealously be on our guard against the small beginnings which generally lead to great ultimate disaster. Only as we humbly rely on the Comforter whom Jesus still sends, will we be safeguarded against all error. Of Him Jesus said: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Peter's confession regarding the Christ is the Rock on which the Savior said He would build His Church. In order to witness faithfully for Jesus we need continually to be reminded of the words He has spoken. This is as He Himself has said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

G.

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The Problem The problem of the well-known thirty per cent is again touched on by a correspondent of The Living Church who writes:

A cross section of many parishes particularly those located in industrial centers looks something like this:

Thirty per cent of the membership (communicants) do not attend services nor support the Church financially. They are the inactive members who help to crowd our churches on Palm Sunday and Easter Day only. Fifty per cent find themselves with considerably reduced incomes, and of necessity forced to reduce their financial support of any and every phase of the Church work. Ten per cent have not been harshly dealt with by these conditions, yet continue their financial support as in good times, but for reasons known best to themselves they do not increase their support. The remaining ten per cent are without any income and need assistance.

Comparison of such statements that come from the various churches from time to time seems almost to establish the fact that thirty per cent of the membership of churches are inactive. As these churches vary greatly as to their principles and methods, the delinquency of so large a part of the membership cannot well be attributed to a certain weakness in a particular church, nor to the unfaithfulness or incompetence of this or that pastor. Whether or not a church is highly organized to attract people and to hold them together, for instance through social functions, does not seem to make a great difference either.

Yet this is a situation which we cannot view with complacency. We dare not simply resign ourselves to the fact that so many of the members measure up so poorly in their Christian life.

We dare not say with Cain, "Am I my brother's keeper?" We are his keeper and God holds us responsible for him. It is easy to understand that some such members are overlooked in the haste and hurry of our work. But the general complaint of those thirty per cent should arouse us to a careful survey

of the flock and to an earnest effort to lower that percentage.

At this time almost all church bodies find themselves unable to expand their missionary work, some even finding it difficult to maintain work already begun. That is a sad condition, a condition we should earnestly strive to overcome. But, why not meanwhile give our attention to that thirty per cent, the inactive members of our congregations?

We have not in mind attempting now to collect from them. They need us far more than we need them. Their souls are starving; their spiritual life is ebbing away; they are threatened with spiritual death. We may not have silver or gold to give them, but we have what is far more precious, the Living Word of God that is able to enrich them beyond all understanding. Let us make it our business to bring it to them.

Surely the pastor will be expected to lead in this work. But experience shows that the faithful service of fellow-members is of the greatest help. We found again and again that the personal contact with living members of the church will work wonders.

Do you know of any weak church member? Make it your duty to seek him out, to talk to him about the welfare of his soul, to encourage him to attend the services regularly and to send his children to the Christian Day School and the Sunday School.

Call for him, if necessary, to take him along to church. Let your children go out of their way a few blocks to bring his children to church, school and Sunday School. Bring your "Gemeindeblatt" or your "Northwestern Lutheran" over to him and get him interested in them. Do not be content with sporadic efforts, but continue the work in all patience and with much prayer.

The unemployed have time enough for such work, and the very poorest, the means. There will be blessed results. Many of the drifters will be brought back and become active members of the church; and they who in obedience to the Spirit of God give themselves to this work will find that they are daily growing in grace. Men and women who have themselves personally fought the devil, the world and the flesh, to save a soul will have an entirely different conception of the work of missions, and a personal interest that will make them willing more and more to do and suffer for the cause of the Lord.

J. B.

CREMATION

Essay read by A. Koelpin at the Convention of the Mixed Pastoral Conference of Milwaukee and Vicinity

(Conclusion)

2. That leads us to another thought, that of giving offence to those who are within the pale of the Christian Church, to the weak in faith. The Apostle Paul did not forbid the Christians to eat meat that had been dedicated to idols. But we all know what he said

about giving offence. He writes, "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died?" 1 Cor. 8:9-11. We know that cremation is usually associated with the thought of annihilation and unbelief. We know that our Christian people usually regard it as an expression of hopelessness. Wherefore, let us not adopt incineration but fearlessly testify against it lest we become a stumblingblock for the weak and offend our brethren.

3. And why should the Church change the imagery of the Bible and the language of the Scripture? The Bible speaks in terms of the grave and the tomb, of sleeping in the chambers of the earth, of being sown and of falling into the ground, etc. These expressions of the Bible have awakened the most noble thoughts in our hearts and have been the fruitful soil of our spiritual life and Christian sentiments. Substitute the "urn" for the "grave" and the ashes for the body resting in the grave and many of these beautiful expressions of the Bible will lose some of their power.

Every Sunday we confess, "He was crucified, dead and buried." The Book of books joyfully exclaims, "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55. The angel pointed to the sepulchre of Jesus and said, "Behold the place where they laid Him." Mk. 16:6. In 1 Cor. 15:53 we read, "For this corruptible must put on incorruption, and this mortal must put on immortality. The dissolution of the body through the process of corruption visualizes to us in its most lurid colors the dreadful shame the human race has brought upon itself through sin. And the thought of "this corruptible putting on incorruption" visualizes to us most beautifully Christ's glorious victory over death. How different these passages would sound in a believer's ear, if the bodies of our forefathers had been burned! What wonder, then, that the thought of cremation is repugnant and repulsive to Christian sentiment. It changes the imagery of the Bible, the whole "Ausdrucks- und Anschauungsweise" of the Word of God which is to hallow and consecrate our death and even our graves. Therefore, the Church should raise a warning voice against incineration.

4. But should not the question of sanitation be the deciding factor? The essayist is not an authority on sanitation. Neither is the house of the medical world united on this question. There are many who claim that earth burials are detrimental to the living and, therefore, insist that the earth is for the living and not for the dead. There are others who believe that if bodies are buried in the proper manner and in the

proper place (outside of the cities), public health will not be impaired. Epidemics of contagion and infection and pestilential influences were as prevalent in the Old Testament as now. Under the theocratic form of government Israel was compelled to observe many laws of sanitation to prevent the spread of disease and epidemics. These laws were given them by God. If, therefore, sanitation required a different form of burial, why didn't God command them to practise cremation? Cremation was known to and practised by the surrounding heathen nations. The question of sanitation should not silence the testimony of the Church against cremation. It should insist, however, that bodies are buried properly and in the proper place. Improper burials have polluted air and water and have been the cause of disease, epidemics, and deaths. God said, "Thou shalt not kill."

5. The question as to whether cremation is more repugnant to the natural feeling of men than earth burials and corruption should have no bearing on the attitude the Church should take toward incineration.

In conclusion let me point out briefly what progress cremation made up to the year 1900. It is practised extensively in Italy. It has found favor in Switzerland. It has its adherents in France, although the public mind does not seem to be ready for it. In Belgium no practical results have been arrived at. Cremation has been seriously considered in Vienna since 1874. It has been introduced into Germany. Incinerators have been erected in most of its principal cities. We find crematories in England and in a large number of cities in the United States. In 1883 there were 25 cremations in the United States; in 1890, 373; in 1895, 1,017; in 1900, 2,414. In Milwaukee in 1896, 21; in 1900, 40. The total number of cremations in five years was 373 in the city of Milwaukee.

In Milwaukee cremation was brought to public attention in 1893. A society was organized to spread these ideas and to educate the public. The public mind, however, was not a fertile soil for the new idea. At that time the vestry of the St. Paul's Protestant Episcopal Church constituted the board of trustees of the Forest Home Cemetery. This body of men was called on by the cremation society to assist in preparing public opinion for incineration. The trustees agreed to build a crematory provided 200 certificates of incineration (\$25.00 each) could be sold in advance as an evidence of an existing desire to have such an equipment made. The demanded guarantee could not be furnished at that time. In 1895 it was furnished, however, and a crematory was constructed in the Forest Home Cemetery. Many converts to this method of disposing of the dead have been made in Milwaukee since. It is time that the Church give this matter a little more attention and thought than it has during the past.

THE OLD DEAL

Since the inauguration of a new President of the United States on March 4, the eyes of all the nation have been turned to Washington, eagerly awaiting the changes in governmental policy which the party now in power at Washington had promised the voters of the nation with their campaign slogan of a promise for a "New Deal." Since March 4 the new President and the Congress have been moving with hitherto incredible speed to bring about a new state of affairs in our land, which they believe will pull us out of the present business depression and restore at least a measure of prosperity. Naturally, there has also been a great deal of interest in state and national affairs on the part of the citizens of our land. Men are today talking, reading, and thinking about political matters to an extent but rarely paralleled in the history of our nation. We are all vitally interested in which is going on at the national and several state capitals, for we feel that the laws passed by our legislators and the various orders issued by our state and national officials are all a lively indication of what our government is trying to do for our social and economic good.

Since, therefore, we are all deeply interested in the affairs and workings of our government, it would, no doubt, be of especial benefit to us to review at this time what Holy Writ has to say about civil government, the relation between it and the Church, and about the Christian's attitude toward his government.

Governmental authority is, in the first place, of divine institution. Where a state, where civil authority exists, there we are to recognize God Almighty as the One Who brought it into being. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God," wrote St. Paul to the Romans, 13:1. And the Apostle does not qualify that statement. He does not have anything to say about recognizing only a government that satisfies our own ideals of good government as the one sent of God, nor does he permit us to disregard or disobey a civil authority simply because that power might be doing things that are displeasing to us. "The powers that be are ordained of God," and naturally that applies to all the various forms or types of government. A republic is in itself no more God-pleasing than a monarchy; and a president holds his high office with just as much divine right as a king or emperor. The particular form of government is utterly irrelevant to its degree of authority, being entirely a matter of historical development. 1 Peter 2:13-14 we read: "Submit yourselves to every ordinance of man for the Lord's sake; **whether** it be to the **king**, as supreme, **or** unto **governors**." All in authority have been put there by God.

The object of civil government is to make this sin-infested world a comparatively safe and comfortable

place to live in. "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Romans 13:3-4. In particular civil government is to regulate a number of worldly affairs, which are especially mentioned. The regulation of money matters clearly belongs to the state, as Jesus teaches when he points out that the image and superscription stamped on the coins of his day are those of Caesar, the supreme head of the state. Matthew 22:17-21. Civil government is furthermore to make regulations for the safety of life and limb and to take steps to protect the same. Genesis 9:6: "Whoso sheddeth man's blood, by man" — that is, the duly authorized man — "shall his blood be shed." The matters of matrimony and divorce [In an external sense, Ed.] belong in the province of the state. Read Matthew 19:7-8. Peace and war are to be declared by the civil government. And as Christians we are to make "supplications, prayers, intercessions, and giving of thanks, for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Timothy 2:2. It is the duty of our rulers to see to it that peace is maintained, though at times it may become necessary to resort to the force of arms to attain that end. Finally, it is a God-given duty of the government to deal out justice and righteousness between man and man without respect of persons. Judges are charged Deuteronomy 1:16: "Judge righteously between every man and his brother."

Good and beneficial though the powers of civil government may be in earthly matters, the care for the church has not been committed to civil government. For spiritual matters are by nature foreign to the state and its workings. The state is based on force, and employs force to maintain itself. Every state that exists has been set up by force in some form or another. And every state to-day needs to use force to maintain itself in power. Our national, state, and municipal governments maintain armies and police forces and sentence evil-doers to pay fines, serve prison terms, or suffer capital punishment for their crimes. Force, then, is the very element of any state's existence. The Church of Christ, on the other hand, is based on, and employs, something entirely different, namely, the testimony of the truth. Our Lord says, John 18:36-37: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. . . . To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Therefore there must ever be a clear-cut division be-

tween church and state. That is the separation of church and state intended by the words of the Constitution of the United States, Amendment I: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Church and state belong to two entirely different spheres, and the one dare not meddle in the affairs of the other. The church has her own Head, who is Christ Jesus. "The Father hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Ephesians 1:22-34. Should the government then meddle with church affairs, it would be taking to itself rights and privileges which belong to Christ alone.

However, in matters not pertaining to faith, the Christian will heartily support the government that has power over him. Obedience to our civil authorities in temporal matters is clearly required of us in the Fourth Commandment. And our Lord has given us His example of obedience to civil government, for He saw to it that his "tribute money" was paid to the tax collectors. Matthew 17:24-27. Yes, we Christians are commanded to suffer injustice rather than resist the divine instituted authority: "Christ suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Peter 2:21-23. Should however our civil government order us to do something conflicting with our faith, then we will steadily refuse to obey, for "we ought to obey God rather than men." Acts 5:29.

In closing, then, we Christians may well expect our church to be benefited by government. The powers that be will protect her from disturbance from without so that she may develop in all quiet and peace. But should it so please our Father in Heaven to permit the civil authorities to persecute and molest the church, such persecution may well go to prove the spirit of the church. St. Paul had to suffer much at the hands of the civil authorities of his day. And yet we find him writing Philippians 1:12: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel."

—The West-River Lutheran.

STRANGELY PRESERVED

A Sierra Leone, West Africa, customer of a Chicago mail-order house ordered a Bible sent by parcel post. This book was mailed on board the steamship Falaba when she was torpedoed and sunk in March, 1915, off the English coast. Somehow the Bible was torn loose from the mailbag by the explosion. Picked up by a fisherman on the coast of Scotland, it was sent

to Liverpool; the postmark and shipper's name being deciphered, it was returned to Chicago, and to-day it is in the relic room of that Chicago mail-order house, watersoaked, but successfully surviving a submarine's torpedo and the billows of the Atlantic ocean. That is just like the truth of God. — Ex.

RIGHTLY ESTIMATED

In a Chinese hospital a village Christian woman was asked, "Do you read your Bible much?" for she possessed a well worn copy. "I read it constantly," she answered, "every day. I never wish for the last dish when reading it." The word she used was a name of the dish which announces the end of a Chinese feast. Reading the New Testament was to her such a feast that she never wished it to come to an end. "I rejoice at thy word, as one that findeth great spoil." Ps. 119:162.

† PASTOR ADOLPH BAEBENROTH †

The Rev. Adolph Baebenroth, youngest son of Frederick Baebenroth and his wife, Wilhelmine née Vahldiek, was born at Centerville, Wis., December 9, 1858. After his confirmation in our faith he entered Northwestern College at Watertown, Wis., to prepare for the holy ministry. Following his graduation at Watertown he entered the theological seminary at Wauwatosa and completed the prescribed course in theology. He was ordained to the ministry of the Gospel in 1881, at the age of twenty-three. His first pastorate was at Wilson, Minn., where he served for several years. He then accepted a call to Salem Church of Milwaukee. In 1895 he was installed as pastor of St. Peter's Church, Milwaukee, where he served for twenty-seven years, until 1922.

In July, 1931, Pastor Baebenroth and his wife, Margaret née Gise, were privileged to celebrate their fiftieth wedding anniversary, their marriage having been solemnized in 1881.

Due to failing health Pastor Baebenroth resigned his ministry at St. Peter's Church in 1922, and took no other charge. For several weeks before his death the Rev. A. Baebenroth seemed to fail rapidly in health, and his doctor removed him to the hospital. On Monday, May 8, the Great Shepherd of Souls, Jesus Christ, called His servant home. Pastor Baebenroth died in faith in Christ at the age of seventy-five years and six months. Funeral services were conducted at St. James' Church, Milwaukee on Thursday, May 12.

May the God of Peace comfort the mourning family of the deceased, his wife, Mrs. Margaret Baebenroth, his daughter, Mrs. E. Hoermann, his sons, Edwin and Gerhard Baebenroth and their wives, a daughter-in-law, Mrs. A. Baebenroth, and his three grand children.

A. V.

† MRS. MARY HOFFMANN †

Mrs. Mary Hoffmann, the widow of the former Pastor Theo. Hoffmann died suddenly on May 17 at Kohlsville, Wis.

Mrs. Hoffmann was born in Erie, Pa., on June 15, 1871. She lived at Erie with her parents until the age of twenty when her parents moved to Conistota, So. Dak. Shortly after this she married Pastor Hoffmann, stationed at that time at Superior, Wis. In the same year, 1892, her husband accepted a call to Town Theresa, Wis., where he served about seven years, after which he served two parishes at Hochheim, Wis., until God called him by death. This was in 1913. Mrs. Hoffman thereafter resided in Mayville, Wis., and in the last few years she lived with her children.

She died at the age of 61 years.

At her burial the undersigned preached on Isaiah 66:13-14.

Her death is mourned by 9 children, 2 brothers and 1 sister.
Gerh. Redlin.

DELEGATES TO THE JOINT SYNOD

WEST WISCONSIN DISTRICT

Chippewa Valley Conference:

Rev. J. Mittelstaedt (Rev. R. Hillemann).
Congregation at Prairie Farm (Eau Galle).

Wisconsin River Valley Conference:

Rev. G. Neumann (Rev. G. Marquardt).
Rev. G. Krause (Rev. Irwin Habeck).
Congregation at Hurley.
Congregation at Marshfield.

Central Conference:

Rev. G. Thurow (Rev. M. Nommensen).
Rev. O. Kuhlow (Rev. J. Klingmann).
Rev. F. Loeper (Rev. L. Kirst).
Rev. J. Bernthal (Rev. R. Wolff).
Congregation at Fort Atkinson.
Congregation at Watertown (Trinity).
Congregation at Sun Prairie.

Southwest Conference:

Rev. J. Glaeser (Rev. M. Glaeser).
Rev. Th. Mahnke (Rev. H. Pankow).
Congregation at Baraboo (Barre Mills).

Mississippi River Valley Conference:

Rev. A. Sauer (Rev. P. Groehlke).
Rev. E. Palechek (Rev. P. Korn).
Congregation at Norton.

Teachers' Conference:

J. Gawrisch (Paul Kolander).
O. Jungkuntz (Walter Albrecht).
H. Kuehn (H. Gurgel).

Northwestern College:

Prof. W. Schumann (Prof. A. Sitz).

A. W. Paap.

SOUTHEAST WISCONSIN DISTRICT

Milwaukee City Conference:

Pastors:

H. Gieschen (F. Graeber).
 R. Buerger (W. Schaefer).
 P. Burkholz (A. Mittelstaedt).
 A. Halboth (V. Brohm).

Teachers:

W. Kirschke (C. F. Heine).

Delegates:

Saron: Otto Eggebrecht (Karl Rahn).
 Messiah: Erwin Gauger (John Brandt).
 Divine Charity: E. F. Weiss.

Eastern Conference:

Pastors:

A. Koeplin (Th. Monhardt).
 A. Maaske (C. Otto).
 H. Monhardt (A. Petermann).

Teachers:

M. Roehler (A. Meyer).

Delegates:

W. Parlow, North Milwaukee (W. Guenther, West Allis).
 A. Rosenthal, West Allis (P. Reschenberg, Sta. D, Milwaukee).
 K. Raasch, T. Granville (G. Coutts, Waukesha).

Southern Conference:

Pastors:

A. C. Bartz (M. Buenger).
 E. Jaster (W. Lehmann).

Teachers:

W. Krueger.

Delegates:

Town Raymond: Wm. Klepel.
 Epiphany, Racine: Louis Bandelin (Edward Kleist).

Dodge-Washington County Conference:

Pastors:

F. Marohn (Ph. Martin).
 R. Pietz (F. Zarling).

Teachers:

H. Zautner (A. Willbrecht).

Delegates:

Kekoskee: Albert Roll (Herman Metke).
 (Lomira.)
 Kohlsville: W. Faber (Chas. Jansen).
 (West Bend.)

Arizona Conference:

Pastors:

E. A. Sitz (R. Deffner).
 A. M. Uplegger (E. Sprengeler).

W. Keibel, Sec'y.

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NORTH WISCONSIN DISTRICT

Fox River Valley Conference:

Rev. F. C. Uetzmann (Rev. W. Zink).
 Rev. W. Kuether (Rev. O. Henning).
 Rev. Walt. Gieschen (Rev. Theoph. Brenner).

Laydelegate and Alternate from the

Immanuel's Congregation of Black Creek, Wis.
 First Lutheran Congregation of Green Bay, Wis.
 Zion's Congregation of Jacksonport, Wis.

Manitowoc Conference:

Rev. Harold Grunwald (Rev. Ed. Kionka).
 Rev. L. Koeninger (Rev. W. Haase).

Laydelegate and Alternate from the

St. John's Congregation of Two Rivers, Wis.
 St. John's Congregation of T. Newton, Wis.

Rhineland Conference:

Rev. P. G. Bergmann (Rev. H. Lemke).

Laydelegate from the

Zion's Congregation of Enterprise, Wis.

Lake Superior Conference:

Rev. W. Roepke (Rev. W. W. Gieschen).
 Rev. A. Gentz (Rev. W. Lutz).

Laydelegate from the

Holy Cross Congregation of Daggett, Mich.
 Peace Congregation of Abrams, Wis.

Alternate from the

Grace Congregation of Powers, Mich.
 Zion's Congregation of Peshtigo, Wis.

Winnebago Conference:

Rev. W. Wojahn (Rev. J. Schulz).
 Rev. Ad. Hoyer (Rev. Otto Hoyer).
 Rev. Max Hensel (Rev. F. Schroeder).

Laydelegate and Alternate from the

Trinity Congregation of Dundee, Wis.
 Peace Congregation of Pickett, Wis.
 St. Paul's Congregation of North Fond du Lac, Wis.

Teachers' Conference:

Mr. Kurt Oswald (Mr. E. R. Schneider).
 Mr. Emil Leitzke (Mr. M. Hoffmann).
 Mr. W. Hellermann (Mr. L. Serrahn).
 G. E. Boettcher, Sec'y.

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MINNESOTA DISTRICT

Crow River District:

Rev. H. C. Nitz (Rev. M. Wehausen).
 Congregation at Hancock (Litchfield).

St. Croix District:

Rev. A. C. Haase (Rev. C. P. Kock).
 Rev. O. Medenwald (Rev. A. W. Koehler).
 St. John's Congregation at St. Paul.
 Emanuel Congregation at St., Paul.
 Congregations elect own substitutes.

Redwood Falls District:

Rev. C. Schmidt (Rev. C. W. Kuehner).
 Congregation at Renville (Town Omro).

New Ulm District:

Rev. J. Bade (Rev. R. Schierenberck).
 Congregation at Morgan (St. Peter, New Ulm).

Mankato-District:

Rev. C. F. Kock (Rev. O. K. Netzke).
 Congregation: St. James (Alma City).

Red Wing District:

Rev. R. Jesks (Rev. Carl Hinz).
 Congregation at La Crescent (St. John's, Goodhue).

Teachers:

Paul Denninger (H. J. Karth).
Prof. R. M. Albrecht (F. Redeker).

Delegates at Large:

Rev. A. W. Blauert (Prof. G. I. Burk).
Prof. E. Sauer (Rev. C. Kuske)

Congregations at Large:

Lake Benton (Redwood Falls).
Wood Lake (Nicollet).
Richard J. Janke, English Secretary.

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DAKOTA-MONTANA DISTRICT**Pastors:**

W. F. Sprengeler (M. D. Keturakat).
J. B. Erhart (G. Schmeling).
G. Schlegel (R. F. Gamm).
M. Cowalsky (W. Schmidt).

Congregations:

South Shore, So. Dak. (Aurora, So. Dak.).
Argo (White), So. Dak. (Gary, So. Dak.).
Hendricks, Minn. (Tappen, No. Dak.).
Athboy, So. Dak. (Eales, So. Dak.).
Tolstoy, So. Dak. (Hazelton, No. Dak.).
Herbert Lau, Sec'y.

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PACIFIC NORTHWEST DISTRICT

Pastor: W. Lueckel.
Delegate: Grace Church, Yakima, Wash.
William Lueckel, Sec'y.

FROM OUR CHURCH CIRCLES**Evangelical Lutheran Joint Synod of Wisconsin and Other States**

The Evangelical Lutheran Joint Synod of Wisconsin and Other States convenes from August 2 to 8 in the Evangelical Lutheran St. Matthew's Church, Milwaukee, Wis. (Rev. Arthur Halboth, pastor, 2221 No. 10th St.). Opening session at 10 A. M. Quarters and breakfast will be given free; dinner and supper, served by the congregation, at a nominal price. All memorials should be in the hands of President Bergemann by June 10. A translation, marked "copy," should accompany the memorial. Delegates desiring quarters should announce to Pastor A. Halboth by July 15.
W. A. Eggert, Sec'y.

Eastern Delegate Conference of the Dakota-Montana District

The Eastern Delegate Conference of the Dakota-Montana District will meet June 20 to 22, 1933, noon to noon, at the Hidewood Lutheran Church (Pastor L. G. Lehmann).

Sermon: A. H. Berner. Substitute: H. C. Sprenger.

Confessional Address: J. B. Erhart. Substitute: W. Sprengeler.

Papers: The Unpardonable Sin against the Holy Ghost, J. B. Erhart; Wie kann in unserer lutherischen Kirche der Missionsgeist angeregt werden? A. W. Fuerstenau; Self-Excommunication, M. D. Katurakat; Sinful, doubtful and unwise ways of raising money for the Kingdom of God, D. Rossin; Does God heal sickness? F. Reuter.

Kindly announce your intention of being present or absent to the local pastor. The Hidewood Church is located 15 miles south and 2 miles east of Goodwin and 9 miles west of Brandt. R. J. Palmer, Sec'y.

Southern Wisconsin Delegate Conference

The Southern Wisconsin Delegate Conference meets at Burlington, Wisconsin, Rev. L. Baganz, pastor, on July 2, 1933, from 2 to 5 o'clock P. M.

Every congregation should be represented by its pastor and as many delegates as is possible.

Edmund Sponholz, Sec'y.

Pacific Northwest Delegate Conference

The Pacific Northwest Delegate Conference meets in Grace Church, Portland, Oregon, June 20 to 22. Opening session at 9 A. M. Conference services June 20, 8 P. M. President F. Soll will deliver an essay, "Problems in the Work of our District."

The Lay Delegates to our last District Synod meeting are accredited delegates to this Conference. Announce your coming at an early date.

Wm. Lueckel, Sec'y.

St. Croix Delegate Conference

The St. Croix Delegate Conference meets at Centuria, Wis. (O. Klett, pastor), June 20 and 21, first session at 10:00 A. M.

Papers: The Canon, Rev. M. Michaels; The Church Year, Rev. E. Penk; Church and State, Rev. J. Pieper; The Desirability of Having Uniformity in External with the Lutheran Church, Rev. O. Klett.

Sermon: Rev. Penk (Rev. Pieper).

Confessional Address: Rev. Pieper (Rev. Michaels).
H. E. Lietzau, Sec'y.

Red Wing One-Day Delegate Conference

The Red Wing One-Day Delegate Conference will meet at Hammond, Minn., Julius Lenz, pastor, July 6, 9 A. M. sharp.

Papers: Necessity of Parochial School in Every Congregation, Rev. R. Schroeder; Christian Co-operation between Pastor and Church-Members, Mr. Fred Christgau of Dexter, Minnesota; 1 Cor. 13, E. G. Hertler.

Each congregation is to send as many delegates as can possibly come. Please, notify local pastor.

E. G. Hertler, Sec'y.

New Ulm Delegate Conference

The New Ulm Delegate Conference will meet at Sanborn, Minn. (Pastor R. Schierenbeck), on Wednesday, June 21, beginning at 9 A. M. Please announce.

H. A. Scherf, Sec'y.

Fox River Valley Pastoral, Teachers and Delegate Conference

The Fox River Valley Pastoral, Teachers and Delegate Conference will meet at Wrightstown, Wis., Rev. F. C. Uetzmann, July 25 and 26.

Papers: Ex. Hom. Rom. 8: 24-30: E. Redlin; Election by Grace: Th. Brenner; Modern Theory of Evolution in the Light of Scriptures: V. Siegler.

Communion Sermon: Wm. Kuether, J. Masch.

Delegate Conference the first day. Kindly announce, also state how many delegates you bring.

Rev. F. A. Reier, Sec'y.

Pastoral Conference of the Michigan District

The Pastoral Conference of the Michigan District will meet at Hopkins, Mich., E. Lochner, pastor, June 27 and 28.

Essays: "Baneful Effects of Syncretism," Rev. H. C. Richter; The Blessings of Tribulation," Rev. E. Wenk; "Organic Union of Synods," Prof. A. Sauer.

Sermon: Rev. L. Meyer, Rev. D. Metzger.

Confessional Address: Rev. E. M. Krauss, Rev. K. Krauss.

Please announce in time. All who intend to come by auto may please state so in their announcement.

C. G. Leyrer, Chairman.

Notice

Pastor I. M. Brackebusch, formerly pastor of our congregation at Stoddard, Wis., has accepted a call to a congregation affiliated with the United Lutheran Church, being installed there by a pastor of that body. He refuses to deal with a committee appointed for that purpose. He has, therefore, severed his affiliation with our Synod.

The officers of the West Wisconsin District.

Wm. Nommensen, President.

J. Mittelstaedt, First Vice-President.

Herbert C. Kirchner, Second Vice-President.

A. W. Paap, Secretary.

Installations

On Sunday, May 7 (Jubilate), Rev. A. Fischer was duly installed as pastor of St. Paul's Evangelical Lu-

theran Church at Sodus, Mich., as authorized by President J. Gauss. A number of pastors from congregations in the vicinity assisted.

Address: Rev. A. Fischer, Sodus, Mich.

H. C. Haase.

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On Jubilate Sunday, May 7, the Rev. Edwin Jaster was installed as pastor of the Evangelical Lutheran Church of the Epiphany, Racine, Wis., by the undersigned. The following pastors assisted: Theo. Volkert, who also preached the sermon, Wm. Pankow, J. F. Boerger, H. Bartz, E. W. Hillmer, W. K. Pifer, and Martin L. Buenger.

God's blessings be upon pastor and congregation.

Address: Pastor Edwin Jaster, 2917 Olive St., Racine, Wis.

Carl H. Buenger,

President of the Southeast Wisconsin District.

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On Jubilate Sunday, May 7, the undersigned installed his son Pastor Harold Zink as pastor of St. Matthew's Church, Tittabawassee Township, Saginaw Co., Mich. God's blessings be upon pastor and congregation.

Address: Rev. Harold Zink, R. F. D. 3, Freeland, Mich.

Seventy-fifth Anniversary

On the third Sunday after Easter Zion Ev. Luth. Congregation of Columbus, Wis., celebrated the 75th anniversary of its organization. Pastors K. Timmel, O. W. Koch, and E. Benjamin Schlueter preached the Word of God. The Male Chorus of our Northwestern College beautified all services with hymns of praise.

Wm. Nommensen, Pastor.

Memorial Wreaths

In memory of the late Rudolph Lohmann of Zumbrota, Minn., Mr. and Mrs. Louis Lohmann donated \$2.00 for Church Extension Fund. P. E. Horn.

In memory of Mrs. Henrietta Charlotte Koenig, deceased April 21, 1933, aged 78 years, 2 months, 13 days, the St. John's Ladies League of Darfur, Minn., dedicated \$5.00 to the Home for the Aged at Belle Plaine, Minn. J. C. A. Gehm.

In memory of Mrs. Clara Leisering of Appleton, Wis., who died May 26, 1933, at the age of 49 years, L. Kaspar and wife donated \$3.00 for Missions.

L. Kaspar.

In memory of Mr. A. F. Baker, Marquette, Mich., who died May 24, 1933, the Women's Society of Trinity Church donated \$3.00 for Missions.

W. Roepke.

In memory of August Holzhueter, who passed away May 15, 1933, at the age of 68 years, the following donations for missions were received: The family, \$3.00; the church council, \$3.50; Mr. and Mrs. Byron Kabot, \$2.00; Walther League, \$1.50; total, \$10.00.

J. Mittelstaedt.

As a thanksoffering for the grace of God bestowed upon their daughter and sister, Miss Linda Nicolai, during all her lifetime, the family of Rev. J. Nicolai gave \$100.44 for Reich Gottes.

E. Wenk.

ITEMS OF INTEREST

A SHAME OR A CRIME?

Congregations throughout the nation should consider themselves indebted to The Christian Herald for an article on "Churches as Firetraps," appearing in the March issue. The facts upon which the article is based are furnished by T. Alfred Fleming of the National Board of Fire Underwriters. The theme of the argument in the article is that "some day the people of this country may be horrified by a church fire as disastrous as those of theaters or public schools in which thousands of lives are lost." Some of the percentages appearing through the figures, as gathered by the underwriters, are impressive. We are told that 76% of the church fires of known origin are due to causes which can be corrected. Another pertinent fact is that 93% of the fires began while the building was unoccupied and 74% of the fires were discovered by a passerby. The other statistics read somewhat as follows:

"Twenty-eight per cent of the fires and 27% of the money lost can be traced to furnace defects. Twenty-four per cent of the fires and 7% of the losses were traced to defective wiring. Seventeen per cent of the fires and 9% of the losses were through defective chimneys. Ten per cent of the fires and 16% of the losses are due to lightning."

This suggests that every congregational board of trustees ought to study their furnaces, the electric wiring, their chimneys, their fire-proofing, their roofs, the installation of fire extinguishers, the character of the arrangements for disposal of rubbish, ashes and other sources of fire risk.

LUTHER ON POSTAGE STAMPS

Since it is proposed to issue new postage stamps in Germany on which pictures of famous men will be printed, the German Evangelical Youth Association is agitating that the picture of Dr. Martin Luther be used. It is claimed that in this way due recognition will be given to the Protestant element which is in the majority. Meanwhile, a report from Rome indicates that the vatican is considering the question of appealing to the League of Nations and the World Postal Union in protest to the projected plan of Soviet Russia of issuing a series of anti-Christian postage stamps. The vatican believes that no country should be allowed to bring into circulation postage stamps which outrage the religious feeling of a large section of humanity and that the international use of such stamps as is proposed by Russia be forbidden.

A HEBREW GRAMMAR LESSON

"The Youth's Companion" publishes an interesting story of a speech made to some school children by a man of ordinary education but high character:

"All of you know the verb which says, 'I am, thou art, he is'; and you know that in English, French, German, Italian and Latin, the verbs go the same way: 'I love, thou lovest, he loves.' Now do you know that this is a very bad way for a verb to run? Do you know that the old Hebrew people arranged their verbs in the opposite way: 'He is, thou art, I am'?"

Then he added: "That is the way to look at life. Say to yourself, looking up to God, 'He is'; then look at your neighbor and say, 'You are'; last of all, think of yourself and say, 'I am.' First God, then your neighbor, then yourself. That is the way to think and to live."

Someone who heard the story wanted to be sure whether it was really true that Hebrew verbs are conjugated this way. So he sought a Hebrew scholar and put his question. The scholar replied, "Yes, you are right. Why do you ask?" When the first man told him about the story to the school children, the scholar said: "I have been studying Hebrew forty years and never once has it occurred to me that Hebrew verbs have that beautiful and wonderful significance."

CHICAGO'S OLDEST LUTHERAN CHURCHES

Interest in Lutheran Church history in Chicago will be deepened this year through the visit of thousands of Lutherans to the Century of Progress Exposition and through the Luther Day celebration on June 18.

When Immanuel Church of the Augustana Synod celebrated its eightieth birthday in January of the present year, reference was made to the fact that it is the third oldest Lutheran Church in Chicago. The first church organized was composed of German immigrants in 1846, it is now known as the First St. Paul's Church, is connected with the Missouri Synod and is located at 1301 N. La Salle Street. The second Lutheran organization dates from February 4, 1848. Norwegian citizens organized this congregation, now named the Lakeview Lutheran Church, situated at the corner of Roscoe and Osgood Streets.

These brief facts are an indication of how the foreign language groups of our Lutheran Church valued their Christian privileges and provided for them soon after they became residents in the city.

JIG SAW RELIEF

The appeal of the New York Inner Mission Society for used jig saw puzzles, to be given to the inmates of City Institutions as a means of whiling away the time, suggests that even passing fads may be put to work to interpret the Church's ministry of mercy to the needy. The American Friend's Service Committee, doing a tremendous piece of service in the West Virginia coal fields, reports that in and around Morgantown, West Virginia, many unemployed and distressed miners have been making jig saw puzzles and selling them. The proceeds have been put to such varied uses as paying school children's bus fare and settling for the weekly insurance policy. The same report mentions one group making baby baskets and another producing burial caskets.

THE LORD'S HENS

A Missouri Synod missionary is reported to have set aside six hens from his flock so that the eggs which they lay may be used for the Lord's work. This example, followed by the members of rural parishes throughout the Lutheran Church might do much toward replenishing the sadly shrunken treasuries of the mission boards.

Of similar character is the "God's Acre Movement," now receiving considerable attention in the rural portions of the Methodist Church. The plan provides for the setting apart of a portion of farm land, of an orchard or of a herd and giving proceeds to the work of the Church. Says the "Pastor's Journal" of the Methodist Board of Home Missions: "Curiously enough, it has been found that the religious and spiritual values of the plan have been greater than the financial rewards. Not only does the plan increase contributions and train in stewardship but through it people acquire new attitudes toward the earth and strive zealously to make it holy."

FROM MANY LANDS

India has 352,000,000 people, who live in more than 780,000 cities and villages, more than 740,000 of which have no missionary. The number of Christians in India in the last decade has increased about one-third. Baptized Protestants number 2,671,536 and Catholics about two and a half million.

A congregation in Berlin has had the following notice posted at the entrance of its cemetery: "The cemetery is the place of peace. Visitors are requested to conduct themselves accordingly. Announcements of political parties are not allowed."

With the possible exception of Soviet Russia, the United States has the highest divorce rate of all countries for which statistics are available. In 1900 there were 20 divorces for every 10,000 married persons; in 1930 it had increased to 36. Japan seems to be the only country in the world where divorces are not increasing because of legislation which makes divorce more difficult.

The total valuation of church property including church buildings of all kinds, land and endowment owned by the churches, is estimated at approximately \$7,000,000,000 on the basis of statistics gathered in 1926. The United States Bureau of Education reported for the same year that all public property used for public school purposes was valued at \$4,677,000,000.

The establishment of Andhra Christian College as a united Christian College has been hastened by the recent decision of the Board of Foreign Missions of the United Lutheran Church to purchase the buildings of the government medical school buildings in that city. The buildings are equipped for the teaching of science. They occupy an area of almost ten acres. Other Protestant missions interested are expected to cooperate in this work in the near future. The proposal to locate the college at Bezwada has been abandoned definitely because of the financial inability of the cooperating missions to meet the expense involved.

Mission stations in the British Guiana field of the United Lutheran Church are reported as earnestly endeavoring to assume a larger degree of self support as an aid to the depleted treasury of the Board of Foreign Missions.

GIFTS FROM A JEW

The "Virginia Lutheran tells the story of William Wender, a Jewish resident of the town of Woodstock where he conducted a mercantile business for a period of twenty years. At his death not long ago the entire town paid respect to their appreciation of his sterling character. "Imagine the surprise

of the churches in the town when it was learned that he had left one hundred dollars to each of the churches without thought of creed or color." The Lutheran church was a beneficiary with others.

HOME MISSIONS SURVEYED

The Rev. Dr. W. R. King, Executive Secretary of the Home Missions Council, calls attention to the fact that the survey of Home Missions was begun three years in advance of the work of the laymen's committee on Foreign Missions. A five year program was launched in January 1923. It has surveyed about 25 states in whole or in part. It has held four national conferences, one on Comity one on the City Church, a general congress of Home Missions and one on the City and the Church in the present crisis. The final report on the five year program is now in preparation. Its publication is promised following the 1934 meeting of the Home Missions Council. It will be a book of some 400 pages covering the work that has been done, a summary of the findings and of the surveys, an account of Comity and cooperation, an appraisal of the whole Home Missionary enterprise and recommendations for the future.

NOT HIS FAULT

An amusing story comes from the earthquake region in California: Just before the earthquake of March 10 started a doctor's wife had sent her two young sons upstairs to play. As soon as the rumbling and tossing started, the children ran down the stairs and out the door. The parents, knowing what had happened, ran out after them. When the children noticed their parents coming, the younger turned and protested, "Me didn't do it, me didn't do it!"

BOOK REVIEW

The Education of My Children. By A. C. Stellhorn. Published under the auspices of the Board of Christian Education of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, 1933. Concordia Publishing House, St. Louis, Mo. Price, 5 cents; dozen, 15 cents; per 100, 75 cents.

This is Tract No. 121. Seven short pages and to the point. May it be widely read. G.

Statistical Year-Book of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the Year 1932. Concordia Publishing House, St. Louis, Mo. Price, \$1.00.

The Preface says: "Whoever desires to obtain reliable information about the Missouri Synod as a corporation, its business standing as a whole and in all its parts, will find it in this book." That is a good description of the book. G.

The Trebalto Collection. Concordia Publishing House, St. Louis, Mo. Two-Part and Three-Part Choir Numbers.

"The name of this new collection of choir music is an arbitrary combination of the words Treble and Alto. Correspondence with choir directors has shown that there is a scarcity of choir music which may be sung by women's, children's, or even male voices. It is a fact that in many churches where a mixed choir cannot be organized, a boys' choir or a girls' choir or a ladies' choir can be called into existence; and whether there is actually a demand for music that is adaptable to such varied use we propose to judge by the reception of this new collection, The Trebalto Collection. By means of this collection we hope to overcome the textual and musical handicaps frequently found in other collections of women's and children's choruses." (Prospectus.)

Wake, Awake! By M. N. Lundquist. No. 101. A three-part anthem for Advent, to be sung a capella by female voices. English text. Price, 15 cents per copy; dozen, \$1.44, and postage.

Psalm 100. By Edward Carstenn. No. 102. An easy two-part song of praise. English and German texts. Price, 20 cents per copy; dozen, \$1.92, and postage.

Lift Thine Eyes to the Mountains. By Edward Carstenn. No. 103. An easy anthem of trust, based on Psalm 121. Arranged for two-part chorus. English text. Price, 20 cents per copy; dozen, \$1.82, and postage. G.

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Rev. J. Witt, Norfolk, Synodic Administration \$25.00, General Institutions \$20.00, General Missions \$20.00, Church Extension \$10.00, General Support \$10.00; total	85.00
	<u>\$149.64</u>
General Administration	\$ 8.49
Synodic Administration	25.00
General Institutions	20.00
General Missions	46.58
Indian Mission	16.50
Poland Mission	12.02
General Support	11.05
Church Extension	10.00
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Rev. Im. P. Frey, Hoskins, E. M. C.	\$ 14.00
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